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T H E

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CRITICAL REVIEW.

For the Month of *January*, 1777.

A Dissertation upon the Epistles of Phalaris: with an Answer to the Objections of the Hon. Charles Boyle. By Richard Bentley, D. D. 8vo. 6s. Bowyer and Nichols.

DR. Bentley's Dissertation upon the Epistles of Phalaris, Themistocles, Socrates, Euripides, and Æsop's Fables, was first published in 1697, at the end of Wotton's Reflections upon ancient and modern Learning. — The occasion, upon which it was written, was this:

Sir William Temple, in his Essay upon ancient and modern Learning, had affirmed, in favour of the ancients, "that the oldest books we have are still in their kind the best; that the two most ancient, that he knew of, in prose, among those we call profane authors, are Æsop's Fables, and Phalaris's Epistles, both living near the same time, which was that of Cyrus and Pythagoras, &c." In 1694, Dr. Bentley, in a conversation with Mr. Wotton, whose Answer to Sir William was then in the press, observed, that "he believed it might be even demonstrated, that the Epistles of Phalaris are spurious, and that we have nothing now extant of Æsop's own composing."

This casual declaration of my opinion, says Dr. Bentley in the introduction to his Dissertation, you [Mr. Wotton] by the power of that long friendship, that has been between us, improved

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proved into a promise, that I would send you my reasons in writing, to be added to the new edition of your book: believing it, as I suppose, a considerable point in the controversy you are engaged in. For if it once be made out, that those writings your adversary so extolls, are supposititious, and of no very long standing, you have then his, and his party's own confession, that some of the later pens have outdone the old ones in their kinds: and to others, that have but a mean esteem of the wit and stile of those books, it will be a double prejudice against him, in your favour, that he could neither discover the true time, nor the true value of his authors.'— This Dissertation, as we have observed before, was therefore annexed to the second edition of Wotton's *Reflections*, in 1697.

We must now go back, and point out the source of the controversy between Dr. Bentley, and the hon. Mr. Boyle*.

December 23, 1693, his majesty nominated Dr. Bentley keeper of the royal library at St. James's: and the patent was dated, April 12, 1694. At this time Mr. Boyle of Christ Church, Oxford, was engaged, at the request of Dr. Aldrich, dean of that college, in preparing for the press a new edition of Phalaris's Epistles. On this account a MS. copy of these Epistles was to be consulted. Dr. Bentley was applied to, and the MS. delivered to Mr. Boyle's bookseller, in May. But about a week afterwards, Dr. Bentley, being obliged to take a journey to Worcester, to keep his residence there, as prebendary of that church, and apprehending the MS. which contains only 127 Epistles, might have been collated in a few hours, insisted upon its being returned before he left London. Mr. Boyle was offended at this peremptory demand; and therefore, in that part of his preface, where he gave an account of the MSS. which were consulted in his edition, he inserted these words, "Collatas etiam curavi usque ad Epistolam 40. cum MS. in bibliothecâ regiâ; cujus mihi copiam ulteriorem bibliothecarius pro singulari suâ humanitate, negavit."—"I have taken care to get these Epistles collated with the MS. in the royal library, as far as the 40th; and would have done so throughout, but that the library-keeper,

* Charles Boyle, earl of Orrery, was born in 1676. At fifteen he was entered, as a nobleman, at Christ Church, Oxford, under the care of Dr. Atterbury, and Dr. Freind. Dr. Aldrich drew up for his use his *Compendium of Logic*, in which he styles him "the great ornament of the college." He published Phalaris, when he was only nineteen, under the title of *Phalaridis Agrigentiorum Tyranni Epistolæ. Ex MSS. recensuit, Versione, Annotationibus, & Vitâ insuper Auctoris, donavit Car. Boyle, ex Æde Christi, Oxon. 8vo, 1695.* He died in 1731. Biog. Dict.

out of his singular humanity, denied me the farther use of it.' This was in 1695.

Two years afterwards, in the Dissertation abovementioned, Dr. Bentley makes some very severe animadversions on this passage; and some critical observations on the new edition of Phalaris's Epistles, with a design to prove, as Mr. Boyle expresses it, 'that he [the editor] had been very foolishly busying himself upon a contemptible and spurious author, and had made a bad book much worse, by a very ill edition of it.' Boyle's Exam. pref. p. ii.

About nine months after the publication of Bentley's Dissertation, Mr. Boyle published a very spirited reply, intitled Dr. Bentley's Dissertations on the Epistles of Phalaris, and the Fables of Æsop, examined*. This drew from Dr. Bentley a second edition in 1699, with a Preface, and very large additions, in answer to the Examiner. But in that republication the author omitted his remarks on the Epistles of Themistocles, Socrates, Euripides, and the Fables of Æsop, 'because, says he, the Dissertation on Phalaris alone taking up more paper than I expected, I am obliged to put off the others to another opportunity. There are a few things therefore referred to in this part, which do not appear here; but they shall all be made out in the next. I have it already by me, and when once I can have leisure to transcribe it for the press, the Examiner shall have it.' p. liv.

* A Latin dissertation on Babrius † was published last year, by the learned Mr. Tyrwhitt: in which the author, having frequent occasion to mention Dr. Bentley, takes leave to differ from him sometimes: but seems very greatly and seriously to regret his not having answered the Oxford Examination of his Dissertation on Æsop. "Sed ille adversarios dissertatione secundâ Phalarideâ, velut fulmine, prostravisse contentus, à pugnâ impari recessit indignabundus." Whether he would, as this gentleman thinks, have altered any thing, and what; if he had replied; is now impossible to say: but he scruples not to speak of the Oxford performance on Æsop, as very greatly inferior to that on Phalaris.' S. Note, p. 429.

The edition of 1699 is followed in this impression, as far as it goes; and the rest is printed from the edition of 1697. The remarks, which have occurred to the editor, in the course

* A second edition of Boyle's Examination was published in 1698.—Several pieces were published, on this occasion, by other hands: Dialogues of the Dead, relating to the Controversy, [by Dr. King]. A Short Review of the Controversy, [by Mr. Milner], &c.

† See Crit. Rev. vol. xli. p. 222.

of many years occasional attention to these subjects, are inserted in the margin, and ascribed to the respective writers, from whose books or personal communication they have been selected. Amongst these we meet with the names of bishop Lowth, bishop Warburton, Dr. Salter, Dr. Owen, Mr. Upton, Mr. Toup, Mr. Markland, and Mr. W. Clarke.

These remarks are but few in number. Some of them contain little anecdotes, which will be acceptable to those readers; who are, or wish to be, acquainted with this memorable controversy. We shall extract the most considerable.

Where Bentley speaks of Mr. Boyle's having 'cast an oblique slur upon his Lectures against Atheism,' we have this remark:

'It was a current report in my time at Oxford, that during this controversy, the Christ-church men, whenever they published any thing themselves, had always a sting at Bentley; see Alsop's below *—And at the same time, desired their friends of other colleges to second their strokes. And hence, I was told, sprang that sarcastical reflection made on part of our author's lectures by (an otherwise good-natured man) Dr. Keil of Balliol College. "I am not surprized to find an error of this nature asserted by one, who, as it appears, is not very well skilled in astronomy—But it were to be wished, that great critics would confine their labours to their Lexicons, and not venture to guess in those parts of learning, which are capable of demonstration; for this is our present case." Examination of Dr. Barnet's Theory of the Earth, p. 58, 2d. edition. If you compare Keil's and Alsop's together, the reflections will appear to have been derived from the same source. O.']

'Where Dr. Bentley says, 'I am informed; that this part in particular, [the chapter concerning Attic and Sicilian talents] is by some others, as well as by the Examiner himself, believed to be unanswerable,' this remark is subjoined:

'What Mr. Boyle is here said to have thought of this part of his book; many, and those too friends to Dr. B. (as he told me himself) thought of the whole; when it first came out: nor could be convinced of the contrary; till he, first asking them where it was so impregnable; and confuting one article after another upon the spot, as fast as they instanced; assured them, it was all of the same kind: and proved it so in this answer. For his contempt of them was very real and unaffected; though he had no malignity against them; and became much connected afterwards, as master of Trinity College, with Atterbury; as dean of Christ-church and Westminster. Mr. Boyle also made

* Virum in volvendis Lexicis satis diligentem. [A. Alsop.] See Boyle's Exam. p. 68, &c. ad. edit.

him a visit at Cambridge, The two Dr. Freinds, Tony Alsop, W. King, &c. and even Aldrich and Smalldridge, were not considerable enough to deserve his notice: though John Freind wrote the examination of his dissertation upon *Æsop*; Smalldridge wrote the burlesque parody, proving that Dr. B. could not write the Dissertation; by the same arguments he made use of to prove Phalaris could not write the Epistles: Alsop speaks of him with rudeness and contempt in the Preface to his edition of the *Æsopian fables*; and King continued ridiculing him in *Dialogues of the Dead*, &c. *Solstitialis herba, paulisper fuere.* S.

Page 166, 167, the Examiner uses the word *cotemporary*. This, says Dr. Bentley, is a downright barbarism. For the Latins never use *co* for *con*, except before a vowel; as, *cœqual*, *cœternal*; but, before a consonant, they either retain the *n*, as, *contemporary*, *constitution*; or melt it into another letter, as, *collection*, *comprehension*. So that the Examiner's *cotemporary* is a word of his own *cōposition*, for which the learned world will *cōgratulate* him.

Here a note is annexed, corroborating Dr. Bentley's opinion.

Against this it has been alleged; that we have the words *co-founder*, *co-mate*, and *co-partner*; and the mathematicians have *co-secant*, *co-sine*, and *co-tangent*; and the lawyers have *co-parceny*. But as every one of these words is formed contrary to all rule; so no one of them has any thing to plead for it: two of the first three having, indeed, no meaning at all; but what was already fully conveyed in *mate* and *partner*; the second three being merely technical and elementary; nor ever in ordinary or common use: and the last only to be found in authors, who do not pique themselves upon elegance of style, or correctness of expression. And the constant form of all these compounds, agreeably to Dr. B's rule, compact, compare, compartment, compeer, compile, complain, complete, comply, compose, comprehend, comprise, compunction; contact, contagion, contrminate, contein, contemn, contend, contiguous, contingent, contorted, confution; cōaction, cōazal, cōztaneous, cōequal, cōercion, cōeternal, cōincident, cōition, cōoperate, cōordinate; which are all regular, and in common use; prove what is the genuine and only just rule of formation to all of this class. Yet so perverse and obstinate are many; that *co-temporary* is now, after fourscore years, as much used as ever: but chiefly I believe by those, who either never heard of this correction: or were early taught to despise it, and disdain the author. Dr. Johnson has put both *contemporary* and *cotemporary* into his Dictionary: which is very right, as they are both in use: but he might have given better authority than Locke, for the latter. For, I believe, Stillingfleet always wrote *cotemporary*, in his

earlier works; probably, in compliance with custom: as lord Lyttelton had done, in his History of Henry II; and declared, he knew not but it was universal; but was afterwards convinced; and had every leaf cancelled, in which it occurred. S."

The following note contains some anecdotes, relative to bishop Hare and Dr. Bentley. The passage, to which it refers, is this; 'His accusing me there, as a plagiarist from Nevelettus and Camerarius, will appear much more unjust, than what he says here, about my pillaging Vizzanius, and his own "poor notes," &c.

'Yet Hare, once the great admirer and almost idolizer of Bentley, (as Scioppius was of Jos. Scaliger) was mean enough, in his *Epistola Critica* to Dr. Bland, to speak of him; as fully convicted of plagiarism; in both these instances; and in many others. But this is easily accounted for. Hare was himself too good a scholar; not to have a just sense, and consequently a high veneration, of Bentley's masterly learning; and cultivated his friendship, with the greatest assiduity. During their friendship, the emendations on Menander and Philemon were transmitted through him, then chaplain-general to the army, to Burman; in 1710: and the Remarks on the Essay of Free-thinking, (supposed to be written by Collins, a pupil of Hare's at Cambridge;) were inscribed to him; in 1713. As soon as the first part of these were published, Hare formally thanked Dr. Bentley by name for them; in a most flattering letter, called the Clergyman's Thanks to Phileleutherus, &c. printed the same year, now very scarce; as having never been reprinted, nor admitted into the posthumous collection of Hare's works. For he was turned-off by Dr. B. not long after; for a reason, which (to say the truth) does neither of them any honour; and was excessively piqued at the utter annihilation of his Terence and Phædrus; the one, soon after its birth; the other, before its birth; by Bentley's edition of both together, in 1726: Hare nibble'd at the former, in the *Epistola Critica* mentioned above; professing only to attack the Phædrus at present, but announcing a future attack on the Terence. That threatened attack was not only never made; but certainly never intended: the whole of what he could say against it, being introduced here, in 7 or 8 places, with singular asperity; as also an absurdly officious confirmation of the Oxford charge of plagiarism; though ten years at least, after their friendship was (as Dr. B. expressed himself to me) *dissuta*; *non disrupta*; and almost thirty years, after Dr. B. had himself disprov'd this accusation.

'In the short introduction to Hare of the remarks on Collins, Bentley affects to thank him for his taciturnity, &c. in executing the former commission; which was all a joke. For, by some unaccountable blunder; those papers, which were intrusted to Hare, and sent by him in the duke of Marlborough's packet, miscarried; and, after passing through several hands, got

got into those of a burgomaster of Amsterdam; who shewed them to Toland, then in Holland. He immediately pronounced them to be Bentley's. Burman wrote a preface to them, very abusive upon Le Clerc; and no otherways considerable: this Bentley dropped, when he reprinted the book at Cambridge; as he did also the *F. H. D. D.* in the second edition of his remarks on Collins: nor ever once names Hare in his Terence. One sheet only of a third part of the Remarks was printed; and then the author stopped, upon some disappointment and disgust: nor would ever resume his pen. He used to say, he found those he wrote *for*, as bad as those he wrote *against*. S.

The learned Mr. Hen. Dodwell, in his book *De veteribus Græcorum Romanorumque Cyclis*, places the death of Phalaris in the third year of the 72d Olympiad, ant. Chr. 487, 60 or 70 years lower than other chronologists. The Examiner appealed to this work, at that time in the press. Dr. Bentley obtained a sight of the part, which related to the point in debate, and entered into an examination of Mr. Dodwell's arguments.—On this passage we have the subsequent note.

‘ This learned man [Mr. Dodwell] resided then an Oxford; where he was very much and very justly esteemed. As he made himself in some sort a party in this controversy; a very particular court was paid to him by the Christ-church men: yet he very readily sent the sheets of his book then printing to Dr. B, at the doctor's request; and though he reproved the doctor, with some severity, in a letter which I saw and read; as guilty of unpardonable affectation, in pretending a contempt for his adversaries; [which, in this instance at least, was not at all pretended or affected; but very real and sincere:] yet to them, who much less pardonably affected a contempt for this answer of Bentley's; he declared, he never learned so much from any book of the size in his life. And the great author was, almost immediately after the publication of it, promoted to the mastership of Trinity college in Cambridge; and thereby brought into a very near and close connection with Christ-church and Westminster school.’ S.

To this work the editor has subjoined a Letter from Dr. Bentley to Dr. Davies, found in the study of Dr. Davies, after his death, by his successor at Fen-ditton in Cambridge-shire, twenty years after it was written. This letter contains a severe criticism on Barnes's Homer; and was printed in the Monthly Review for March, 1756.

The last piece in this volume is a letter to M. Gacon, dated Cambridge, 1711, concerning two passages in Anacreon.

Dr. Bentley's Dissertation was become scarce; and therefore this republication cannot fail of being acceptable to the learned; especially as it is improved with several useful remarks.

There are however some peculiarities in this impression, which we can by no means admire. The editor has given an air of stiffness and formality to Bentley's language by his method of pointing; partly by the use of the semicolon, instead of the comma. For example; 'It is evident then; that, if Atossa was the first inventress of epistles; these, that carry the name of Phalaris, who was so much older than her; must needs be an imposture.—But, if it be otherwise; that he does not describe me under those general reproaches: a small satisfaction shall content you; which I leave you to be judge of. . . Pray, let me hear from you; as soon as you can.'—This punctuation seems to be calculated for short-winded readers.

The editor has likewise adopted a mode of spelling, which has the appearance of an affected singularity. For instance; *justein, disdein, nibble'd, hear'd, read, &c.* These words are indeed in the notes; where, it may be said, the author is at liberty to pursue his own opinion. But what shall we say to his introducing these, and the like, innovations into Bentley's text?—*buis'ness, electer, retein, reproch, tun'able, saught.*

If *saught* be admitted, must we not by analogy write, *haught*, instead of *bought*, and *thaught*, instead of *thought*? It may be observed, that these words, in the Saxon, are *sohte, bohte, sohte*. The editor's alteration therefore seems to be indefensible.

But what is more remarkable, from page 137, to the end of the volume, these and the like abbreviations are introduced: 'Phalaris' letters, Polybius' author, Suidas' words, Timæus' time, Æschylus' plays, the law about the rope was Zaleucus', the oration may well enough be Lysias', the bull in Agrigentum was shewn for Phalaris'.

As this is a circumstance of some importance in the formation of our language, it may not be improper to enquire, upon what principle it is founded.

Dr. Wallis says, that when a proper name ends in *s*, the *s*, which forms the possessive case, is often omitted: as, "Priamus daughter, for Priamus's daughter, Venus temple, for Venus's temple." But here it must be observed, that he does not pretend to justify this mode of writing; but only says, "*fieri non raro solet*"; 'the *s* is often omitted:' very probably by poets, for the sake of their measure.

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He adds: "Sed et plena scriptio retinetur, et quidem nunc dierum frequentius quam olim;" that is, "the word itself, and the additional sign of the possessive case, are likewise expressed at full length: and this way of writing is indeed more frequently adopted at present, than it was formerly: as king Charles's court, St. James's park." Wallisi Gram. p. 91. ed. 1765.

If this last be the plena scriptio, the genitive case at full length, it must be allowed, that the former is only a contraction, and should not be admitted, except in poetry. For it can never be necessary in prose. If the pronunciation be difficult, we can at once make it easy, by the help of the preposition *of*. If we do not choose to say, "Ulysses's son," we may alter the phrase, and say, "the son of Ulysses." In this circumstance the English has the advantage of the French, the Italian, and other modern languages, which have only the signs, *du, de; di, del, dello, della, &c.*

If we go back to the source of the English language, the Saxon, as it stands in the Anglo-Saxon version of Orosius, said to have been written by king Ælfred, in the latter part of the ninth century we find, that proper names ending in *e* form the genitive or possessive case by the addition of *es*: as, Nom. Titur, Gen. Titurer, Titus, Tituses; Tiberur, Tiberurer, Tiberius, Tiberiuses; Einar, Einurer, Cyrus, Cyruses; Ninur, Ninurer, Ninus, Ninuses; Philippur, Philippurer, Philippus, Philippuses; Iulur, Iulurer, Julius, Juliuses; Pyrrur, Pyrrurer, Pirrur [Pyrrhus] Pirruses, &c. and that *e* or *es* makes the sign of the genitive case in a multitude of other words; as, Dancibal, Dancibaler, Hannibal, Hannibales; Alexander, Alexandner, Alexander, Alexandres; Cæsar, Cærener, Cæsar [Cæsar] Cæseres; Ioseph, Ioseper, Joseph, Josepes; Amilcon, Amilconer, Amilcon, Amilcores; God, Godes, God, Godes; Eurr, Eurrer, Christ, Christes, &c.

In this language there are six, or, according to some grammarians, seven declensions; and three of them form the genitive singular by taking *es*: as, *smið* a smith, *smiðes* of a smith; *andgæ* sense, *andgæres* of sense; *word* a word, *wordes* of a word. On the first Dr. Hickes makes the following remark: "Inde in nostrati sermone nominum substantivorum genitivus singularis et nominativus pluralis exeunt regulariter in *e* vel *es*, ut in *stones*, quod lapidis et lapides significat." Inst. Gram. Anglo-Sax. p. 11. "Hence, says he, in our language the genitive singular and the nominative plural of noun substantives regularly end in *e* or *es*: as, *stones*, which may either signify of a stone, or stones."

This

This learned author thus describes the affinity between the Saxon and the English language :

" *Lingua Anglorum hodierna avitæ Saxonicæ formam in plerisque orationis partibus etiamnum retinet. Nam quoad particulas casuales, quorundam casuum terminationes, conjugationes verborum, verbum substantivum, formam passivæ vocis, pronomina, participia, conjunctiones, & præpositiones omnes denique, quoad idiomata, phrasiumque maximam partem, etiam nunc Saxonicus est Anglorum Sermo.*" Hicceii Thesaur. Ling. Sept. præf. p. vi.

Nothing indeed can be more obvious, than the affinity of these two languages in the case we have been considering. The only difference is this : instead of writing *Godes word, mannes wisdom, smith's hearth or forge, Christ's mother, Titus's brother, Cyrus's son, &c.* with an apostrophe, denoting the omission of the *e*.

We find the *e* frequently retained by some of our ancient writers. Thus, in the verses on *Saint Venerede*, which, according to bishop Fleetwood, are near five hundred years old, or perhaps much older, the author writes, *kinges sonne, and Goddes grace*. Gower, who lived in the fourteenth century, says *Goddes folke, Goddes sande* [a Saxon word signifying *mission* or *being sent*] *worldes welth, mannes helth*. Chaucer, who wrote about the same time, has *Goddes sonne, Christes sake, worldes transmutacion, kynges lawe, ladyes name, knyghtes tale, mannes voice, childes play, Agenores daughter, Philippes sonne, Cupides bowe, &c.* [Edit. 1542.]

Our old English writers were however extremely inaccurate in the termination of the genitive case. The poets followed no rule in this respect ; but sometimes inserted the *e*, and sometimes left it out ; sometimes cut off, and sometimes added a syllable, for the sake of the measure.

Bishop Lowth observes, that '*God's grace* was formerly writen, *Godis grace* ;' and Dr. Johnson remarks, ' that *knights* is used for *knightr's*, in Chaucer.' But this, we apprehend, is an irregular mode of spelling, not supported by analogy, or agreeable to the original formation of the genitive case.

Several eminent writers, to avoid a harshness in the pronunciation of some genitives, have subjoined to the substantive the pronoun *his* : as, "*Afa his heart.*" 1 Kings. xv. 14. "*Christ his sake.*" Liturgy. " The first book of Statius *his Thebais.*" Pope's transl. of Stat. " Socrates *his* fetters were struck off." Spect. N^o 183. " Ulysses *his* bow." Guard.

N^o 98.

N^o 98. Mr. Addison tells us, 'that the *s* represents the *his* and *her* of our forefathers.' Spect. N^o 135. But analogy easily overturns this supposition: for 'the queen *his* palace,' 'the children *his* bread,' would be absurd.

We therefore conclude, that the termination of our genitive case in *s* is regularly derived from the Saxon; and that the apostrophe implies the omission of the letter *e*, as we have already observed. Bishop Lowth remarks, 'that in poetry, the sign of the possessive case is frequently omitted after proper names ending in *s*, or *x*; as, 'the wrath of Peleus' son,' 'Ajax' sev'n-fold shield.' Pope. But this, he adds, 'seems not so allowable in prose:' and we are entirely of his opinion.

If the editor of Bentley's Dissertations, when he omitted the second *s*, in the possessive case of words ending with that letter, endeavoured to prevent that hissing, which, Mr. Addison says, is taken notice of by foreigners*, he has attempted to obviate a fault, which is entirely imaginary †.

Mr. Addison's objection may with much greater reason be urged against the Latin language. For it is impossible to produce a sentence from an English writer, in which there is more sibilation, than in the following: "Dicitur Sulpicius pretiosas habuisse possessiones in Sicilia."—"Receptos ad se socios sibi adfiscunt." Cæsar de Bell. Gall. i. 4.—"Cum levis ætheris delapsus somnus ab astris." Virg. Æn. v. 838.

In the case before us we will venture to affirm, that, to almost nineteen ears in twenty, the usual pronunciation of the *s*'s in Phalaris's letters, Polybius's author, Suidas's words, Timæus's time, and Æschylus's plays, sounds more agreeably than Phalaris' letters, Polybius' author, Suidas' words, Timæus' time, and Æschylus' plays.

The reader, we will allow, perceives by the apostrophe, that Phalaris', Polybius', &c. are in the genitive or possessive case. But how would an unlearned *bearer* understand the following sentence? 'The bull in Agrigentum was shewn for Phalaris,' would he not suppose, that the people of Agrigentum imposed upon strangers, by shewing them the bull for the tyrant?

If Dr. Bentley has treated his antagonist with contempt, for having used the word *cotemporary*, instead of *contemporary*, what would he say to some of the innovations we have mentioned? Would he thank his editor for the improvement? or rather, would he not look upon some of the foregoing cor-

* Spectator. No. 135.

† See Crit. Rev. vol. xxxi. p. 375, where this point is discussed at large.

reactions and denunciations with indignation? There is a defence due to the character of one of the most illustrious critics, that has ever appeared in this nation. Not a phrase, not a letter of his, should be altered, upon a mere hypothesis.

In points of orthography, the learned, both in our own country and in others, may even the literati of future ages, may be curious to know the sentiments and practice of Dr. Bentley. It is therefore a piece of justice we owe to the republic of letters, to exhibit a faithful copy of a work, which will be transmitted with applause to the latest posterity.

The History of the Reign of Philip the Second King of Spain. By Robert Watson, E.L.D. In two Volumes. 4to. 11. 16s. in boards. Cadell.

THE reign of Philip II. may challenge the whole series of human annals for the detestable bigotry, the unrelenting cruelty, and the enthusiastic prosecution of impolitic and unsuccessful measures, with which it was distinguished. Uniting in his character a superstitious veneration of the papal power, to an insatiable ambition, and a heart apparently devoid of every sentiment of humanity, he carried with him to the throne a disposition, not only to be actuated by the most contemptible weakness, but to perpetrate the most atrocious crimes in the pursuit of his favourite objects. This inglorious period of the Spanish history has of late been frequently compared with the present situation of Britain, in respect of the dispute with her colonies; but in truth never were two cases more dissimilar and opposite in their nature to each other. The revolt of the Netherlands was originally produced by a flagrant violation of the religious liberty of the subjects; and was not, at first, immediately connected with any principle of civil concern. Every temporal right of the inhabitants was doubtless afterwards infringed, but in open defiance, as well of the laws and constitution of the states, as of the most obvious dictates of humanity and political wisdom. The tyrannical and oppressive government exercised by Spain at this period over the people in the Netherlands, is, in fact, without example in the history of any other country; much less had it the smallest similarity to any epoch of the British administration since the accession of king William.

This work commences with the birth of Philip II. the subject of the history, which happened at Valladolid, on the twenty-first of May, 1527: and the author justly imputes several of the striking features which characterised that monarch,

merth, to the education he had received under the bigoted ecclesiastics of those times. At an early age, he was remarkable for the extraordinary reserve of his temper, and behaviour, which he every where manifested in his visit to the Low Countries, as well as during his residence in England after his marriage with queen Mary. The representation given by the historian, of his genuine sentiments with respect to religion, as they operated in his contest with the papal see, is delineated with judgment, and conformably to the most rational opinion.

• Some historians affirm, says he, that he had early imbibed, from the Spanish ecclesiastics, who had the care of his education, the highest veneration for the holy see; and entertained some scruples as to the lawfulness of employing force against the sovereign pontiff. Others assert, that these scruples were mere grimace and affectation. He had already formed the plan of subjecting Europe to his dominion; and zeal for the catholic faith was both the pretext and the instrument which he had resolved to employ for accomplishing his design.

• Neither of these accounts ought to be entirely rejected; and neither of them ought to be admitted as satisfactory. On the one hand, it is impossible to doubt that ambition, and not religion, was the ruling principle of Philip's conduct; and on the other, when we reflect on the pains which were taken, from his earliest infancy, to inspire him with an attachment to the popish faith, and consider how serious and zealous he ever appeared, in the profession and support of it; it will be impossible to suppose, that in religious matters, he was entirely hypocritical. It is improbable that any person could act so uniform a part as Philip did, without feeling, in a considerable degree, the power of that motive which he held forth to the world as the principle of his conduct. Nor does it afford the smallest presumption against this supposition, that his conduct was, on many occasions, inconsistent with religious sincerity. His religion was not surely pure and genuine. It was neither the religion of nature, nor that of Christ, but was the barbarous superstition of the church of Rome, which, in the age of Philip, instead of deterring men from vice, tended to encourage them in the practice of it, by inculcating upon them the highest reverence for an order of priests, supposed to be invested with the power of absolving from the guilt and punishment of the most enormous crimes. To Philip's superstitious veneration for the holy see, therefore, may be ascribed, in part, both his moderation in the present juncture, and a resolution which he formed, to consult the most distinguished divines, with regard to the lawfulness of waging war against an enemy whose person he deemed so sacred and inviolable.

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The plan of suppressing the progress of the reformed religion in the Netherlands had been imprudently devised by Charles V. but humanity and policy soon induced him to alter his sentiments in regard to the prosecution of that measure. The unrelenting mind of Philip, however, whose aversion to those countries was equally conspicuous as the partiality of his father had been formerly, disdained to relinquish a system which was at once so agreeable to his religious prejudices, and the dictates of an imperious temper ; and he therefore enjoined to his governors the most rigorous execution of all the edicts of the preceding reign. Of how unreasonable and oppressive a nature those were, may be seen from the following passage of the history, which contains a faithful account of the origin of the public commotions which immediately ensued.

‘ In these edicts it was enacted, that all persons who held any erroneous opinion should be deprived of their offices, and degraded from their rank. It was ordained, that whoever should be convicted of having taught heretical doctrines, or of having been present at the religious meetings of heretics, should, if they were men, be put to death by the sword, and if women, be buried alive. Such were the punishments denounced even against those who repented of their errors and forsook them ; while all who persisted in them were condemned to the flames. And even those who afforded shelter to heretics in their houses, or who omitted to give information against them, were subjected to the same penalties as heretics themselves.

‘ Philip was not satisfied with publishing and executing these cruel edicts. He likewise established a particular tribunal for the extirpation of heresy, which, although it was not called by the name Inquisition, had all the essentials of that iniquitous institution. Persons were committed to prison upon bare suspicion ; and put to the torture on the slightest evidence. The accused were not confronted with their accusers, or made acquainted with the crimes for which they suffered. The civil judges were not allowed to take any further concern in prosecutions for heresy, than to execute the sentences which the inquisitors had pronounced. The possessions of the sufferers were confiscated ; and informers were encouraged, by an assurance of impunity in case they themselves were guilty, and by the promise of rewards.

‘ It is not surprising, that the establishment of this arbitrary tribunal should have occasioned disquietude in the Netherlands. It had created disturbance even in Spain and Italy, where the people could not boast so much as the Flemings of their civil rights ; and had been strenuously opposed by many who were sincerely attached to the catholic religion. In the Flemings it

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excited the most frightful apprehensions. They considered it as utterly subversive of their liberty. They dreaded the ruin of their commerce; which could not subsist unless the foreign merchants, many of whom were protestants, could reside among them with safety. The new opinions had been propagated throughout all the provinces, and men knew not how far the inquisitors might extend their power, or how great a number might be found liable to punishments that were denounced, not only against heretics themselves, but against all those who were suspected to befriend them.

To these causes of discontent Philip added another, by increasing the number of bishoprics from five to seventeen, the number of the provinces. This measure, which would not at any other time have given much offence, was in the present juncture universally disagreeable. Gravelle bishop of Arras was the chief adviser of it: nor did he and the king's other counsellors scruple to acknowledge, that their intention in promoting it, was to have at all times a sufficient number of persons in the Netherlands, upon whose zeal the king could rely for a vigorous execution of the edicts.

The new bishops were therefore considered as so many new inquisitors. Their creation was regarded as an encroachment on the privileges of the provinces, and a violation, on the part of the king, of the oath which he had taken at his accession, to preserve the church in the condition in which he found it. The principal nobility were particularly averse from this innovation, because the number of the counsellors of state was thereby greatly augmented, and consequently the influence of the ancient members of the council was impaired, and the balance of power thrown into the hands of the clergy; who, they doubted not, would on all occasions shew themselves ready to support the arbitrary measures of the sovereign. But no sect of men exclaimed so loudly as the monks and abbots, whose opposition was inflamed by motives both of ambition and interest. For besides that they would be obliged to yield the precedency to the bishops, and have much less weight than hitherto in the assemblies of the states, it was out of their revenues that the new bishoprics were to be endowed. They were therefore highly incensed. They laboured to connect their private interest with that of the public; and represented the new erection as no less pernicious to the country in general, than it was to their order in particular.

Besides the grievances enumerated, the Flemings complained bitterly, that in the midst of peace the provinces were filled with Spanish soldiers. They had ever esteemed it one of their most valuable privileges, that, according to their fundamental laws, no foreign troops could be brought into the Netherlands. Charles indeed had often introduced them in the course of his wars with France, and with the protestants in Germany. But the Flemings had been dazzled with the glory which generally at-

sended that monarch's arms, and had not entertained the same jealousy of his intentions as of those of Philip; who, they could not help thinking, had formed a design to reduce them under a despotic government; and had, with this view, deferred so long the dismissal of his Spanish troops. Their discontent was greatly increased by the insolent and rapacious behaviour of these troops; which in Zealand was so intolerable, that the people actually refused to work at their dykes, saying, that they chose rather to be swallowed up by the ocean, than to remain a prey to the cruelty and avarice of the Spanish soldiers.

The violent infatuation with which Philip pursued his favourite scheme, is perhaps more strongly marked by his reply to one of his ministers, who expostulated with him on the subject, than by all the ardour which he discovered through the whole of the succeeding operations. 'I had much rather,' said he, 'be no king at all, than have heretics for my subjects.' An answer truly worthy of the illiberal and pernicious superstition by which he was governed.

We agree with Dr. Watson in regard to the effects which he imputes to the tribunal of inquisition, upon the national character of the Spaniards. Reserve, distrust, and jealousy; were the natural consequences of an institution which claimed an authority over the opinions and most secret sentiments of the heart, as well as over actions and the public conduct of life. Our author also delivers a just account of the extreme insensibility of the sanguinary Philip, discovered by his personal presence and obdurate behaviour at an *auto-de-fé*, which was celebrated at Valladolid in 1559, soon after his return from the Netherlands. But from this circumstance, with the general cruelty of Philip's disposition, and the proof which he exhibited, in various instances, of being destitute of natural affection, we are of opinion that Dr. Watson would have been justified by historical evidence, for representing the tragical fate of Don Carlos as being partly at least suggested by motives of a very different nature from those which related to state intrigues. The allegation mentioned in the prince of Orange's apology, of Don Carlos being sacrificed, in order to furnish the pope with a pretext of granting to Philip a dispensation for marrying his niece, that the Spanish crown might not be left without a male heir, appears, upon the whole, entitled to a degree of credit beyond what is frequently due to those assertions that are dictated in the strain of recrimination. We shall however lay before our readers the author's account of this extraordinary transaction, which, considered in the most favourable light, was one of the most unnatural and astonishing events that occur in history.

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* The people of the Netherlands were confirmed in their despair of obtaining mercy from Philip, by the accounts transmitted to them at this time from Spain, of his cruel treatment of his son Don Carlos. Various relations are given of that tragical and mysterious affair by the contemporary historians; but the following appears the most consistent and probable. This young prince had from his earliest youth been noted for the impetuosity and violence of his temper; and though he never gave reason to think favourably of his understanding, or his capacity for government, he had discovered the most intemperate ambition to be admitted by his father to a share in the administration of his dominions: Philip, whether from jealousy or a conviction of his son's unfitness for any important trust, refused to gratify his ambition, and behaved towards him with distance and reserve; while he bestowed all his confidence on the duke of Alva, Ruy Gomez de Sylva, and the president Spinosa; against whom Don Carlos, partly on this account, and partly because he considered them as spies upon his conduct, had conceived the most irreconcilable aversion. In this disposition he did not scruple, on different occasions, to censure the measures of his father's government, and particularly those which had been adopted in the Netherlands. He had sometimes expressed his compassion for the people there; had threatened the duke of Alva, and even made an attempt upon his life, for accepting the government; had been suspected of holding secret interviews with the marquis of Mons and the baron de Montigny; and had afterwards formed the design of retiring into the Netherlands, with an intention to put himself at the head of the malcontents.

Of this design intelligence was carried by some of the courtiers to the king; who, after having consulted with the inquisitors at Madrid, as he usually did in matters of great importance and difficulty, resolved to prevent the prince from putting his scheme in execution, by depriving him of his liberty. For this purpose he went into his chamber in the middle of the night, attended by some of his privy-counsellors and guards; and, after reproaching him with his undutiful behaviour, told him that he had come to exercise his paternal correction and chastisement. Then having dismissed all his attendants, he commanded him to be clothed in a dark-coloured mourning dress, and appointed guards to watch over him, and to confine him to his chamber. The high-spirited young prince was extremely shocked at such unworthy treatment, and prayed his father and his attendants to put an immediate end to his life. He threw himself headlong into the fire, and would have destroyed himself, had he not been prevented by the guards. During his confinement, his despair and anguish rose to a degree of frenzy. He would fast sometimes for whole days together, and then eat voraciously, and endeavour to choke himself by swallowing his viands without chewing. Several princes

interceded for his release, as did many of the principal Spanish nobles. But the father was relentless and inexorable. After six months imprisonment, he caused the inquisition of Madrid to pass sentence against his son, and, under the cover of that sentence, ordered poison to be given him, which in a few hours put a period to his miserable life, at the age of twenty-three.

Dr. Watson, so far as we have proceeded in our review, has in general made the most judicious use of the contradictory historians of this period; and while he discovers that liberal attachment to the cause of freedom, which ought to animate every writer, he neither justifies the extravagancies into which its abettors were precipitated, nor uncandidly censures all the measures of its opponents with indiscriminating severity. We shall at present conclude our examination of the work with the author's account of those acts of inhumanity which accompanied the commencement of the duke of Alva's government in the Netherlands.

After the departure of the duchess of Parma, the authority of regent remained entire in the hands of Alva; and by the royal mandate, which he published, it appeared, that Philip had vested him with higher powers than had ever been bestowed on any former governor. They were much higher than, as sovereign of the Low-Countries, he had a right to bestow, and were utterly subversive of all the laws and privileges which at his inauguration he had solemnly sworn to maintain. But before this time he had recourse to that method of justifying iniquity, of which the votaries of the Romish church have so often availed themselves; he had obtained from the pope a dispensation from his oath, and no longer disguised his intention to establish a despotic government in the Netherlands, on the ruins of the ancient constitution. Besides the absolute command of the army, Alva's commission bore, that the king had conferred upon him the presidency of the three councils, of state, of justice, and the finances; with full power to punish or to pardon crimes of every sort, as he should judge to be expedient.

He began his administration with publishing a declaration, that a month should be allowed to the reformers for preparing to leave the country, without receiving during that space any trouble or molestation; and at the same time he issued secret orders to the inquisitors to proceed immediately in the execution of the edicts with the utmost rigour.

To assist and encourage these men in the exercise of their office, he instituted a new council, to which he gave the name of the Council of Tumults, which he appointed to take cognisance of the late disorders, and to search after and punish all those who had been concerned directly or indirectly in promoting

moting them. This council consisted of twelve persons, the greatest part of whom were Spaniards. The duke was the president himself, and in his absence, Vargas, a Spanish lawyer, distinguished above all his countrymen by his avarice and cruelty.

One of the first deeds of this tribunal, which might well be called, as the Flemings termed it, the Council of Blood, was to declare, That to have presented, or subscribed any petition against the late erection of bishoprics, or against the edicts and inquisition, or to have permitted the exercise of the new religion under any pretence whatever; or to insinuate by word of mouth or writing, that the king has no right to abolish those pretended privileges which have been the source of so much impiety, is treason against the king, and justly merits the severest punishment he shall be pleased to inflict.

The governor had already disposed his army in such a manner as he thought would most effectually secure the execution of this cruel, undistinguishing resolution of the council. In Antwerp he built a citadel, and compelled the inhabitants to defray the expence which this instrument of their own slavery had cost him. He began to build citadels in other places; and, in the mean time, he spread his troops over the country in such formidable bodies, that the people, over whom they exercised the most oppressive tyranny, either forsook their habitations, or gave themselves up to despair. Above twenty thousand persons escaped at this time into France, England, and the protestant provinces of Germany. Great numbers were prevented from flying, and seized whilst they were meditating flight by the cruel hand of the persecutor. The innocent were overwhelmed with horror at the sight of the dreadful punishments inflicted on the guilty; and lamented that this once flourishing country, so much distinguished for the mildness of its government and the happiness of its people, should now present no other object to view, but confiscations, imprisonments, and blood.

There was no distinction made of age, sex, or condition. Persons in their earliest youth; persons worn out, and ready to sink under the infirmities of age; persons of the highest rank, as well as the lowest of the people, on the slightest evidence, and sometimes even on bare suspicion, were alike sacrificed to the rapacity and cruelty of the governor and his associates.

Although in the space of a few months upwards of eighteen hundred persons suffered by the hand of the executioner; yet the duke of Alva's thirst of blood was not satiated. Prisoners were not brought in so fast, nor seized in such considerable numbers, as he desired. The time of carnival was approaching, when he expected that he should find the reformers off their guard. They would then leave their skulking-places, he supposed, and visit their families, while the catholics were immersed in mirth and dissipation. On this occasion his soldiers, accompanied by the inquisitors, like so many wolves, were let

loose among the protestants ; who were seized in the middle of the night in their beds, and from thence dragged to prisons and dungeons.

Many who had been only once present at the protestant assemblies, even although they declared their faith in the catholic religion to be firm and unshaken, were hanged or drowned ; while those who professed themselves to be protestants, or refused to abjure their religion, were put to the rack, in order to make them discover their associates ; they were then dragged by horses to the place of execution, and their bodies being committed to the flames, their sufferings were prolonged with ingenious cruelty.

To prevent them from bearing testimony, in the midst of their torments, to the truth of their profession, their executioners were not satisfied with barely confining their tongues ; they first scorched them with a glowing iron, and then screwed them into a machine, contrived on purpose to produce the most excruciating pain.

It is shocking to recount the numberless instances of inhuman cruelty perpetrated by Alva and his associates, especially when we consider that the unhappy victims were not those hardened wretches, who, by daring and bloody deeds, are guilty of violating the laws of nature and humanity, but were generally persons of the most inoffensive characters ; who, having imbibed the new opinions in religion, had too much probity to disguise their sentiments ; or at the worst, had been betrayed into indiscretions by their zeal for propagating truths, which they believed to be of the highest importance to the glory of God and the happiness of men.

[To be continued.]

Sermons, preached at Lincoln's-Inn, between the Years 1765 and 1776 : with a larger Discourse, on Christ's driving the Merchants out of the Temple ; in which the Nature and End of that famous Transaction is explained. By Richard Hurd, D. D. Lord Bishop of Litchfield and Coventry. 8vo. 5s. boards. Cadell.

AS we have had a sufficient variety of pious and practical sermons, for the edification of ordinary readers, and a multitude of flimsy essays, under that appellation, we are glad to see a volume of theological compositions, which promises entertainment and instruction to men of taste and learning.

When a writer of unquestionable abilities preaches before one of the most sagacious and respectable congregations in this metropolis, it is expected that he should strike out of the beaten track, and throw a new light on some passage of scrip-

Scripture, some important doctrine of Christianity; or, if he discourses on any familiar subject, that he should convince the reason, and move the passions of his hearers, with superior eloquence.

But as a preacher of a lively imagination may easily degenerate into an ostentatious orator, the learned author commences this course of sermons with some observations on the end of his office, and the decorum of his character, deduced from our Saviour's comparing the minister of the gospel, "to the householder, bringing forth out of his treasure things new and old," Matt. xiii. 52.

"The office of a preacher, says his lordship, obliges him to attend the most essential interests of mankind, the reformation of their lives, and the salvation of their souls. And, when the object of his care is so important, what wonder if all inferior considerations fall before it?"

"Besides, the Christian preacher has a commission to discharge, a divine message to deliver. And in such a case, men look not for ingenuity, but fidelity. An ancient, or a modern sophist may make what excursions he thinks fit into the wide fields of science; and may entertain us with his learning, or his wit, as he finds himself able. He may, I say, do this; for he has only to recommend himself to our esteem, and to acquire a little popular reputation. But we have a dispensation committed to us, a form of sound words, from which we must not depart, a doctrine, which we are to deliver with uncorruptness, gravity, sincerity. We please not men, but God; or if men, to their good, only, to edification.

"The decorum of our character requires, too, that we be superior to all the arts of vanity and ostentation. Even in secular professions, it is expected that this rule of propriety be observed. A physician would be ridiculous, that was more curious in penning a prescription, than in weighing the matter of it: and the advocate would be little esteemed, that should be more solicitous to display himself, than to serve his client. How much more then may it be expected from a preacher of righteousness, that he should forget his own personal importance amid the high concerns of his profession!

"And such was indeed the conduct of our best guides, in the ministry. The ancient fathers were, many of them, richly furnished with all the endowments, that might be required to set themselves off to the utmost advantage. Yet we find them, in their homilies and discourses to the people, inattentive to every thing but their main end; delivering themselves, with an energy indeed, but a plainness and even negligence of expression *, that tempts frivolous readers, sometimes, to make a

* August. de Doct. lib. iv. p. 74. Edit. Erasmi.

doubt of their real, and, from other monuments of their skill and pains, unquestioned abilities.

And, in this contempt of secular fame, they did but copy the example of St. Paul himself, the great apostle of the Gentiles; who, though distinguished by the sublimest parts, though profound in his knowledge of the law, and not unacquainted with Gentile learning, affected no display either of his natural or acquired talents, but, as he tells us himself (and his writings attest the truth of his declaration, *determined to know nothing, among the faithful, save Jesus Christ and him crucified.*

Not that what abilities we have, are always to lie concealed. There are occasions, no doubt, when they may properly, that is, usefully, be exerted. But the minister of the gospel does not go in quest of such occasions: he only adapts himself to them, when they come in his way; and then pursues them no farther than the end, he has in view, the edification of others, not his own credit, demands from him.

By this rule, the preachers of the word are to conduct themselves. By the same rule, it will, therefore, be but just to estimate their charitable labours; and, when we see nothing to admire in them, to conclude, that this plainness of character may not always be owing to incapacity, but sometimes, at least, to discretion and the higher regards of duty.

— Even, in the case of those, who may be decent in their lives, who are enough instructed in what is called morality, nay, and would take it ill to be thought wanting in a competent share of religious knowledge, a discourse on the elements of the faith may not be, altogether, unseasonable. For there are, of these, who exclude religion, from their scheme of morality; or Christianity, from their scheme of religion; or who, professing Christianity, scarce know what redemption means: who are yet to learn with what awful, yet filial piety, they are to look up to God the Father; who reflect not, what transcendent honour is due from them to God the Son; and who have scarce, perhaps, heard, or have little regarded, whether there be any Holy Ghost.

If any such attend our assemblies, think not much that we are ready to impart to them the plainest, the commonest, because the most necessary, instruction; and, though we would consult the wants of all, you are not to be surprized, or disgusted, if we run to the relief of those, first, who want our assistance most; and, like the good householder, bestow our *old things* on the needy and indigent, before we expend our *new* on the curious and delicate; who might, we will say, be better accommodated with them, but are not, in the mean time, destitute of what is needful to their spiritual life.

In this discourse his lordship speaks of the ancient fathers as our best guides, in the ministry: observing, that in their homilies, and discourses to the people, they were inattentive to
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every thing, but their main end. Yet these and the like encomiums are to be understood with many exceptions. The fathers are fallacious guides. They were strenuous and well-meaning advocates for Christianity; but they were very little acquainted with the scope and genius of the sacred writers. They had such an appetite for vision and mystery, that they found difficulty, darkness, allusion, and allegory, in the plainest texts. Their language, like their sentiments, was frequently harsh, obscure, and vulgar. We are therefore inclined to suppose, that a writer of taste and judgment will not venture to form his theological discourses on the model of the fathers.

In the second sermon his lordship explains and illustrates these words of St. Paul: "I speak as to wise men: judge ye what I say." 1-Cor. x. 15. This declaration, he thinks, may be regarded as a standing precept to the ministers of the word, to speak as to wise men; and to the hearers of it, to use their best faculties in judging of what they say.

In discoursing on the former part of the text he observes, "that we learn from the apostle to frame our answers and apologies to inquisitive men, on the great established truths of natural and revealed religion; to assert the expediency of divine revelation, from the acknowledged weakness and corruption of human nature, and from the moral attributes of the Deity; to illustrate the oeconomy of God's dispensations to mankind by arguments, taken from the oeconomy itself; to reason with reverence on the nature of those dispensations, to shew what their general scope and purpose is; how perfect an agreement there is between them, and how divinely they are made to depend on each other. . . . Wise men do not expect to have all difficulties in a divine system cleared up, and every minute question, which may be raised about it, answered (for *this*, God himself, the author and finisher of it, can only perform, and much *less* than this is abundantly sufficient for our purpose) but all they desire is, to see the several parts of it so far cleared up, and made consistent with each other, and, upon the whole, to discover such evident marks of a superior wisdom, power and goodness, in the frame and texture of it, as may convince them, that it is truly divine, and worthy of the Supreme Mind, to whom we ascribe it."

In illustrating the latter part of the text, the author shews, that much more is required to make a good judge, than a good speaker; that the former must be endowed with a very considerable share of knowledge, patience, impartiality, and integrity, before he is qualified to pass a final judgment on

what is advanced on so momentous a cause, as that of the Christian religion.

In the third discourse he proves, from Rom. ii. 14, 15. the truth of this general proposition, that there is a natural law, or rule of moral action, written in the hearts of men. His arguments are, 1. the virtuous lives of some heathens, doing by nature the work of the law; 2. the force of conscience testifying their knowledge of such law; and, lastly, their private and judicial reasonings among themselves*, referring to the confessed authority of it.

‘ In this fine chain of argument, says our author, we may observe the peculiar art, by which it is conducted, and the advantage, resulting from such conduct to the main conclusion. For if the argument from *works* should seem of less weight (as it possibly might, after the apostle’s own charge upon the heathen world, and in that age of heathen corruption) yet the evidence arising from *conscience*, which was an appeal to every man’s own breast, could hardly be resisted. Or, if conscience could be laid asleep (as it might be by vice and ill habits) it was impossible they could deny the *debates* among themselves, or not see the indifference, which must needs be drawn from them.’

Here it may be asked, to what end was the Christian law given, if there be a prior law of nature, to which men are responsible, and by which they will be judged? To this question he replies in the next discourse, by shewing, first, ‘ that the Christian law, to whatever ends it serveth, presupposes the existence of a prior natural law, by which its pretensions must be tried and examined, and which is therefore necessary to the support of the Christian, as of any other revealed law. Secondly, that the supposition of such natural law no way diminishes the honour of the Christian law; as it serves to many important *moral uses*, over and above those, to which the law of nature serves; and that, farther, it is of the most absolute *necessity* to the accomplishment of its own great purpose, the redemption of the world, which the law of nature could not effect, and which the divine wisdom ordained should only be effected through Jesus Christ. Lastly, that the benefits of the gospel institution may, must, in some measure, extend to all the sons of Adam, as well as to those, who are more especially enlightened by the Christian faith; that all

* Καὶ μεταξὺ ἀλλήλων λογισμῶν, κατηγορούντων, ἢ καὶ ἀπολογουμένων. *And their reasonings between one another, accusing, or else defending* Taylor's Paraph.

mankind have an interest in the gospel, though we Christians are first and principally indebted to it.'

In the *fifth* discourse his lordship considers the penalties, or the pernicious consequences attending the violation of the law of nature, and the law of christianity. In the *sixth*, he proves, that all demands of greater evidence, than what we already have, for the truth of Christianity, are impertinent, presumptuous, and unwarrantable. In the *seventh*, he shews, how religion and civil justice have been perverted by the lusts of mankind, and made the instruments of cruelty and contention.

Sermon the eighth is an elucidation of this passage: "The end of the commandment is charity, out of a pure heart, and of a good conscience, and of faith unfeigned." 1 Tim. i. 5. St. Paul, in the preceding verse, warns Timothy against "giving heed to fables and endless genealogies;" our author therefore explains the text in this manner:

'But if ye must needs deal in the way of mythology and genealogy, I will tell you how ye may employ your ingenuity to more advantage. Take christian charity, for your theme: mythologize that capital grace of your profession; or, deduce the parentage of it, according to the steps, which I will point out to you. For it springs immediately out of a pure heart; which, itself, is derived from a good conscience; as that, again, is the genuine offspring or emanation of faith unfeigned. In this way, ye may gratify your mythologic or genealogical vein, innocently and usefully; for ye may learn yourselves, and teach others, how to acquire and perfect that character, which is the great object of your religion, and the end of the commandment.'

The ninth discourse illustrates this excellent admonition, in St. Paul's epistle to the Romans: "In honour preferring one another." ch. xii. 10.

On this occasion his lordship gives us the following characteristics of true and false politeness.

'True politeness is modest, unpretending, and generous. It appears as little as may be; and, when it does a courtesy, would willingly conceal it. It chuses silently to forego its own claims, not officiously to withdraw them. It engages a man to prefer his neighbour to himself, because he really esteems him; because he is tender of his reputation; because he thinks it more manly, more Christian, to descend a little himself, than to degrade another.—It respects, in a word, the credit and estimation of his neighbour.'

'The mimic of this amiable virtue, *false politeness*, is, on the other hand, ambitious, servile, timorous. It affects popularity:

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is solicitous to please, and to be taken notice of. The man of this character does not offer, but obtrude, his civilities: because he would merit by this assiduity; because, in despair of winning regard by any worthier qualities, he would be sure to make the most of this; and, lastly, because of all things he would dread, by the omission of any punctilious observance, to give offence.—In a word, this sort of politeness, respects, for its immediate object, the favour and consideration of our neighbour.’

The subject of the tenth sermon is our Saviour’s reply to St. Peter. John xiii. 8. “If I wash thee not, thou hast no part with me.”

Jesus condescended to wash the feet of his disciples; a ministry very common in the East, and usually performed by servants, in discharge of their duty towards their masters; or by inferiours, at least, in testimony of respect towards their superiors. He meant it as a lesson of humility and condescension to his disciples. But our author supposes, that by this ceremony, he likewise more particularly designed to signify the efficacy and value of his own precious blood, by which alone they, and all mankind, were to have all their sins purged and washed away for ever.

It may be objected, that our Saviour explains his own purpose very differently. The bishop replies: ‘that these emblematic actions were generally significative of more things than one; that the manner of Jesus was, on other occasions, to enforce that instruction, which was not the primary one in his intention; that he conveyed information to his disciples, as they were able to bear it; and that he left it to the Holy Ghost, whose peculiar province it was, to illuminate their minds in due time; to reveal all that had been obscurely intimated, and to open the full meaning of his discourses and actions, as well as to bring them all to their remembrance.’

That our Saviour spoke of a spiritual purification is implied in what he says, ver. 10. “Ye are clean, but not all.” Yet these words, at the same time, represent the eleven disciples as *already clean*, antecedently to the shedding of his blood. The cleanness therefore, which he means in this place, seems to consist only in that integrity of heart, which was necessary to make them worthy apostles and preachers of the gospel. This ceremony, considered only as a lesson of humility and Christian charity, very properly introduces the new commandment, which he solemnly and emphatically recommended to their attention immediately after.

But his lordship, who considers this transaction as an emblem of a proper and real propitiation by the blood of Christ, has supported his opinion in an able manner.

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The subject of the next discourse is this very difficult passage, Mar. ix. 49. "Every one shall be salted with fire, and every sacrifice shall be salted with salt." Of these words his lordship proposes two interpretations, which he submits to the judgment of his readers. In the first he supposes, that they refer to the eternity of future punishments. As if our Lord had said: "Such as are worthy to be cast into hell-fire shall be *salted*, or preserved from wasting (salt being the known emblem of incorruption, and thence of perpetuity) by the very fire itself. And [you may easily conceive how this shall be, for] every sacrifice, the flesh of every animal to be offered up to God in your Jewish sacrifices, is kept sound, and fit for use, by being (as the law directs in that case) salted with salt. Just so, the fire itself shall act on these victims of the divine justice: like salt, sprinkled on your legal victims, it shall preserve the offenders entire, and in a perpetual capacity of subsisting to that use, to which they are destined."

"If such, continues this learned writer, be the sense of the words, they contain the fullest and most decisive proof of that tremendous doctrine, the eternity of future punishments, which is any where to be met with in the scripture."

We are far from thinking, that this text is a decisive proof of that tremendous doctrine. His lordship is very sensible of its invalidity: for the foregoing remark amounts only to this assertion; "If it be a proof, it is a decisive proof." And he observes very justly, that in this way of explaining these words, it will be difficult to shew their coherence with the subsequent verse, though they admit an application to the foregoing.

In the second interpretation, he explains the fire, mentioned in the text, of the fire of affliction: as if our Lord had said:

"Every true christian, who is consecrated to my service, and would escape the punishment by fire in the world to come, shall be salted with fire, in the present world: that is, shall be tried with sufferings of one kind or other, can only expect to be continued in a sound and uncorrupt state by afflictions, which must search, cleanse, and purify your lives and minds, just as fire does those bodies, which it refines by consuming all the dross and refuse contained in them," &c. This, he thinks, is an easy, elegant, and useful sense; perfectly agreeable to what proceeds and follows the text.

Before we quit this subject, we may observe, that Macknight has suggested a third interpretation to this purpose: "Every one shall be salted *for* * the fire of God's altar; salted by you,

* *ὑπο* in the dative case: as *ὑπο τῆς θυσίας*, reserved for the fire.
2 Pet. iii. 7.

my apostles, with piety, in order to be offered to God, &c. The reader, he says, will have no doubt of the meaning of the passage, when he considers, that our Lord is not giving a reason for the unquenchableness of hell-fire, as is commonly supposed; but a reason why his apostles should cut off their hands, and pluck out their eyes, if these members proved the occasion of sin, either to themselves or others. This, he thinks, is plain from the clause that follows: "If the salt have lost his saltness," if you who are the salt of the earth, and whose office it is to salt others, have lost your saltness, that is, your grace and goodness, "wherewith will you season it?" "Have salt in yourselves, and have peace one with another."—We must confess, however, that we are not perfectly satisfied with any of these expositions. Probably there is some error, or interpolation in the text.

In the twelfth sermon his lordship exposes the absurdity of self-conceit, from this plain, but instructive aphorism: "If a man thinketh himself to be something, when he is nothing, he deceiveth himself." Gal. vi. 3.

The last discourse is an apology for our reformers, in opposition to those who suppose, that *our* theological knowledge as much surpasses that of our forefathers at the Reformation, as *their* knowledge did the thick and gross ignorance of the monkish ages.

The author's arguments are to this effect:

"That our reformers had only to consult the Scriptures for a just idea of the Christian religion—that they were likely enough to understand those Scriptures, being invited, or rather impelled to the study of them, by the most active principles, of human nature—that they could not but understand those Scriptures in all the more important points of doctrine, which they had so much time and occasion to consider, and which there wanted no more than a common skill in the language of scripture to understand—And that, lastly, they could not have understood those points better, than they did, even with all our real or fancied skill in philosophy, because, in truth, philosophy is not applicable to those points, being matters of pure revelation, and not susceptible of any additional clearness from the exertion of our best faculties, however improved."

Here we beg leave to observe, that though "our reformers might consult the scriptures for a just idea of the Christian religion," it does not follow, that they were qualified to understand them, according to their true sense and import.

The right interpretation of the Scriptures is attended with innumerable difficulties. A person, who purposes to go to the fountain-head, and form a proper notion of the doctrines they

they contain, must be perfectly skilled in the Hebrew and Greek languages, in all the figures and idioms of the oriental style. He must be acquainted with the facts, ceremonies, customs, controversies, errors, and heresies, to which the sacred writers allude. He must consider their views and arguments, and examine the context and connection of every obscure passage. He must distinguish those discourses, which were addressed to particular persons, from those, which are applicable to all mankind. He must entertain worthy notions of the Supreme Being, and pursue the dictates of impartial reason, without regard to any creed, or human system, of divinity. In short, he must investigate the genuine doctrines of christianity, with critical sagacity, and manly freedom.

Our reformers were pious and learned men; but they laboured under many disadvantages. Printing was then in its infancy. Books, proper for a critical study of the scriptures, were scarce and expensive. The Complutensian, which was the first edition of the New Testament, was begun in the year 1514, and published in 1522. Erasmus's edition, in Greek and Latin, with annotations, was published in 1516. That of Aldus, in Greek, in 1518*; and that of Robert Stephens, in Greek, in 1546.

Luther began to preach against the abuse of indulgences in 1517, which introduced the Reformation. He wrote no regular comment on the New Testament; but only on some particular parts.

Calvin wrote some commentaries on the evangelists, &c. But, as father Simon observes †, "he was not sufficiently skilled in the Greek; and therefore he contented himself with adjusting the translations of others, to his own ideas."

In a short time the Reformation made a considerable progress in England. The Articles, commonly called king Edward's Articles, were drawn up by Cranmer and his assistants, and published by regal authority, in 1552 ‡. This then is about the meridian of the Reformation.

At this period our reformers had no commentators of their own communion, of any reputation, but Luther and Calvin. Beza's first edition of the New Testament, with notes, was published in 1556. But his larger annotations did not appear till the year 1582. And therefore the whole catalogue of ex-

* See an account of the various editions of the New Testament, published between the year 1514, and 1546, in the Crit. Rev. for July 1776.

† Crit. Hist. vol. ii. cap. 25.

‡ With alterations in 1562, and 1571.

positors,

positors, besides those we have already mentioned, were the fathers, the school-men, and popish writers; few of whom, it is presumed, were calculated to inspire the reader with just and rational notions of Christianity.

If we look into the theological productions of some of our reformers, we find them involved in all the perplexities of the scholastic divinity, or the mysteries of Calvinism; plunged in the depths of predestination, election, reprobation, imputed righteousness, irresistible grace, and hereditary guilt; wavering from side to side; sensible of the errors of popery, on the one hand, and the absurdities of Calvinism on the other; yet timorous and irresolute, afraid to adopt any other sentiments, though evidently more agreeable to reason and common sense.

If, in the present age, the genuine doctrines of Christianity are not much better understood, than they were at the Reformation, the labour of innumerable writers of the greatest penetration and learning, in the last and the present century, has been spent in vain. All their elaborate editions of the scriptures, their polyglots, their dictionaries of the Old and New Testament, their concordances, harmonies, collations, paraphrases, translations, and commentaries, are, in some measure, a useless incumbrance in the republic of letters. But as this cannot be supposed, without the greatest absurdity, we must explode the idea suggested by an author, whom his lordship has quoted with approbation; that "the New Testament was as perspicuous to those, who first perused it, after the rejection of the papal yoke, as it can be to us now, or as it can be to our posterity in the *ffteenth generation*."

To these discourses the author has annexed a dissertation, or commentary on that remarkable part of the gospel history, in which Jesus is represented, as driving the buyers and sellers out of the temple.

In this disquisition he considers the fact, as a prophetic action, or a piece of scenery, under the cover of which Christ proposed, in the manner of the eastern sages, and especially of the Jewish prophets, to convey some momentous information to them, and to impress it with much force and energy on their minds. That it was taken in this light by the very persons, on whom this seeming outrage was committed, may, he thinks, be reasonably presumed, since they make no resistance to it, nor complain of any injury done them by it.

' In what manner, says his lordship, does he declare this purpose? Why, he makes a scourge of small cords, and, by the re-

representative action of driving this profane company out of the temple, shews that he is come to break down that partition-wall, which separated the Gentile and the Jewish worshippers, to vindicate the despised Heathen from the insults offered to them, and to lay open the means of salvation to all people. *He began to cast out them that sold therein and them that bought, saying to them, It is written, my house shall be called a house of prayer for all the Gentiles.* The action, we see, is used as expressive of his design; and his design is clearly ascertained, by applying to himself the express words of Isaiah. The whole is, then, a prophetic information, by way of action, of the genius of Christianity, which was to extend its benefits even to the Gentiles.

‘I have before acknowledged, that a secondary purpose of this transaction might be, to give the Jews to understand, how culpable they had been in permitting even a lawful traffic to be carried on in any part of their temple. For it was usual with Jesus to accomplish several ends by the same act, and even to lay the greatest apparent stress on that end, which was not first in his intention: of which some examples may hereafter be given. But the primary design of this act (and but for the sake of which it would not have been undertaken) I suppose, was, to point out the diffusive nature and influence of his spiritual kingdom.’

To these designs, which the author supposes our Saviour had in view, we may add another, which seems not less probable than the foregoing: viz. an intimation, that he was come to abolish all rites, ceremonies, and sacrifices of the le-vitical law, and to convert the house of God into a house of prayer, for all nations, without distinction.

By these extracts the reader will perceive, that our excellent author has imitated the generous care and pains of the good householder, in providing things new and old; the latter for the benefit of the less intelligent; the former for the gratification of the learned and inquisitive reader.

Viaggiana: or, detached Remarks on the Buildings, Pictures, Statues, Inscriptions, &c. of ancient and modern Rome. 8vo. 3s. Rivington.

THERE are few readers whose curiosity is not excited by an account of the antiquities of ancient Rome, which, though already described by many travellers, may yet afford new pleasure to a susceptible imagination, from the various lights in which it is possible to exhibit them. An attempt towards producing more vivid impressions of those objects, is the design of this volume. The first venerable piles with
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which the author presents us are, St. Peter's, the Vatican, castle of St. Angelo, Pamphili palace, and the Palatine hill; after which we meet with the following account of the amphitheatre of Vespasian.

‘ The amphitheatre, built by Vespasian, is one of the finest and most perfect remains of Roman magnificence. It was situated near the colossal statue of Nero, and not far from the residence of the emperor. It is five hundred and fifty feet long, four hundred and seventy broad, and one hundred and sixty high, sufficient to contain eighty thousand people seated, and twenty thousand standing. The orders of architecture that adorn this building are Doric, Ionic, Corinthian, and Composite; the stone with which it is built is the same that was used in many of the ancient edifices of Rome, an incrustation of the aqua Albunea, between Rome and Tivoli. It is remarkable that this water deposits its stony particles so fast, and in such quantities, as to choke up its own channel.

‘ The entrance to the amphitheatre is by eighty arcades, seventy-six of which were for the people, two for the gladiators, and the wild beasts, and two for the emperor and his suite, who came all the way under cover from the royal apartments. The wild beasts were not, as has been imagined, in this amphitheatre kept in dens under the arena, but were regularly brought from places set apart for them, called vivaria. The vivaria of Domitian are still to be seen. By the great freedom of ingress and egress, the many thousands that were present at the amphitheatre came in, and went out, with as much ease and convenience as so many hundreds: the different ranks knew their proper places, and took them without the least confusion.’

These curiosities are succeeded by a description of the arches of Constantine and Titus, the Via Sacra and Forum, and the public prison. The latter of these is thus described.

‘ The first object of note that presents itself to your view after you are passed the arch of Septimius, is the prison, which was built by Tullus Hostilius, and enlarged afterwards by Ancus Martius, called *Il Carcere Mamertino*. The most horrid part of it, and the most ancient, is a dungeon, to which you descend a few steps, that seems to be built for eternity. The walls are exceedingly solid, and are made to slope inwards pyramidically, whilst the roof is left nearly flat, in order to counterbalance the lateral pressure. One can scarce help observing, that it is in great measure on this very principle that we are indebted to sir Christopher Wren for the cupola at St. Paul's. Now the first was erected in the time of the kings. It is in this prison that they show the mark of St. Peter's head against the wall, and the miraculous fountain that sprung up for the baptism of the prisoners. It is to this also that Juvenal alludes
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in his third satire. And Sallust in his conspiracy of *Ca-*
tiline.

We are next introduced to the temple of Jupiter Tonans, the Tarpeian Rock, and the Capitol. In the account of the last of those articles, we meet with a remark which affords a strong presumption of the Roman cruelty, that has never been noticed by any of their writers.

C A P I T O L.

The sites of the buildings on the Capitol, of which there are no vestiges remaining, have been the subject of much controversy to the antiquarians. The two considerable ones were the temple of Jupiter Feretrius; and of Jupiter Capitolinus; but on which of the two summits of the Capitoline hill each stood, is a much disputed question. The ancients, however, both in prose and poetry, seem to join the Capitol and the Tarpeian very often together, and on the other hand the Capitol has been said positively to stand on the opposite mount, now known by the name of the church Araceli, that is built on it. In the plain, between these summits into which the Capitoline hill is still divided, stands the famous statue of Marcus Aurelius. It is copper, and of course hollow. This is an advantage that bronze statues have over those that are made of stone or marble, that you are at liberty to make the legs substantial, the body light; whereas the contrary obtains in the others; for marble bodies must be supported. As to the temple of Jupiter Capitolinus, we know little of it, but by tradition, which is a kind of information not the most to be depended on in matters of art. The first, which Tarquin erected, was burnt down in the civil wars. The second, built by Scylla, fell in the Vitellian sedition. Vespasian saw his compleated, and died; which also drew after it the destruction of the Capitol, for it was burnt immediately upon the death of the emperor. Domitian built a fourth. The gilding of this temple, in the days of Plutarch, was esteemed at two million and a half of our money. Gilding indeed in those days was plating, which may account for the enormity of a sum expended in one single article of ornament; about an eighth of the whole expence of St. Peter's, a building more spacious than any ancient structure, and the most magnificent of all modern ones, of which the Capitol was little more than a third in length, and not one fourth in breadth. Under the porticos, and within the courts of the palace of the Curators, (*Conservatori*) are preserved fragments of Colossal statues, sarcophagi, and bas reliefs of curious history. There are also Egyptian statues, of which the character is varied according to the age that produced them: the first and most ancient approaches nearly in form to the Chinese; the figures of this kind have small eyes, and diminutive features. The second resembles that of the Moors in their large full eye, thick lip, and flat nose. The third, after the Alexandrian conquest, is

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Grecian. It is remarkable, that the most unseemly character exhibits the greatest knowledge of the art, and is scrupulously exact in proportion. This nicety extends also to the animals of Egyptian sculpture, specimens of which are to be seen in variety through ancient Rome. Adrian seems to have enriched his Capitol with great abundance of the arts of Egypt, and to have paid particular attention to their merit. This prince, in his progress through foreign countries, made collections of their several curiosities, and brought home what was peculiar to each. The statues of the captive kings that are to be seen in this place exhibit a striking instance of Roman cruelty, I mean in their want of hands and arms; there are two of them, one of which is without the former, the other the latter. It should appear from these testimonies, that speak too plainly to be mistaken, that the custom was, however cruel, and unworthy of a great people, to maim the principal captives in a great triumph, in order to increase their humiliation, by rendering them totally helpless. This is too true; neither can it with the least shadow of probability be objected, that the statues alluded to are fragments; since it is manifest, on inspection only, that they are finished things, and what the artist intended they should be. For nothing can be clearer than that the one never had more than one arm, or the other more than one hand.*

A great number of other articles is afterwards described, too tedious to enumerate, and for an account of which we refer our readers to the work.

A General History of the Science and Practice of Music, by Sir John Hawkins. In Five Volumes. 4to. 6l. 6s. boards. (Continued from vol. xlii. p. 414.) Payne.

IN our last Review we gave an account of the Preliminary Discourse with which this intelligent writer has introduced his work to the public, and we now proceed to the examination of the History.

Sir John Hawkins sets out with regretting in an emphatical manner the irreparable loss which the world has sustained, as well in respect to the inventions as transactions of men, by those great vicissitudes, whether natural or political, that so frequently involve the memorials of past ages in impenetrable obscurity. Reflections of this kind are perhaps more strongly suggested by the history of music, than by that of any other subject. The evanescent nature of sound, with the impossibility of transmitting an adequate representation of its extremely delicate and infinitely various inflexions, must for ever render this curious part of science particularly susceptible of the ravages of time, as well as those of barbarism. To this
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may be added, that on account of the general unacquaintance of the learned with the principles of the art, such writings of the ancients as, if preserved, might have at least conveyed a faint idea of their progress in musical composition, have been irrecoverably sunk in oblivion, with many of the productions of former times. To the total wreck of this species of literature, has been owing the dispute, so much agitated by some writers, respecting the superiority of ancient and modern music; a contest, we believe, concerning which those by whom it was supported, were in general ill qualified to decide: and this opinion is confirmed by the author of the present work.

Sir John Hawkins justly observes, there can be no doubt but that vocal music is more ancient than instrumental, since mankind were endowed with voices before the invention of instruments; but the great question is, at what epoch a system began to be formed; a subject which naturally leads to an inquiry into the time of the invention of instruments. In pursuing this curious subject our author recites with great exactness the accounts delivered by different writers of the invention and form of the various kinds of lyre, with those of the plectrum and pipe; of which representations are given in plates.

In the three succeeding chapters of the work, the author investigates the various systems of ancient music, so far as can be collected from the scattered information which is to be found on the subject. As this inquiry could not be rendered intelligible to our readers without the assistance of diagrams, we shall only observe, that the systems investigated are those of Terpander, Philolaus, and Pythagoras. After these we are presented with the *Sectio Canonis* of Euclid, allowed by the most eminent writers to have been the first essay towards a determination of the ratios by the supposed division of a chord; and with an account of the several genera, equally distinct and scientific. Next follows an investigation of the ratios of the diapente, diatessaron, and the various other musical intervals, which is succeeded by an account of the species or colours of the several genera; and this by an inquiry into the doctrine of the modes, moods, or tones.

The biographical part of the work commences with an account of Pythagoras, who seems to be justly considered as the father of music; in treating of whom, Sir John Hawkins delivers the sentiments of different writers respecting the music of the spheres; a doctrine which, though not demonstrable to the senses, is however poetical and sublime. We are next entertained with an account of Aristoxenus, with that of the

Several Greek musicians, whose writings have been published by Meibomius and other editors; for which we refer our readers to the work; as likewise for the curious question, whether the ancients had music in consonance.

After an inquiry into the state of music in the earlier ages of the world, and after tracing the ancient system from its rudiments to the perfection it attained about the end of the third century, our author proceeds to relate the subsequent improvements in the art; and points out who those were that by their ingenuity and labour established the admirable system, which is now universally adopted in all civilized nations.

We shall lay before our readers an extract from this part of the work, where the historian endeavours to ascertain the period at which music was first introduced into the service of the church.

* It has already been observed, that the science of harmony was anciently a subject of philosophical enquiry; and it is manifest, from the account herein before given of them and their writings, that the Greeks treated it as a subject of very abstract speculation, and that they neither attended to the physical properties of sound, nor concerned themselves with the practice of music, whether vocal or instrumental. Ptolemy was one of the last of the Greek harmonicians; and from his time it may be observed, that the cultivation of music became the care of a set of men, who, then at least, made no pretensions to the character of philosophers. This may be accounted for either by the decline of philosophy about this period, or by the not improbable supposition, that the subject itself was exhausted, and that nothing remained but an improvement in practice on that foundation which the ancient writers, by their theory, had so well laid. But whatever may have been the cause, it is certain, that after the establishment of Christianity the cultivation of music became the concern of the church: to this the Christians were probably excited by the example of the Jews, among whom music made a considerable part of divine worship, and the countenance given to it in the writings of St. Paul. Nor is it to be wondered at by those who consider the effects of music, its influence on the passions, and its power to inspire sentiments of the most devout and affecting kind, if it easily found admittance into the worship of the primitive Christians: as to the state of it in the three first centuries, we are very much at a loss; yet it should seem from the information of St. Augustine, that in his time it had arrived at some degree of perfection; possibly it had been cultivating, both in the Eastern and Western empire, from the first propagation of Christianity. The great number of men who were drawn off from secular pursuits by their religious profession, amidst the bar-

barbarism of the times, thought themselves laudably employed in the study of a science which was found to be subservient to religion : while some were engaged in the oppugning heretical opinions, others were taken up in composing forms of devotions, framing liturgies ; and others in adapting suitable melodies to such psalms and hymns as had been received into the service of the church, and which made a very considerable part of the divine offices : all which is the more probable, as the progress of human learning was then in a great measure at a stand.

But as the introduction of music into the service of the church seems to be a new æra, it is necessary to be a little more particular, and relate the opinions of the most authentic writers, as well as to the reception it at first met with, as its subsequent progress among the converts to Christianity. If among the accounts to be given of these matters, some should carry the appearance of improbability, or should even verge towards the regions of fable, let it be remembered, that very little credit would be due to history, were the writer to suppress every relation against the credibility whereof there lay an objection. History does not propose to transmit barely matters of real fact, or opinions absolutely irrefragable ; falsehood and error may very innocently be propagated, nay the general belief of falsehood, or the existence of any erroneous opinion, may be considered as facts ; and then it becomes the duty of an historian to relate them. Whoever is conversant with the ecclesiastical historians must allow that the superstition of some, and the enthusiasm of others of them, have somewhat abated the reverence due to their testimony. But notwithstanding this, the characters of Eusebius, Socrates, Sozomen, Theodoret, and Evagrius, for veracity and good intelligence, stand so high in the opinion of all sober and impartial men, that it is impossible to withhold our assent from the far greater part of what they have written on this subject.

The advocates for the high antiquity of church-music urge the authority of Saint Paul in its favour, who, in his Epistle to the Ephesians, charges them to speak to themselves in psalms, and hymns, and spiritual songs, singing and making melody in their hearts to the Lord ; and who exhorts the Colossians to teach and admonish one another in psalms, hymns, and spiritual songs. Cardinal Bona is one of these ; and he scruples not to assert, on the authority of these two passages, that songs and hymns were, from the very establishment of the church, sung in the assemblies of the faithful. Johannes Damascenus goes farther back ; and relates, that at the funeral of the Blessed Virgin, which was celebrated at Gethsemana, the apostles, assisted by angels, continued singing her requiem for three whole days incessantly. The same author, speaking of the ancient hymn called the Trisagion, dates its original from a miracle that was performed in the time of Proclus, the archbishop : his account is, that the people of Constantinople be-

ing terrified with some portentous signs that had appeared, made solemn processions and applications to the Almighty, beseeching him to avert the calamities that seemed to threaten their city, in the midst whereof a boy was caught from among them, and taken up to heaven; who, upon his return, related, that he had been taught by angels to sing the hymn, in Greek.

Αγιος ὁ Θεός, ἅγιος ἰσχυρός, ἅγιος ἀθάνατος, ἐλέησον ἡμᾶς.

Holy God, holy and strong, holy and immortal, have mercy upon us.

• The truth of this relation is questioned by some, who yet credit a vision of St. Ignatius; of which Socrates, the ecclesiastical historian, gives the following account: ‘St. Ignatius, the third bishop of Antioch, in Syria, after the apostle Peter, who also conversed familiarly with the apostles, saw the blessed spirits above singing hymns to the Sacred Trinity alternately, which method of singing, says the same historian, Ignatius taught to his church; and this, together with an account of the miracle which gave rise to it, was communicated to all the churches of the East.’ Nicephorus, St. Chrysostom, Amalarius, and sundry others, acquiesce in this account of the origin of antiphonal singing: as do our countrymen, Hooker, Hammond, Beveridge, and Dr. Comber.

• By the Apostolical Constitutions, said to have been, if not compiled by the apostles themselves, at least collected by Clement, a disciple of theirs, the order of divine worship is prescribed; wherein it is expressly required, that after the reading the two lessons, one of the presbyters should sing a psalm or hymn of David; and that the people should join in singing, at the end of each verse. It would be too little to say of this collection, that the authority of it is doubted, since it is agreed, that it did not appear in the world till the fourth century: and the opinions of authors are, that either it is so interpolated as to deserve no credit, or that the whole of it is an absolute forgery.

• Hitherto, then, the high antiquity of church-music stands on no better a foundation than tradition, backed with written evidence of such a kind as to have scarce a pretence to authenticity: there are, however, accounts to be met with among the writers of ecclesiastical history, that go near to fix it at about the middle of the fourth century.

Having determined the commencement of music in the Christian worship, the historian next mentions the particular persons under whose protection it was cultivated with the greatest zeal and success. Those were, St. Basil, St. Chrysostom, and St. Ambrose; the latter of whom instituted that method of singing, which from him has been denominated the Cantus Ambrosianus, or Ambrosian Chant. Sir John Haw-

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kings observes in respect of this name, that it appears not to have specified any determined series of notes, but was only invented to express in general a method of singing agreeable to some rule prescribed or taught by that father. It is however supposed to have had a reference to the modes of the ancients, at least to those of Ptolemy, which our author has proved, in a preceding part of the History, to have been exactly coincident with the seven species of the diapason; though St. Ambrose conceiving all above four to be superfluous, reduced them to that number, in which he retained, but under other denominations, the Dorian, Phrygian, Lydian, and Mixolydian modes. The design of the reverend patriarch, as our author farther remarks, was to introduce a kind of melody founded on the rules of art, and yet so plain and simple in its nature, that the whole congregation might sing it.

Among the improvements of music subsequent to this period, our author mentions in terms of peculiar distinction those made about the end of the sixth century, by St. Gregory the Great, the first pope of that name; a man, as he justly observes, not more remarkable for his virtues than for his learning and profound skill in the science of music. The first improvement made by this venerable pontiff was the invention of that kind of notation by the Roman letters, which is used at the present time. But he is chiefly celebrated for having increased the number of tones from four to eight, and for the institution of what is called the Gregorian Chant, or plain song. Of the reformation which he effected in the music of the church, our author has selected an account from Maimbourg's *Histoire du Pontifical de St. Gregoire*.

Notwithstanding all the care of pope Gregory, the method of singing which he introduced into the churches, became in a short time extremely corrupt, as is clearly shewn by our author, who has greatly elucidated by his researches this interesting part of musical history. It appears however, from the zeal almost universally discovered for the removal of those corruptions, in what high esteem the choral service was then held in different nations of Europe. To consider and reform the state of it, was not only regarded by pope Adrian as an object of great importance, but attracted likewise the peculiar attention of the emperor Charlemagne. It ought to be observed at the same time, that though such a reformation of the chant as should render it more decent and solemn, was highly laudable, yet it was prosecuted in those ages with a degree of attachment superior to what was discovered for those parts of divine worship which were at least of equal importance. We have unquestionable evidence that the monks of that time were

far more conspicuous for their vocal abilities, than either learning, acquaintance with the scriptures, or piety.

Sir John Hawkins thinks it is highly probable, that from the time of its original institution, the *cantus ecclesiasticus* pervaded the whole of the service : it is at least certain, he observes, that after the final improvement of it by St. Gregory, all the accounts of the Romish ritual, and the manner of celebrating divine service in the Western church, lead to the belief that, excepting the epistles and gospels, and certain portions of scripture, with the passion and martyrology, the whole of the service, even the prayers and penitential offices, were sung. In confirmation of this opinion the author produces such evidence, as displays the great extent of his researches in the prosecution of the subject, which he has placed in so perspicuous a light, by having not only recourse to historians, ecclesiastical writers, and poets, but even to the authority of manuscripts. We shall present our readers with the following account of, and extracts from, a curious manuscript on this subject, which has been consulted by our author.

• Dr. Wallis had once in his hands a manuscript, which upon examination proved to be a Greek ritual ; it had formerly been part of the famous library founded at Buda by Matthias Corvinus, king of Hungary, in 1485. In 1529 the city of Buda was taken by the Turks, and in 1686 retaken, after a long siege, by the forces of the emperor Leopold.

• A description of this manuscript, and a general account of its contents is extant in a letter of Dr. Wallis to some person, probably the owner of it, who seems to have referred to the doctor as being well skilled in music ; the doctor's opinion of it may be seen in the copy of his letter inserted at length at the bottom of the page *. It has lately been discovered that the MS. abovementioned was the property of Mr. Humfrey Wanley, as appears by a letter of his to Dr. Arthur Charlett, inserted also in the note, in which he offers to part with it to the university of Oxford. It is to be conjectured that the university declined purchasing it, and that Mr. Wanley disposed of it to the earl of Oxford, for in the printed Catalogue of the Harleian manuscripts in the British Museum, No: 1613, is the following article.

“ • I have seen and cursorily perused that ancient Greek manuscript which is said to have been found in Buda, at the taking of that place from the Turks in the present war between the German emperor and the Turk.

“ It is elegantly written in a small Greek hand, and is judged to be at least three hundred years old. The form of the letter is much different from that of those which we now use, and not easy to be read by those who are not acquainted with the Greek hand used in the manuscripts of that age.

“ It

“ Codex chartaceus in 8vo, ut ajunt, majori, diversis manibus scriptus, et Græcorum more compactus; quem Dño Henrique

“ It bears, after the first three leaves, this title *Αρχη των Θεωρηματων της παπαδικης Τραπης*, which I take to intimate thus much: here begins, with the assistance of the sacred Deity, the patriarchal art; for I take *παπας* then to signify as much as pope or patriarch, which is farther thus explained: *ακολουθίαι ψαλλόμεναι εν Κωνσταντινουπλει συγγραφισται τατα των βασιλεω χειρὸς ευρισκομένων εν αυτη ποσητων παλαιων τε και νιων*. That is, the order of services in Constantinople composed by poets, such as from time to time have been there found, as well ancient as modern; so that it seems to be a pandect or general collection of all the musical church-services there used, as well the more ancient, as those which were then more modern; after which it thus follows: *εν η αρχη σημειδια και αι τετων φωναι*, beginning with the musical notes and their sounds.

“ After which title we have accordingly for about five leaves, an account of the musical notes then in use, their figures, names, and significations; without which the rest of the book would not be intelligible, and even as it is, it will require some sagacity and study to find out the full import of it, and to be able to compare it with our modern music.

“ The rest of the book consists of anthems, church-services for particular times, and other compositions, according to the music of that age, near a thousand I guess of one sort or other, or perhaps more.

“ The whole consists of four hundred and thirteen leaves, cloth written on both sides in a small Greek hand, in the shape or form of what we would now call a very large octavo, on a sort of thick paper used in the eastern countries at that time.

“ There is for the most part about twenty-eight lines in each page, that is fourteen lines of Greek text, according to which it is to be sung; nor such as those which we now use, nor like those of the more ancient Greeks, which they called *μεμβομιαι* of which Meibomius gives us a large account out of Alypius. But a new sort of notes, later than those of the ancient Greeks, but before those of Guido Aretinus, which we now use; and commonly two or three compositions in one leaf, with the author's name for the most parts.

“ I do not find in it any footsteps of what is now common in our present music; I mean compositions in two, three, four, or more parts; all these, for ought I find, being only single compositions.

“ That which renders it most valuable is this; we have of the more ancient Greek musicians seven published by Marous Meibomius in the year 1652, Aristoxenus, Euclid, Nicomachus, Alypius, Gaudentius, Bacchius, and Aristides Quintilianus, before that of Martianus Capella in Latin. I have since published Ptolemy's Harmonics in the year 1662, and I have now caused to be printed Porphyry's Commentary on Ptolemy and Bryennius, which are both finished some while since, and they will thereby come abroad as soon as some other things are finished which are to bear them company. All these, except Martianus Capella, in Greek and Latin, and these are thought to be all the Greek musicians now extant.

“ But all these concern only the theoretical part of music; of the practical part of it, that is, musical compositions of the ancient Greeks,

rico Worllejo in Terra Sancta peregrinanti dono dedit Notar. (Notar. an. Moravio;) tunc Metropolis Cæsariensis; qui exinde, de mortuo doctissimo suo avunculo, factus est Patriarcha Hierosolymitanus; adhuc, ni fallor, superstes. In illo habentur varia Ecclesie Græcæ Officia, Cantica, &c. Græcæ descripta, Notulique Græcis Musicalibus insignita. Non iis dico, quæ præfati sæculis apud Ethnicos Poetas et Philosophos in usa fuerunt;

Greeks, it hath been thought till that, there was not one extant at this day, whereby we have been at a loss what kind of compositions theirs were, and how theirs did agree or disagree with what we now have, and it is a surprize to light at once upon so many of them.

'Tis true that all those are more modern than those of Aristoxenus, Euclid, Nicomachus, and others of the more ancient Greeks, being all since the times of Christianity, and such as were used in the Greek church of Constantinople: but they are much more ancient than any were thought to be extant.

Your's

JOHN WALLIS."

* Copy of Mr. Wanley's letter to Dr. Charlett.

"Honoured Sir,

London, June 13, 1698.

"I cannot forbear sending you word of the good fortune I have lately had to compass a Greek manuscript, which contains the art of singing, with the names, powers, and characters of their musical notes, in great variety. And a collection of anthems, hymns, &c. set to their music by the best masters of Constantinople, as intended and used to be sung in their churches upon all the chief festivals of the year. It has likewise the musical part of their common liturgy with the notes; and both these, not only of the later music of the said masters; but very often the more ancient too, used before their times. The names of these masters prefixed to their compositions, are about threescore in number, some of which I here set down: [Here follows a long list of Greek names, which it is needless to insert, as the MS. is yet in being and accessible.]

"I believe many of their names, and much more their works, might have been long enough unknown to us without the help of this book. Here is likewise a sprinkling of the music used in the churches of Anatolia, Thessalonica, Thebes, and Rhodes, besides that piece called *Hyperion*, and other tracts.

"The MS. was taken from the Turks in plundering Buda, about the year 1686, and was afterwards bought by an English gentleman for 4l. but lying here at great charges, cannot afford to sell it so cheap. It is about 300 years old, fairly written upon cotton paper, taking up above four hundred leaves in a large 8vo.

"The book ought to be placed in the publick library; and if, Sir, you are willing to think that the university will consider me for it, I will bring it along with me the next week: if not, I can be counted to part with it here upon my own terms.

I am reverend and honoured Sir,

Your most faithful and obedient servant,

HUMFREY WANLEY."

"For the Rev. Dr. Charlett,

Master of University college, in Oxford."

quarum

quarum etiamnum nonnullæ restant quasi e Naufragio Tabulæ : sed alterius planè formæ, quas ante plurima secula introductas adhuc retinet hodierna Græcorum Ecclesia."

Mr. Wanley has inserted the rubrics in the order in which they occur ; these are to be considered as so many distinct heads, and give occasion for an explanation of many difficult words made use of in them, and also in the offices ; in which he discovers great learning and sagacity.

We are sorry that we cannot gratify our readers with a specimen of the character in which this curious manuscript is written, or of the musical notes. Our author, however, who appears to have spared no expence in the execution of the present work, has given the initial and final pages of the MS. mentioned, in that kind of transcript which is distinguished by the name of fac-simile.

The part of the volume to which we are advanced, abounds so much with judicious observations, and original matter, that we are at a loss to make any selection of particular passages, at the same time that it would greatly exceed the limits of a Review, to give even a summary detail of the narrative. Some of our author's remarks, however, with respect to Guido Aretinus, we cannot omit mentioning, as being not only new, but of importance in a History of Music.—He observes, that those who have ascribed the invention of music in consonance, with that of the polyplestrial species of instruments, to Guido Aretinus, are in a great mistake, as not the smallest intimation of the kind is to be found in the writings of that author. The historian evinces, that symphonic music was known in the eighth century, and he accounts in a rational manner for the error of those who have ascribed it to Guido ; relating likewise many particulars of the life and character of that person, which appear to have been developed with much pains from the obscurity in which they were involved.

Guido was a native of Arezzo, a city in Tuscany, and having been taught the practice of music in his youth, became afterwards a monk of the order of St. Benedict. In his retirement he devoted himself to the study of his favourite science, particularly the system of the ancients, and above all to reform the method of notation ; when he invented the hexachord, a method of great use in facilitating the instruction of choral music. The same he had acquired in the science, reaching as far as Rome, he was invited to that capital by the pope, who was extremely desirous to see and converse with him. Upon the sight of an antiphonary which Guido had brought with him, the pope is said to have looked on it as a prodigy, and would not stir from his seat till he had learned to sing off a verse.

a verse. Guido afterwards composed a tract on music, entitled *Micrologus*, with various other compositions on the same subject; and it appears from the evidence produced by our author, that Guido, so far from continuing a private monk, as several writers have represented, was actually promoted to the place of a dignitary of the church, being even an archbishop, and a member of the sacred college.

Sir John Hawkins observes, that it was in the cathedral church of Canterbury that the choral service was first introduced into England; to which place, and the churches of Kent, it was confined till the arrival of Theodore, when it afterwards spread over the whole kingdom.

An anecdote mentioned by our author respecting the primitive simplicity of Putta, bishop of Rochester, deserves to be mentioned. Being driven from his see by Ethelred, king of the Mercians, in 677, he retired to Scroulse, the bishop of Mercia, where obtaining a small cure, and a portion of ground, he remained in that country, totally unsolicitous for the restitution of his former dignity, and even went about, teaching choral music wherever he could find entertainment.

We shall here suspend the prosecution of this work, in which it is justice to acknowledge that the author not only discovers great industry in his researches, but that he has likewise arranged his materials in distinct order, illustrating them, as he proceeds, with judicious observations,

[*To be continued.*]

Historical Memoirs of the Author of the Henriade. With some Original Pieces. To which are added, Genuine Letters of Mr. de Voltaire. Taken from his own Minutes. Translated from the French. 8vo. 3s. 6d. Durham.

THE subject of this volume were alone sufficient to engage the attention of every reader of sentiment and taste, tho' it had not the additional excitement to curiosity, in being the production of the celebrated person of whom it treats. That such it is in fact, there appears not any reason to doubt. The anecdotes in the narrative are sometimes of so private a nature, that we can hardly suppose them to have been dictated by any other person than Voltaire. But besides this circumstance, they breathe the spirit of the reputed author, rendered yet more amiable by the evident tokens of candour, which we believe has been rarely considered as one of the qualifications of this distinguished and animated writer.

It is remarkable that in these biographical memoirs the birth of Mons. de Voltaire is not precisely ascertained. Some, we are told, fix it to the 20th of February, others to the 20th

20th of November, 1694; and there are extant medals of him bearing each of those dates. When only twelve years old, this extraordinary genius having written some verses that appeared surprising for his age, he was introduced, by the abbé Chateauneuf, to the celebrated Ninon de l'Enclos, who conceived so favourable an opinion of his talents, that she bequeathed to him the sum of two thousand livres to buy books.

Immediately after leaving the Jesuit's College, young Voltaire was entered to the study of the law by his father, who was treasurer of the chamber of accounts; but soon contracting a dislike to a profession so little adapted to his taste, he resolved to devote himself to the cultivation of the belles lettres. When extremely young, he was admitted to an intimacy with persons of distinguished rank and genius; on which account, and because he made verses, his father often expressed apprehensions of his being entirely ruined.

At the age of eighteen he began the tragedy of Oedipus, in which he proposed to introduce choruses after the manner of the ancients; but he was afterwards convinced of its being impracticable on the French stage. He had no sooner finished this production than he began the *Henriade*, though we are told, that at this time, his acquaintance with the rules both of the drama and epic poetry, was extremely imperfect. Having one day read several cantos of his poem to the young president de Maisons, his intimate friend, he was so teased with objections, that he lost patience, and threw his manuscript into the fire, which was however preserved with difficulty by M. Hanaut, who was present. The mortification experienced by the author, on publishing this poem when only a sketch, joined to the unsuccessful representation of the tragedy of *Marianne* about the same time, determined young Voltaire to print the *Henriade* in England. Of the generous patronage he met with in this country, and the effect it had on his fortune, we have the following account.

King George I. and more particularly the princess of Wales, afterwards queen of England, raised an immense subscription for him. Their liberality laid the foundation of his fortune: for on his return to France in 1728, he put his money into a lottery established by Mr. Desforts, comptroller-general of the finances. The adventurers received a rent charge on the Hotel-de-Ville for their tickets; and the prizes were paid in ready money; so that if a society had taken all the tickets, it would have gained a million of livres. He joined with a numerous company of adventurers, and was fortunate.

His

His passion for the Muses suffering no abatement from this change of circumstances, he continued to cultivate the belles lettres, and in the year 1730, published his *Brutus*, which may justly be reckoned one of the best and most spirited of his tragedies. This was succeeded the following year by *Zara*, which, as the biographer informs us, narrowly escaped being damned.

About this time a new avocation engaged the attention of our literary and indefatigable hero. In company with the marchioness of Chatellet, with whom he was intimately acquainted, he studied the principles of Newton, and the systems of Leibnitz. For this purpose they retired to Cirey, in Champagne, where they lived several years, during two of which their society was joined by Mr. Kanig, an eminent mathematician. Here Mr. Voltaire caused a gallery to be erected, where they performed all the experiments on light and electricity.

During the intervals of this employment he composed his tragedy of *Alzira*, which made its appearance in January, 1736, and met with great applause. The success of this piece the author candidly ascribed to his absence, saying, *laudentur ubi non sunt, sed non cruciantur ubi sunt.*

In the month of October that same year, he produced the comedy of *The Prodigal Son*, but not under his own name; probably to avoid the malicious opposition and abuse which he had repeatedly met with on those occasions. This comedy had great success, and the author exhibited an instance of generosity, in giving the profits to two young men who had come to Cirey while he resided with Madam de Chatellet.

A study of a more abstruse nature now employed his attention, which was the writing "*The Elements of the Newtonian Philosophy*;" and it was remarkable, that the approbation which he expressed of the principles of Newton and Locke, procured him a new set of opponents. During his application to this subject, however, he amused himself occasionally in writing the "*Maid of Orleans*," a comic poem, and full of fancy, but afterwards discredited by the indecent interpolations of abandoned scribblers, in some surreptitious editions of it.

On an excursion which Mr. Voltaire made to Brussels about this time, he there met with the unfortunate Rousseau, who was already become known to the world for his literary talents. Of their first, and, we believe, only meeting, we have the following account.

‘ The

The two poets had an interview, and soon conceived a strong aversion from each other. Rousseau having shown his antagonist a lyric epistle addressed to posterity, met with this repartee: *my friend, this letter will never be delivered according to its direction.* Rousseau never forgave this piece of railery. There is extant a letter from Mr. de Voltaire to Mr. Linant, containing the following passage: "Rousseau despises me because I am careless in my rhimes, and I despise Rousseau because he is only a rhimer."

We insert the subsequent anecdote, contained in a note on this passage, as an additional instance of Rousseau's extreme ingratitude to his benefactors, which was so remarkably conspicuous in his behaviour to the celebrated Mr. Hume.

We observe by a letter of a Mr. de Médin, to a Mr. de Messe, of the 17th of February 1737, that the poet Rousseau had not corrected his morals at Brussels; we here give it our readers. "You will be surprised at my misfortune—some of my bills have been protested and returned:—on Tuesday night I was arrested and thrown into jail. Would you believe it, that rascal Rousseau, that scoundrel, that monster, who, for six months past never eat or drank, except at my table, to whom I have done numberless services of the greatest importance, was the cause of my being arrested? He irritated the holder of the bills against me, and at last this monster, this offspring of Satan, after drinking with me at my table, kissing and embracing me, served as a spy to the officers, who dragged me out of my house at midnight. Never was villainy so black, I cannot reflect upon it without horror.—If you knew all that I have done for him! —Patience!—I hope this accident will make no alteration in our friendship.—What a difference between that hypocrite and Mr. de Voltaire, who has honoured me with his friendship and assistance!"

The next incident in the Memoirs affords a strong contrast to the preceding. It is the origin of the correspondence between Voltaire and his Prussian majesty; a correspondence equally honourable to each of the parties, and the most memorable instance in history, not excepting the age of Augustus, of mutual friendship and esteem between a royal and a literary person. This correspondence commenced by letters in the year 1736; soon after which they had an interview at Meuse, a small castle near Cleves, and in 1740, Voltaire went to Berlin, to pay his court to that monarch.

M. Voltaire, soon after his return to Brussels, wrote the tragedy of Mahomet, the opposition to which received the countenance of cardinal Fleury, who advised him to withdraw his performance. It is remarkable, however, that the

author published this obnoxious play, with a dedication to Benedict XIV. and it appears to have been well received by that liberal and moderate pontiff.

In 1743, he produced the tragedy of *Merope*, the performance of which gave occasion to a ludicrous incident, mentioned in the following letter.

“*Merope* is not yet printed, I am afraid it will not succeed so well in the closet as on the stage.—The piece is not mine; it is Mademoiselle Dumenil’s.—What think you of an actress that kept the audience in tears through three successive acts?—The public have run into a little mistake, and given me credit for a part of the extreme pleasure given them by the actors. The seduction was so great, that the pit, with loud shouts, insisted upon seeing me. I was seized in the hiding place, where I had squatted for shelter, and brought by force into the box of marshal Villars’s lady, who was there with her daughter-in-law.—The pit was mad; they called out to the duchess de Villars to kiss me, and they made so much noise, that she was obliged to comply by order of her mother-in-law.—Thus have I been kissed in public, as was Alain Chartier, by the princess Margaret of Scotland; but he was asleep, and I was wide awake.”

In a short time after he takes another journey to the king of Prussia, in consequence of repeated invitations; and it is said, that on this occasion he performed a singular service to the French king, though of any particulars relative to it we are not informed. In 1744, he was appointed historiographer of France, which he called a pompous trifle. It is acknowledged however, that this appointment was the motive which induced him to engage in the *History of the War of 1741*, as well as the *Campaign of 1744*, and the *Age of Louis XIV.*

According to these Memoirs, M. Voltaire was entrusted with the secret of the proposed descent upon England in the year 1746, and even employed to write a manifesto on that occasion, a copy of which is here published.

Accompanying Madam de Chatellet to the court of king Stanislaus at Luneville, in 1748, he there brought upon the stage the comedy of *Nanine*, and in the same year the tragedy of *Semiramis*.

In 1750, Voltaire again returned to Berlin in pursuance of another strong invitation from his Prussian majesty, and leave obtained from the French king for that purpose. On his arrival at Berlin he was presented with the order of Merit, the key of chamberlain, and a pension of twenty thousand livres.

“He was attached, says the Memoirs, to the king of Prussia by the most respectful regard; as well as by their conformity of taste,

taste. He has a hundred times said, that that monarch was as agreeable in company, as he was formidable at the head of an army: and that he had never more pleasing evening parties at Paris, than those to which that prince would have constantly admitted him. His regard to the king of Prussia rose to a degree of enthusiasm. His apartments were under the king's, and he never quitted them but to go to supper. The king composed his works in philosophy, history, and poetry, in the upper apartments, while his favourite cultivated the same arts and the same talents in the lower. They communicated their works to one another. The Prussian monarch wrote his *Memoirs of the House of Brandenburg at Potzdam*; and the French author having carried his materials with him; wrote his *Age of Louis XIV.* at the same place. Thus did his days glide along in tranquility enlivened by such agreeable employments.

The cause of the misunderstanding which soon afterwards ensued between the literary geniuses in the palace of Berlin, having been variously represented, we shall, in a future Review, lay before our readers the account given of it in those *Memoirs*.

Lectures on the Constitution and Laws of England; with a Commentary on Magna Charta, and Illustrations of many of the English Statutes. By the late Francis Stoughton Sullivan, LL.D. Royal Professor of Common Law in the University of Dublin. The second Edition. To which Authorities are added, and a Discourse is prefixed concerning the Laws and Government of England. By Gilbert Stuart, LL. D. 4to. 15s. boards. Johnson.

[From a Correspondent.]

THE late introduction of philosophy into law has added much dignity, interest, and popularity to the latter, and is perhaps one of the greatest literary improvements, of which the present age can boast. This study, formerly dry and unentertaining, founded chiefly on authorities, and abounding with appeals to precedents, and statutes, and opinions, but seldom to reason and common sense, was avoided by inquirers of an enlarged and philosophical cast, and relinquished to pedants and professors of indefatigable industry and retentive memories, or to practical lawyers, whose profession obliged them to apply to it.

The knowledge, however, of law is now found to be important and interesting, not only on account of the connection it has with the general happiness of mankind, by establishing peace, and order, and security in society; but because it furnishes one of the most captivating exhibitions of human nature, by displaying the progress of civil government through the several

stages of civilization, by explaining the various limitations and revolutions the policy of nations has undergone from the influence of external circumstances, and by accounting for manners, and customs, and modes of expression which otherwise appear unintelligible.

A few ingenious lawyers and antiquaries, perceiving this merit of the subject, attempted to illustrate it. The public was favoured with that instructive work, the *Historical Law Tracts* of Lord Kames; the profound and comprehensive *Essay on the History of Feudal Property in Great Britain**; and the *Original Dissertation concerning the Antiquity of the English Constitution*†.

Dr. Sullivan of Dublin seems to have adopted the plan, which is recommended and practised by these valuable writers. His great object is to advance law to the dignity of a science, by deducing it from principles founded in human nature. For this purpose he traces the present constitution of Britain from a remote antiquity. He delineates the military character which produced and continued that formidable fabric the feudal government. He marks the consequences that resulted from the mixture first of the Saxon laws with those of the Britons, and next of the Norman laws with those of the Saxons. He describes the causes that concurred towards engrafting our present free constitution on the Gothic aristocracy, namely, the gradual transition of land from infeudation to propriety, and of military tenures to those of socage; the degradation of the barons, who possessed powers inconsistent with liberty; and the exaltation of the commons to that degree of influence, which they ought to hold in every free state. The lectures are concluded with an account of the constitution and jurisdiction of the courts of justice, and a masterly commentary on *Magna Charta*.

In treading this long, thorny, and intricate path, the author displays much discernment, erudition, and good sense, with a most commendable attachment to liberty. His work exhibits not an insipid and formal concatenation of decisions, and statutes, and opinions of lawyers. He every where connects history with law, and effects with their causes, presenting a picture equally amusing and instructive to the reader.

We are sorry, however, to remark, that this publication bears, on some occasions, manifest symptoms of not having received the finishing polish of the author. The lines of deduction of the various topics he treats, which indeed, it was extremely difficult to preserve parallel and distinct, frequently cross

* By Baron Dalrymple.

† By Dr. Stuart.

and interfere, and thus creates confusion and embarrassment. The expression also, which in investigations so curious and important ought to have possessed all possible perspicuity and precision, is sometimes inaccurate and careless. The hurry in which the lectures were perhaps prepared to accommodate the young gentlemen to whom they were delivered, may apologize for these defects. And, it is sometimes to be regretted, that, the delicacy and sacred regard which the editor of a work owes to its author, do not permit him to bestow any violent or material alteration on its form and manner.

To these lectures, Dr. Stuart, who acts as their editor, has prefixed a discourse concerning the laws and government of England; and he has furnished the authorities for the reasonings and matter of Dr. Sullivan, which the death of that most learned and ingenious lawyer prevented him from expressing, and without which his book could not be read with advantage.

The chief purposes of this discourse are to illustrate one of the most curious and material points in the history of the English constitution, the antiquity of the power of the people in the persons of their representatives, the commons; to show that in times the most tyrannical, the people never despaired of their liberty; and, that the marks of oppression which stain and pollute our history, are to be ascribed to the administration of our princes, and not to any despotism in the constitution of our government. He opposes, of consequence, the sentiments and the principles which are so strongly inculcated in the history of Mr. Hume; and, if we are not deceived, the castigation of this distinguished historian was one great view, which the writer proposed to himself.

It is but common justice to say of this tract, that it has great merit. The author discovers much knowledge of antiquity, and communicates much useful information. Notwithstanding the brevity which was necessary to this prefatory dissertation, he has been able to strike out some new lights, and it every where abounds with pertinent observations. The language has strong and uncommon beauties. It is at the same time forcible and elegant; flowing and exact.

The following extract from the historical part of this discourse will give an idea of the composition and manner of the writer.

The crown of Edward I. but not his talents, descended to Edward II. The indolence, however, and the incapacity of the last prince, joined to his absurd passion for favourites, tho' they rendered his reign tumultuous and unhappy, were no less favourable to the dignity of parliament, and the power of the
E 2 people,

people, than the excellent administration of Edward III. and the necessities to which he was subjected by his ambition and his prowess. A weak prince may lose the prerogatives transmitted to him; but will never be the founder of a despotism. A high-spirited monarch, dependent for resources on his people, may carry destruction and ruin into the country of an enemy, but will not easily be induced to attack the liberty and the prosperity of his own kingdom.

The sons of Edward III. had contributed, while he lived, to his grandeur, and that of the nation; but no sooner was he laid in his grave, than they excited commotions. The ambition of their posterity was still more pestilent and fatal. The wars between the houses of York and Lancaster deluged England with blood. The passions of men were driven into rage and phrenzy; and in the massacres, rather than the battles that ensued, conquest or death seemed the only alternative. But while we turn with sorrow from this bloody period of our story, our sympathy is softened by the recollection, that the contending princes brought accessions to liberty, by adding to the weight of the commons. The favour and countenance of the people were anxiously solicited by both factions; and their influence failed not to grow, while the means of extending it were offered, and while they were courted to seize them.

The nation when satiated with the calamities of civil war, thought of uniting the claims of the two hostile families. Henry VII. the heir of the house of Lancaster, was married to Elizabeth, the heiress of the house of York. This prince affected to be profound, and he has obtained that character. But the condition of Europe at the time in which he lived, and the situation in which he found himself, pointed out to him his strain of conduct. He was more mysterious than wise; more prudent than enterprising; and more a slave to avarice than ambition. Without having intended it, he placed the grandeur of the commons on the most solid foundation. In the liberty which he granted to the nobility of breaking their entails, he saw only the degradation of that order. The civil wars had involved them in great expence; and the growing commerce and refinement of the times, exposed them to still greater. Their princely possessions flowed from them to give dignity to the people.

Henry VIII. had no certain character, and was actuated by no fixed and determined maxims. He had not the ability to form, nor the firmness to put into execution a deliberate scheme to overturn the liberties of his country. With less capacity than his ancestor, his reign was more splendid; and, with a more imperious temper, he had the art or the felicity to preserve the affection of his subjects. The father removed the pillar which supported the power of the nobles: the son gave a mortal blow to the influence of the clergy. In the humiliation of both, the commons found a matter of triumph. The Reformation, though it interrupted the progress of literature, was yet highly conducive

cive to civil liberty. The church in losing an authority which it had never merited, and which it had often abused, sunk into a dependence on government. The supremacy returned to the sovereign to whom it originally belonged, and with whom it ought constantly to have remained. The visitation of the monasteries discovered more than the inventions of a pious fraud; vices and abuses which cannot be described, without conveying to the mind the impression of whatever is most wicked and most dishonourable: their suppression gave encouragement to industry and to the arts; and their wealth diffused in a thousand channels, circulated through the kingdom.

The Reformation advanced under Edward VI. but it was destined that this prince should only make his appearance on the stage of public life, and give the hope of an able administration. The sway of Mary was a paroxysm of religious madness. She knew not, that when the individuals of a kingdom have agreed to adopt a new religion, it is the duty of a sovereign to give a sanction to it. The reformed were about to experience whatever cruelty the extremity of a mistaken zeal can inflict. But the fires lighted by Gardiner, Bonner, and such abominable men, brought no converts to popery. The dread of endangering the succession of Elizabeth prevented the parliament from giving a check to the obstinate malignity and the sanguinary rage of this unworthy queen; or, perhaps, the nation had scarcely recovered the astonishment into which it was thrown by the atrocity of her deeds, when, in the sixth year of her reign, superstition, peevishness, and the most selfish and unhappy passions, put an end to her life.

Elizabeth, who had learned wisdom from misfortune, attained the summit of political glory. The perilous condition of affairs, on her commencing to reign, required singular moderation and ability, and she exerted them. A sagacity, almost incapable of mistake, directed all her operations. England grew in commerce and advantages, while the rest of Europe was agitated with contentions, and debased with the tyranny of power. Her jealousy of prerogative was corrected by her attachment to the felicity of her people; and the popularity with which she reigned is the fullest proof that she preserved inviolated all the barriers of liberty. The reformation which the folly of her predecessor had interrupted, was completed by her prudence.

This accomplished princess was succeeded by James VI. of Scotland. He substituted, in the place of ability, the affectation of it. The English nation received him with marks of respect which they were not to continue long. With high notions of kingly dignity, all his actions tended to degrade it; and, while his littleness rendered him contemptible at home, he became an object of ridicule abroad, from his ignorance of foreign politics. Careless in the choice of his ministers, and supremely conceited of his own wisdom, his reign brought no glory to the crown.

The great improvement, which, about this period, displayed itself in the national manners, diffused among all ranks of men very enlarged ideas concerning the nature and principles of civil government. The arts had been cultivated with uncommon success. Discoveries had been made in the most distant regions of the globe. Commerce had brought great accessions of wealth. The balance of property had turned with no equivocal direction to the side of the people.

It was not an age for fastidious and tyrannical maxims. The commons knew all their strength, and were determined to employ it. The prince endeavoured in vain to impress them with his exorbitant notions of regal authority. Every complaint and grievance of the subject were inquired into; every suspicious and inclement act of prerogative was opposed. The doctrines of the divine right of kings, and of passive obedience, were now first heard of, and alarmed and astonished the nation. Pretensions to power, destructive of the natural and inherent privileges of humanity, and inconsistent with every principle of common sense, were asserted from the pulpit, were claimed by the sovereign. The extravagance of James awakened the thunder which was to burst on the head of his successor.

Charles I. had imbibed the same lofty conceptions of kingly power; and his character was marked by the same incapacity for real business. His situation required insinuation and address; but he affected the utmost stateliness of demeanor. He disgusted the commons; he insulted the people. To the exercise of his authority, he fancied there was no limitation. Inflamed with opposition, he presumed to attack whatever was most sacred, and most valuable among men. The imprudence of Buckingham had not softened his obstinacy: his queen was indiscreet, and he confided in her. The violent councils of Strafford precipitated his own and the ruin of his master. The religious foppery of Laud completed what the incapacity of James had begun: it was the cement of union between the friends of liberty and the sect of the puritans. The people beheld with a fixed and a general indignation the insult and the violence which were offered to the majesty of their laws, and to their constitution. The flames of civil discord were kindled. England was torn during six years with political and religious fury. The unfortunate Charles atoned at length by his death the disorders he had occasioned. The delegates of the people pronounced him guilty of misgovernment and breach of trust. "The pomp, says an eloquent historian, the dignity, the ceremony of this transaction, corresponded to the greatest conception that is suggested in the whole annals of human kind."

Cromwel, the immediate cause of the death of Charles, and of those circumstances of censure which accompanied it, astonished at the height, to which, in the course of the civil wars, his ambition had carried him, was induced to aspire still higher. His genius was great, his fortune greater. On the abolition of monarchy,

monarchy, he introduced into England a military despotism, under the appellation of a common-wealth. From an inferior rank, he had risen gradually to direct the affairs of a powerful nation. Though irregular in his politics, the vigour of his conduct brought signal glory to his councils and his arms. But the fabric he had built was ill-contrived and ill-cemented; its parts were disproportioned; and it rested on no solid foundation. It began to totter during his own life. His son Richard had none of the talents of an usurper. The minds of the people united in an anxious wish for the re-establishment of the ancient constitution; and general Monke acquired the honour of the peerage, and the fame of uncommon political sagacity, for forwarding an event, which it was impossible to prevent.

It is always with particular pleasure that we announce to the public those works which are designed for use and information; and, which, uniting history with law, and philosophy with both, are erected on foundations, the most solid, and lead to discovery and science.

First Lines of the Practice of Physic, for the Use of Students in the University of Edinburgh. By William Cullen, M. D. 8vo. 6s. Murray.

IN the preface to this work Dr. Cullen expresses a proper sense of the great difficulty attending the execution of it; embarrassed, as he often must be, between the authority of doctrines generally maintained at present in the schools of physic, and the imperfect evidence which the longest experience and most mature reflections of any one person can afford, towards substituting more satisfactory and unexceptionable principles in their room. This difficulty is augmented even by the aphoristical form of the treatise, which, though the best adapted to the author's design as a text-book, must of necessity circumscribe his explanations, unless to those who attend his lectures, to whom only he wished to confine the present system. The publication of it however cannot fail of affording great pleasure to the faculty in general, especially as the author informs us that he admits no inference of reasoning which he cannot render, in some measure, probable as a matter of fact. After such a declaration every candid reader ought to proceed with reserve in judging of the principles laid down in the course of the work.

The general observations respecting the practice of physic are concisely delivered in the following introduction.

1. In teaching the practice of physic, we teach to discern, distinguish, prevent, and cure diseases, as they occur in particular persons.

2. The art of discerning and distinguishing diseases, may be best attained by an accurate and compleat observation of their phænomena, as these occur in concourse and succession; and by a methodical nosology, or an arrangement of diseases according to their genera and species, established upon observation, abstracted from all reasoning. This arrangement we have attempted in another work, to which, in the course of this, we shall frequently refer.

3. The prevention of diseases depends upon the knowledge of their remote causes, which are partly delivered in the general pathology, and partly to be delivered here.

4. The cure of diseases is chiefly, and almost unavoidably, founded in the knowledge of their proximate causes. This last requires the knowledge of the institutions of medicine, or the knowledge of the structure, action, and functions of the human body; of the several changes which it may undergo; and of the several powers by which it can be changed. Our knowledge of these particulars, however, is still incompleat, is in many respects doubtful, and has been often involved in mistake and error. The doctrine, therefore, of proximate causes, founded upon it, must be frequently precarious and uncertain. It must depend, however, upon the extensive knowledge and judgment of the physician to discern the degree of probability in the several parts of medical doctrine, to admit those only, as a foundation for practice, which are simple, obvious, and certain; and, for the most part, to admit, as proximate causes, those only which are established as matters of fact, rather than as deductions of reasoning. When this cannot be done with sufficient certainty, the judicious and prudent physician will have recourse to experience alone; always, however, aware of the hitherto incompleat and fallacious state of empiricism.

5. With a strict attention to these considerations in the whole of our conduct, we proceed to treat of particular diseases in the order of our methodical nosology.

The first book is employed on fevers; after accurately reciting the phænomena of which, the author proceeds to inquire into the proximate cause of fever. To ascertain this intricate point Dr. Cullen observes, that as the hot stage of fevers is so constantly preceded by a cold stage, it is to be presumed that the latter is the cause of the former; and, therefore, that the cause of the cold stage is the cause of all that follows in the course of the paroxysm.

In respect to the cause of the cold stage of fevers, he thinks that all the symptoms concur to favour the inference of its being owing to a general debility, and a diminished energy of the brain. That such is really the proximate cause of fevers he endeavours to confirm, by shewing that the most noted of the remote causes, as contagion, miasmata, cold, and fear, are of
a sedative

a sedative nature. He farther remarks in support of this doctrine, that when the paroxysms of a fever have ceased, they may be again renewed by the application of debilitating powers; and that the debility which subsists in the animal motions, and other functions through the whole course of a fever, seem to evince that sedative powers have been applied to the body.

It being evident from the natural progress of the pyrexia, that there are three states which always take place in those diseases, namely, debility, cold, and heat, which regularly and constantly succeed each other in the order here mentioned, Dr. Cullen thence infers that those states are in the series of cause and effect with respect to one another; and this he holds as a matter of fact, though we may not be able to explain by what mechanical means those different states severally produce each other.

Notwithstanding the apparent novelty in some parts of Dr. Cullen's hypothesis, we find that he adopts the received opinion of a spasm being a constant accessory in the proximate cause of fevers. Lest this doctrine, however, should interfere with that of debility, which he considers as essential in the production of fevers, he endeavours, by some ingenious arguments and practical observations, to evince that spasm and atony may exist in the body at the same time.

The following quotation contains the summary of the author's doctrine of fever.

‘ 46. The remote causes are certain sedative powers applied to the nervous system, which, diminishing the energy of the brain, thereby produce a debility in the whole of the functions, and particularly in the action of the extreme vessels. Such, however, is, at the same time, the nature of the animal economy, that this debility proves an indirect stimulus to the sanguiferous system; whence, by the intervention of the cold stage, and spasm connected with it, the action of the heart and larger arteries is increased, and continues so till it has had the effect of restoring the energy of the brain, of extending this energy to the extreme vessels, of restoring, therefore, their action, and thereby especially overcoming the spasm affecting them; upon the removing of which, the excretion of sweat, and other marks of the relaxation of excretories take place.

‘ 47. This doctrine will, as we suppose, serve to explain not only the nature of fever in general, but also the various cases of it which occur. Before proceeding, however, to this, it may be proper to point out the opinions, and, as we judge, the mistakes which have formerly prevailed on this subject.

‘ 48. It has been supposed, that a lentor or viscosity prevailing in the mass of blood, and stagnating in the extreme vessels,

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is the cause of the cold stage of fevers and its consequences. But there is no evidence of any such visciditv previously subsisting in the fluids; and as it is very improbable that such a state of them can be suddenly produced, the suddenness with which paroxysms come on, renders it more likely that the phenomena depend upon some cause acting upon the nervous system, or the primary moving powers of the animal oeconomy.

49. Another opinion, which has been very universally received, is, that a noxious matter introduced into, or generated in the body, is the proximate cause of fever, and that the increased action of the heart and arteries, which makes so great a part of the disease, is an effort of the *vis medicatrix naturæ* to expel this morbid matter, and, particularly, to change or concoct it, so as to render it either altogether innocent, or, at least, fit for being more easily thrown out of the body. This doctrine, however, although of as great antiquity as any of the records of physic now remaining, and although it has been received by almost every school of medicine, yet appears to me to rest upon a very uncertain foundation. There are fevers produced by cold, fear, and other causes, with all the essential circumstances of fever, and terminating by sweat, and yet, at the same time, without any evidence or suspicion of morbid matter. There have been fevers suddenly cured by a hæmorrhagy, so moderate as cannot carry out a matter diffused over the whole mass of blood; nor can we conceive how the morbid matter could be collected or determined to pass off by such an outlet as in that case is opened. Even supposing a morbid matter were present, there is no explanation given in what manner the concoction of it is performed; nor is it shewn, that any such change does in fact take place. In certain cases, it is indeed evident, that a noxious matter is introduced into the body, and proves the cause of fever; but, even in these cases, it appears, that the noxious matter is thrown out again, without having suffered any change; that the fever often terminates before the matter is expelled; and that, upon many occasions, without waiting the supposed time of concoction, the fever can be cured, and by remedies which do not seem to operate upon the fluids, or to produce any evacuation.

50. While we thus reason against the notion of fever's being an effort of nature, for concocting and expelling a morbid matter, we by no means intend to refuse, that the cause of fever frequently operates upon the fluids, and particularly produces a putrescent state of them. We acknowledge that this is frequently the case; but, at the same time, we maintain, that such a change of the fluids is not commonly the cause of fever; that very often it is an effect only; and that there is no reason to believe the termination of the fever to depend upon the expulsion of the putrid matter.

After contending that the proximate cause of fevers bears no immediate reference to any change in the state of the fluids, but rather

rather to that of the moving powers, Dr. Cullen next applies his doctrine to the explaining the diversity of fevers. At entering on this subject, he acknowledges his concurrence in opinion with other writers, that in every fever there are two distinct powers which exert their operation in the body; one of which is the disease, and the other the effort of nature to overcome it. To the latter, or the *vis medicatrix naturæ*, our author gives the name of the *reaction* of the system.

Dr. Cullen having alledged, as a matter of fact, in the preceding part of the volume, that fevers generally consist of repeated paroxysms, he endeavours to confirm the remark by assigning a probable cause, which leads him to maintain the idea of the animal oeconomy being subject to a diurnal revolution.

‘ 57. In every fever, says he, in which we can observe any number of separate paroxysms, we constantly remark that every paroxysm is finished in less than twenty-four hours: but, as we cannot perceive any thing in the cause of fevers determining to this, we must suppose it to depend on some general law of the animal oeconomy. Such a law seems to be that which subjects the oeconomy, in many respects, to a diurnal revolution. Whether this depends upon the original conformation of the body, or upon certain powers constantly applied to it, and inducing a habit, we cannot positively determine; but the returns of sleep and watching, of appetites and excretions, and the changes which regularly occur in the state of the pulse, shew sufficiently, that, in the human body, a diurnal revolution takes place.

‘ 58. It is this diurnal revolution which we suppose determines the duration of the paroxysms of fevers; and these paroxysms being so universally limited, as in (57.) while no other cause of this can be assigned, renders it sufficiently probable, that their duration depends upon, and is determined by the revolution mentioned. That these paroxysms are connected with that revolution, appears further from this, that, though the intervals of paroxysms are different, in different cases, the times of the accession of paroxysms are generally fixed to one time of the day; so that quotidians come on in the morning, tertians at noon, and quartans in the afternoon.

‘ 59. It is still to be remarked, that as quartans and tertians are apt to become quotidians, these to pass into the state of remittents, and these last to become continued; and that, even in the continued form, daily exacerbations and remissions are generally to be observed; all this shews so much the power of diurnal revolution, that when, in certain cases, the daily exacerbations and remissions are with difficulty distinguished, we may still presume, that the general tendency of the oeconomy prevails, that the disease still consists of repeated paroxysms, and, upon the whole, that there is no such disease as that which the schools have called a continent fever.”

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He accedes to the now common distinction of continued fevers into inflammatory and nervous, or, in his own words, as they shew either an inflammatory irritation, or a weaker reaction; but he denies having ever seen the hectic fever as a primary disease; finding it constantly as a symptom of some topical affection, particularly an internal suppuration.

The general remote causes of fevers, assigned by Dr. Cullen are marsh and human effluvia, but he excludes not the operation of other remote causes usually supposed to be likewise productive of this class of diseases, though with respect to the real efficiency of such, his opinion seems not to be decided. In treating of the operation of cold (one of those reputed causes) on a living body, he takes notice that its effects are different in different circumstances; a remark which was the more necessary, as he had before ascribed to it only a sedative power, productive of debility. This instance of our meeting with the illustrations of his principles as we advance in the work, sufficiently authorises Dr. Cullen's request, that the reader would not judge of any part of the system till the whole is developed, which we shall proceed to execute in our next Review.

Letters on Female Education, addressed to a Married Lady. By Mrs. Cartwright. Small 8vo. 2s. Dilly.

THE noble author of a late system of polite education has observed, "that women are to be talked to, as below men, and above children." This reflection, in many cases, is undoubtedly very just; as it would be, were it applied to our own sex: but, like all other general censures, it is to be understood with innumerable exceptions. We have women daily rising up among us, whose compositions amply vindicate the honour of the female character, and will reflect a lustre on the present age.

These Letters are said to be 'the first efforts of an infant genius.' In this view, they are intitled to the favourable acceptance of the reader; and may be considered, as preludes to superior productions.

The subject, upon which Mrs. Cartwright has employed her thoughts, has been so frequently discussed, that it would be unreasonable to expect many new or striking sentiments. Yet her Letters have as much originality in them, as we generally find in compositions of this nature. At least they discover the indications of a rational understanding, and a good heart.

In

In the first Letter the fair moralist points out the necessity, and the proper means of inculcating religion on the minds of children.

‘ When nature, she says, prompts them to take notice of the various beauties of creation, teach them to believe, that to the hand of an all-merciful and beneficent Creator do we owe their formation; that they are sent us as the reward and encouragement of virtue, and that to act in opposition to the divine will, would be the surest means to deprive us of every benefit we now enjoy.

‘ Instead of terrifying their weak imaginations by a representation of a thousand frightful monsters, to whom they are to be consigned when they commit a fault; or flattering them with delusive promises to bribe them to their duty; teach them to be good for virtue’s sake. Tell them that an all-seeing eye is witness even to their most private faults, and that to heaven they must look for their reward or punishment.

‘ But though I have an utter aversion to every kind of bribery, I am the most strenuous advocate for encouragement. A good action, should, in my sentiments, be ever followed by some little present, to shew them that merit is sure to meet with its reward; but, at the same time, they should be convinced, that though praised, they have not the least pretensions to vanity, as in doing right they have done no more than their duty.

‘ There are many of opinion that children of three or four years of age are too young to attend public worship, but from them I greatly deviate. It is true, at that age a child cannot be thought to understand the full explanation of prayer and thanksgiving; but though not capable of accompanying a congregation in those solemn acts of devotion, they may be inspired with a reverential awe of their divine Creator, and, by a constant attendance at the house of God, be brought to an early practice of piety and religion. “Train up a child in the way he should go, and when he is old he will not depart from it.”

‘ Many there are, who, instead of aiming to fill the hearts of their offspring with an exalted notion of that Deity before whom they are going to prostrate themselves, are studious only to adorn them in such a manner as shall best attract the attention of their acquaintance; and are never better pleased than when they return with remarks on the dress of every one present. “What an observing child it is! never did I know such a memory!” exclaims the fond mistaken parent. Alas! they consider not that their ill-timed praise may be a source of misery to their hoary heads!

‘ If, instead of paying proper attention to their devotions, they amuse themselves in pointing out the defects, or in admiring the ornaments of their companions, what are we to expect, but that immorality and impiety will next succeed?

‘ Such

‘ Such a disposition as this cannot be too early checked, nor sufficient pains taken to eradicate the baneful poison from their hearts.’

From religious duties the author proceeds to social ; laying it down as a principle of great and extensive importance, to excite in children the tender feelings of humanity towards every creature of every kind.

It has been observed and lamented, that while the noblest compositions of the ancients are given into our hands, almost as soon as we have strength to hold them, the employments of the other sex, at the same period of life, are generally the reverse of every thing, that can open and enlarge their minds, and fill them with just and rational notions. The consequence of this is, their views are contracted, or turned upon the lowest and most trifling objects.

The writer of these Letters thus earnestly recommends a more liberal plan of education :

‘ The embellishment of your daughter’s mind should be the greatest object of your attention ; to which end, as soon as she has gone through the Old and New Testament, you must direct her choice to such authors, as your own judgment best approves : works, that are not only calculated to entertain the imagination, and interest the heart, but in which are to be found the most excellent lessons of virtue and morality.... How extremely painful must it be to find the man (whose good opinion is necessary to our happiness) triumph in our ignorance ; and while he flatters our vanity, laugh secretly at the weakness of our understanding. Were we to consult our own happiness, we should be extremely cautious of exposing the illiterateness of a mind, that neither improves itself by experience nor instruction. A woman who is not wise enough to conceal her own imperfection is in a pitiable situation indeed ! and totally unfit for the companion of a man of sense. However amiable his disposition, her life must be a continued series of mortification, if possessed of a sufficient share of sensibility to discover his superiority in point of judgment.

‘ Some indeed there are who affect to be proud of their ignorance, and disclaim all knowledge, but that of the *bon ton* ; a resource in which I should imagine there was but small consolation.’

On the subject of over-awing young people, Mrs. Cartwright makes the following remarks :

‘ A parent who is desirous of insuring the affection of her children, should never unite austerity with her commands, but endeavour to exact obedience in such a manner as to procure their confidence while she gains their esteem. It is certainly pro-

proper they should treat their parents with due respect and reverence; but as they advance in years, they are also intitled to some degree of familiarity, and should by no means be treated as strangers in their father's house. As soon as they are capable of conversing, reserve should be banished, and free liberty allowed them to express their sentiments on every subject; for it certainly is unreasonable to enjoin silence, unless in a season in which it would be impertinent to talk; and if never allowed the benefit of conversation, how is it possible they should enlarge their ideas, or improve their taste?

'So far from being of opinion that a young lady cannot be too reserved in company, I think nothing more painful and disgusting, than to see them sit like statues without sense or motion, and cannot help thinking that they are either deficient in understanding, or that their attention is wholly engaged in making some ill-natured remarks on the company.

'Those who are continually reminding their children that they should never speak, only when spoken to, are doing them the most apparent injury; for such a restriction, instead of making them respectable, often draws upon them the reputation of idiots. Are you desirous of their becoming agreeable members of society? permit them not only to join in conversation, but also to ask the meaning of any subject that may appear to them abstruse, and encourage them on every occasion to behave ingenuously. If their judgment be erroneous, you have then an opportunity of correcting it: and by accustoming them to an open frankness in their behaviour, are in no danger of acting in opposition to your will."

In the latter part of this volume the author illustrates the reciprocal duty of parents and children, by the history of Mrs. and Miss Craven, a worthless mother, and an amiable daughter.

This lady, when she is apologizing for some obvious defects in her productions, tells her correspondent that 'there is no great probability of her letters falling into the hands of critical reviewers.' From which we are to infer, that they were only written for the perusal of her friend, and not intended for publication.

But however this may be, we are sorry to find, that she considers us, as an association of Tartars. It is true, we are sometimes obliged to disapprove. But we censure, we praise, we give our sentiments with as much candor and impartiality, as any readers in the world. In the mean time, we are happy, wherever we can be the protectors of any fair adventurer, or the friends of genius.

An actual Survey of the Great Post Roads between London and Edinburgh. By Mostyn John Armstrong. 8vo. 7s. 6d.

IN the author's address to the public, he gives a very clear account of his work in these words:

' This volume comprehending the post-roads from London, by Wetherby and York, to Newcastle; and from Newcastle by Berwick, Coldstream and Kelso, to Edinburgh, is humbly presented to the public, not only as a work complete in itself, but likewise as a specimen of such future surveys on the same plan as he means to undertake so soon as the public opinion is ascertained with regard to this.

' It was the author's intention to have given such historical extracts, and traditional information as would have, in some measure, elucidated the history, antiquities, constitution, produce, and commerce of the country within the limits of the survey; but this he found would have retarded the publication for such a length of time, as might have incurred the displeasure of those who had contributed so liberally to its encouragement. By this omission however it is presumed he has not lessened in any degree the merit or utility of the publication; but, upon the whole, has so improved on the original design, as to render it the most accurate and comprehensive of the kind extant.

' To be silent as to the authorities from which this travelling companion is compiled would, by some, be deemed an unpardonable omission; the publisher therefore informs the purchaser, that three hundred miles of the road were taken from surveys made by captain Armstrong and himself; and that the remainder was laid down from his own observations, adopting such actual surveys as he could assuredly confide in. The scale to which the whole is reduced, is half an inch to a statute mile, and the extent of each page twelve miles by six.

' The plan and manner of distinguishing the different objects described in the survey, are so very obvious, that little explanation is required: the publisher will only observe that the most assiduous application and minute attention have not been wanting to complete this very laborious and expensive undertaking.

' In order to obviate, as much as possible, the long-complained-of difficulty of finding the real distance between each post-stage, the following tables * are subjoined; which are intended

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* The tables here hinted at by the author are: Post-stages, with the distance, horse, and chaise hire of each as charged on the road; from London to Northallerton: York road from Ferrybridge to Edinburgh—Coldstream road from Morpeth to Edinburgh—Kelso road from Wooler to Edinburgh—Post stages between London and Edin-

not only as a comparative view of the uncertain and incorrect distance charged on some stages, but as insertions of the utmost service to travellers, whether riding post, in a chaise, or in a stage-coach.'

The table last mentioned contains the distances in miles between stage and stage, charged on all the roads described in the book, together with the prices of horse and chaise hire, either with two or four horses, charged on each stage: a thing very useful to all persons travelling in that way. An accurate work of this kind has been long wanted; such old publications as Oglebie's having been long useless on account of their own inaccuracy as well as the alterations in the roads. As far as we can judge, the present work is accurately executed, being mostly taken from actual surveys lately made by his father (captain Armstrong) and the author himself. The many copper plates, of which this work consists, are beautifully executed, and contain every remarkable place on the roads, or within three miles both to the right and left of them. Every engraved page is faced with another of letter-press, containing a satisfactory account of the cross roads to the several neighbouring towns, with their distances, &c. the names and titles, &c. of the noblemen and gentlemen whose seats are on the road; accounts of the best inns on the road; and several useful particulars. On the whole, the plan and execution of this work have afforded us such satisfaction, that we cannot but wish to see those other similar performances which we are informed the author is at present employed in.

A new edition of this book, with improvements (particularly the Antonine and modern names of the Roman Stations, &c. by Mr. Pennant), is now in the press.

Mild Punishments found Policy, or Observations on the Laws relative to Debtors and Felons, &c. by William Smith, M. D. 8vo. 1s. 6d. Bew.

IN our Review for November we delivered our sentiments upon a publication by Dr. Smith, somewhat similar to the present, and were very sorry to find a man affecting a prodigious solicitude for the public good, rendering himself wholly con-

Edinburgh with the distance of each in miles and furlongs—Northern flys, diligences, and post coaches from London, inns, fare, &c. according to the latest regulations.—And also an alphabetical index of the post-towns and most remarkable villages, &c. on, or within three miles of the great North roads, with a reference to the pages in which they are delineated.

temptible as a writer.—The article now before us is as reprehensible in the essential points of style and argument, as the pamphlet which we formerly condemned, and is, to borrow an *elegant* expression from Dr. Smith, a new ‘*chaos of confusion*.’—That is, a new *confusion of confusion*.

Our author, in the second page of the present publication, tells us, that ‘the many highway robberies and burglaries committed in this metropolis and its vicinity are circumstances *exceedingly alarming*, and require a *particular exertion* of the legislature, to *enforce some expedient* to secure the lives and properties of people from the inroads of those desperate *violators* of the laws.’—That is, from the inroads of the highway *robberies* and *burglaries*.

In page 6, however, of this delectable production, the *particular exertion* of the legislature is so little wanted, to *enforce some expedient* to secure the lives and properties of people, that the punishments provided for the purpose are, according to our author, *much too rigorous*.—‘The severity of our criminal law (says he) might be very proper in the days of Gothic tyranny and ferocity of manners; but at this period of civilization and refinement, a *milder* mode of punishment would be more adequate to the end proposed.—Here the many highway robberies and burglaries, ‘*so exceedingly alarming*’ in page 2, are instantly divested of all their terrors; and the less they are rendered obnoxious by the laws, the less dangerous our sensible casuist supposes they will necessarily become to society.

‘The places of *confinement* for the *accused* (says Dr. Smith, in page 37,) should be distinct from *gaols*, and under different regulations.’—With great deference, however, to this learned writer, we beg leave to ask what a *gaol* is, if it be not a *place of confinement*?—The Doctor’s benevolence here runs away with his common sense, and plunges him, through his anxiety for the *accused*, into another ‘*chaos of confusion*.’

The following paragraph, page 44, for splendor of diction, and closeness of logical deduction, may be considered as a masterpiece — ‘The ballad singers, besides the opportunity they give their employers to steal, are very injurious to the morals of the youth, who listen to their lewd songs till their passions are inflamed; they then retire at a little distance,’ (who, the youth or the ballad singers?) ‘where they pick up a filthy diseased prostitute, *that* would *lay* down to a dog’ (here is elegance, here is grammar for you, gentle reader!) ‘*that* would bring a shilling in his mouth.—From such a beastly polluted swine, they catch the infection, of which she is perhaps rotting. They conceal their situation till the disease has *materially* injured their constitutions; they then apply to some ignorant quack,

quack, who, with his farrago of stuff, wounds perhaps the *disease*, and with it the constitution.—Here we have another ‘chaos of confusion;’ the constitutions *materially injured* by the concealment of the disease, are *perhaps* wounded afterwards by ignorant quacks, and, what is still more extraordinary, the *disease* itself is *perhaps* wounded by these despicable vendors of destructive medicines.—What a pity it is that Doctor Smith is not appointed public censor of manners, or, at least, physician in ordinary to our inexperienced youth!—In either case the consequences would be highly beneficial to the community. On the one hand, he would extirpate the naughty ballad singers; or, on the other, he would prevent the constitutions *materially injured* from being in the least wounded by the exhibition of empirical nostrums.

Doctor Smith is a great dealer in the most profound discoveries.—‘When we remove the *causes* which excite unlawful passions,’ (says he in page 47.) ‘we shall then prevent the bad *consequences* of them. But as it is impossible entirely to suppress disorderly women, they ought therefore to be put under some regulation, that the public may suffer as little as possible.—The regulation I would propose is to confine them to one part of the town under very severe penalties; and to have a register, where every person’s name and the number of the door or room should be entered. This may be done without any *public* and *positive order*, by giving the constables *express charge* to exert themselves in driving these poor unhappy wretches from every part of the town, except where it was intended they should reside.’

We know not to what part of the town Doctor Smith would wish to drive all the miserable daughters of prostitution. But suppose the owners of houses at any part should not approve of such tenants, what is to become of his regulation?—His scheme, he thinks, can be executed without any *positive order*; yet he says that the constables should receive an *express charge* to put it in force; and though he is an avowed champion rather for reformation than punishment, prescribes such a mode for the regulation of prostitutes as must eternally prevent their return to the bosom of reputable society. We are, however, weary of exposing this very superficial writer, and would rather take a dose of his physic, than sit down to review another of his productions. The only thing he seems to understand, is that species of criminality, distinguished by the name of *swindling*; of which subject we must candidly acknowledge he seems to be a complete master.

FOREIGN ARTICLES.

*Histoire de Loango, Kakongo, et autres Royaumes de l'Afrique-
Par l'Abbé Proyart. 12mo. Paris.*

THE substance of this entertaining narrative has been collected from the papers of the French missionaries, who of late years preached the gospel in these parts.

The work is divided into two sections. The first and most interesting contains an account of the curiosities of these countries; and the second, the history of the mission.

The countries here described are situated between the line and the river Zaire; parcelled out into several kingdoms, of which the most considerable is that of Loango.

There, as in all other countries within the torrid zone, the year is divided into the dry and rainy season. The soil is, with a very slight and superficial cultivation, so very fertile, that a grain of maize yields from five to six hundred grains; and the same ground affords, within six or seven months, no less than three harvests.

The Negroes sow the tobacco-seeds at random on their fields, and leave the ripening of the plant to the care of nature alone. They dig no wells, but use the water of springs and rivers. In the hottest season the rivers are never dried up, nor even perceptibly diminished. The Negroes usually settle on their banks; their towns and villages differ only in the number of houses and of inhabitants; these dwellings consist of rushes and boughs of trees wattled together, and commonly covered with palm leaves; and are a moveable commodity, sold in the markets: the king of Loango himself resides in such a cottage, but only somewhat larger than those of his subjects.

The character of the Negroes has hitherto been misrepresented, as being worse than it has been actually found by the missionaries: because it was judged by that of the inhabitants of the coasts, corrupted by the intercourse with Europeans, and of the slaves sold in the colonies. They are indeed indolent and lazy, but capable of supporting the most violent fatigues. As the animals of these countries are mostly mute, and always silent, it is rather surprising that the Negroes are always singing, or chattering for many hours together with great vivacity on the most trifling subjects.

The inhabitants of Loango, excepting those on the sea-coast, are said to be disinterested, hospitable, ready to share whatever they have with their friends and guests; and much less addicted to venereal excesses than they have hitherto been represented. Instances of fornication are very rare, and their dances are not immodest or indecent. Polygamy is indeed allowed among them; but as girls must be bought, it prevails only among the richer sort. Whenever the bride or her mother accept of the lover's gifts, the marriage is deemed to be concluded and indissoluble, except when a princess of the royal blood happens to like and to chuse a married man for her own spouse. Adultery is accounted a great crime; the adulteresses themselves are afraid of some imminent and unavoidable misfortune if they should conceal their guilt from their husbands, by whom they are, indeed, pardoned; but their gallants are liable to prosecution.

The princesses of Loango enjoy some very strange prerogatives. They may chuse whomsoever they like, and even a married man for their husband; while he must not keep any other wife.

No

No man may decline their offer; while they, without assigning any reason, may discard their husbands and chuse others.

All other married women are subject to a most grievous slavery and oppression. They must provide subsistence for their husbands and children; perform all the drudgery both within and without doors; and always kneel when they speak to their hard masters. If a Negro keeps several wives, he, and each of them dwell in separate huts. The children do not inherit their father's estate, but only that of their mother. That of the father descends to his oldest brother, or if he happens to have none, to the oldest son of his own sister. The daughters are early kept to work; while the sons are idling away their time with their fathers, and treat their mothers with very little respect.

The gangas are both magicians and physicians. Their curative method consists sometimes in applying herbs and other remedies, but most commonly in blowing on the affected part. Whenever those remedies happen to prove inefficacious, they collect all the musical instruments in the neighbourhood, enter the patient's hut with a very numerous retinue of assistants, and strike up a most running concert, which, if the patient grows worse, is often continued and reinforced for several days and nights together. Sick people are allowed to eat and drink whatever they like: yet the Negroes commonly live to a very old age. The present king of Kakongo is said to be in very good health and spirits at one hundred and twenty-six years of age.

The Negroes express all their passions by dancing. Whether they assist at a wedding or a funeral; at the death of a father, or the birth of a child, they will dance. The speaking gestures of their bodies are often accompanied with songs and tears. But males dance only with males, and females only with females.

The women labour only three days in four, the fourth being their day of rest.

The Negroes have no ideas of either weeks or years, but count numbers in the same manner as we do; and have particular words for expressing the largest sums, even millions.

The form of government in all those countries is arbitrary and despotic; both the property and lives of the subjects are at the disposal of their sovereign. Their kings are not only revered but worshipped; and are thought to have, like gods, the power of granting rain. The most grievous oppressions will cause no complaints nor insurrections; but it must deaden all industry.

The crown is here not hereditary; to be of the reigning family, or of the class of princes, is a sufficient title to claim the crown. Hence the decease of the king is followed by an interregnum that often lasts for years, and affords the regent, the princes, or the ministers, who are the electors, full time to determine the election, by intrigues or by violence. The king and his council are the chief justices. Poisoning and murder are punished with death, and thefts with slavery. Suspected persons must prove their innocence by drinking a poisonous draught of kassa.

Some of their customs are singular and deserve notice. The king never drinks in the same room where he eats; he drinks publicly, at the sound of a hand-bell, and under the acclamation of a ganga; and after having decided any law-suit, he must drink.

Whenever he falls sick, all the cocks in his kingdom are killed; and from the day of his death all the fields are left uncultivated for several months together.

The Negroes of Kakongo and Loango are, by the missionaries, deemed the blackest and the strongest in all Africa. Such only as have been taken prisoners in war, or bought from strangers, may be sold to Europeans. The inland slaves are not liable to that violence.

Their wars are carried on rather by predatory excursions, and sudden surprises, than by serious engagements; both hostile parties studiously avoid one another; but in order to appear more formidable they bedaub their whole bodies with a red colour. They affect bravery, and slash and mangle their own faces, from an opinion that deformity and a fierce look are indications of a martial spirit.

Nearly the same language prevails in all the countries here described. From want of letters it has never yet been written; and it is entirely destitute of several letters in your alphabet. It has no genders, numbers, cases, comparatives nor superlatives; and almost no adverbs nor conjunctions; but is said to abound in picturesque verbs.

The Negroes are said to acknowledge a supreme creator and deity, called *Zambi*, who is considered as the great cause of whatever is good and beautiful in the world. By his name they swear their most sacred oaths; whose violation, they think, would be immediately punished with sickness. This *Zambi* they love, but without worshipping him; and reserve their worship for a malignant deity, called *Zambi-a-n'bi*, whom they fear as the author of all evils. In order to appease him, they abstain from some dish or other; and in order to please him they spoil the fruit trees.

Besides these, they have a few wretched subaltern wooden gods, both national and domestic. To the national ones they apply for the revelation of some thief, or of some future event. They likewise endeavour by amulets to secure their persons and possessions from incantations and the fatal effects of magic arts.

Their gangas are highly respected, and called to new born children, in order to prescribe them some act of worship, or abstinence from certain kinds of victuals for their future life. No Negro would ever eat of a partridge, because the gangas pronounce its flesh to be very unwholesome and dangerous.

These Africans think the soul survives the body; but of her future residence and fate they have no distinct notions. As soon as any one of them dies, his nearest relations carry his corpse to a scaffold, under which they kindle a fire. When the corpse is sufficiently dried by fire and air, they wrap it up in a very great quantity of various stuffs, and place it for a longer or shorter time, according to the rank of the deceased, but for a few months at least, in some public place, where it is visited every evening by his mourning relations. After which it is at length buried, being attended by a great and solemn procession of all his relations and friends.

The mission to Loango began in 1766, but ceased in 1768, when the missionaries were by diseases driven from Africa. In the same year two other French missionaries settled in Kakongo, where they still subsist, without any molestation from the king or the people. In *Sogno*, a kingdom formerly dependent on Loango, they met with many thousands of christians, by whom they were received with warm fraternal love, as messengers of heaven. Congo too, is said still to contain some hundred thousand christians.

FOREIGN LITERARY INTELLIGENCE.

L'Esprit des Usages et des Coutumes des différent Peuples. Par M. de Meunier. 3 Vols. 8vo. Paris.

THIS work contains a very great and entertaining variety of the opinions, sentiments, and customs of mankind concerning food, women, matrimony, the birth and education of children, chiefs and sovereigns, war, distinctions of ranks, nobility, national insociability, servitude, slavery, beauty, ornaments, chastity, astrology, cabalistic arts, domestic society and customs, penal laws, proofs, executions, suicide, murder, human sacrifices, physic, death, funerals, burials, &c. carefully collected from a great number of ancient and modern histories and voyages; and judiciously digested under their respective heads.

*Testament Spirituel, ou derniers Adieux d'un Père mourant à ses enfans, Ouvrage posthume du Chevalier de **** Paris.

The chief object of the author of this Spiritual Testament was to preserve his children from seduction. It contains serious and sensible reflections, with the warmest effusions of paternal love.

Poème sur la Pitié. Par M. Tresséol. Paris.

We are fully sensible of the justness of Mr. de Tresséol's melancholy reflection, that, "Le peuple le plus poli dans les manières a toujours quelque chose de sauvage et de dur dans le cœur, parce qu'il n'a pas l'esprit assez éclairé. Il faut que la raison soit bien pure pour nous découvrir les droits de l'humanité, il faut que l'ame soit bien sensible pour en respecter toujours les intérêts. Il y a de la cruauté à faire souffrir ses semblables : il y a donc de la cruauté à les voir souffrir, quand ce n'est point pour les soulager," &c.

Short as his poem is, it does credit to his mind and heart.

La Dottrina degli Azzardi. 8vo. Milano.

Consisting chiefly of an abstract from De Moivre's Doctrine of Chances, and Mr. Simpson, concerning the probabilities of the duration of human life, annuities, reversions, &c. and from some ingenious Dutch and German writers, enriched with an historical preface, with notes and an appendix by Don Robert Gaeta, a Cistercian, and Don Gregory Fontana, a Piarist and professor of mathematics in the university of Pavia.

Opuscoli di Fisica Animale e Vegetabile dell' Abbate Spallanzani. 2 Vols. 8vo. Modena.

A collection of a variety of instructive essays and ingenious experiments.

Observationes Medicæ quas collegit Melchior Adam Weickard. 8vo. Frankfurt on the Mayne.

A small volume containing many interesting and some curious physical observations.

Seheits der geboete Verlossing gescheekt van derselven Grondbezinzenen v. lk mmen te leeren. 8vo. Haag. (Dutch.)

A concise and judicious abstract of the elements of midwifery.

J. Gottfried Pietfchen's, &c. *Geschichte praktischer Fälle von Gicht und Podagra*; or, an Account of practical Cases of the Gout, &c. by Dr. Pietfch. 8vo. Halle. (German.)

A remarkable account of twenty-four cases, all tending to prove that the cold bath is the surest, safest, and most efficacious remedy for the gout.

Capitulation pour le Regiment Suisse de la Republique de Berne, au Service du Roi de Sardaigne, commandé par M. Tscharnier. 8vo. Bern.

This short and authentic publication may serve to rectify the incorrect notions commonly entertained by foreigners, concerning the nature of the engagements of Swiss subsidiary troops.

Dizionario istruttivo per la Vita Civile. Tom. I. A. B. C. 4to. Verona.

Moral philosophy, and a variety of other topics frequently occurring in the transactions and conversations of civil life, are the subjects judiciously treated in this Dictionary by count Antonio Montanari, for the occasional use and instruction of persons of rank.

Instructions que le Roi de France a fait expedier pour regler provisoirement l'Exercice de ses Troupes d'Infanterie; du 30 Mai, 1775. 8vo. Metz.

Thought to be the best and completest system of tactics hitherto published.

Memoire sur les Maladies épidémiques qu'occasionne ordinairement le dessèchement des Marais, qui a remporté le Prix, au jugement de l'Académie Royale des Belles Lettres, Sciences et Arts de Bourdeaux. Par M. Fournier Choisi. 4to. Bourdeaux.

M. Fournier has not only examined the epidemical diseases occasioned by the draining of morasses, but also the scorbutic complaints prevailing on the coasts of the Baltic, with their symptoms and remedies. The chief object is to preserve or re-establish transpiration, and to prevent the dissolution of the blood by means of acids.

Discussion de l'Ordre profond et de l'Ordre Mince, ou Examen des Systemes de M. de Mesnil Dorand, et de Maizeroy, comparés avec l'Ordre à trois, de hauteur. Par M. du Coudray, Capitaine au Corps de l'Artillerie, &c. 8vo. Paris.

A very interesting question, first started by M. Folard, and often since discussed by many writers on the art of war. Mr. du Coudray here confines himself to the enquiry concerning the effects of artillery on the deep order of battle, (l'ordre profond.)

Observations sur les Maladies des Negres, leurs Causes, leur Traitement et les Moyens de les prévenir. Par M. d'Azille. 8vo. Paris.

The diseases of this unfortunate race of men are essentially the same as those of the rest of mankind, but more frequent, more cruel, and more difficult to cure. M. d'Azille, who formerly was surgeon major of the troops at Cayenne, imputes the horrible mortality of these unfortunate Negro-slaves to their wretched food, and to excessive labour and grief; and writes with the judgment and the warm compassion of a patriot and philanthrope.

Traité théorique sur les Maladies épidémiques, dans lequel on examine s'il est possible de les prévoir, et quels seroient les moyens de les prévenir, et d'en arrêter les progrès. Par M. le Brun, &c. 8vo. Paris.

A methodical, perspicuous, practical, and very interesting performance,

MONTHLY

MONTHLY CATALOGUE.

P O L I T I C A L.

A Letter to the rev. Josiah Tucker, D. D. in Answer to his Humble Address and Earnest Appeal, &c. With a Postscript. By Sam. Biftwick, LL. D. 8vo. 1s. 6d. Almon.

IN the argumentative parts of this Letter the author discovers a strong prejudice against the present measures of administration, which seems to be the consequence of a no less violent prepossession in favour of the Americans. But though we cannot approve of his reasoning in general, we readily acknowledge that he writes with keenness and vivacity, and displays occasionally some flashes of wit and humour.

A Letter to Lord Chatham, concerning the present War of Great Britain against America. 8vo. 1s. Kearsly.

Another warm partizan of the colonies, who recurs to the unsuccessful expedient of the old thread-bare arguments, for determining a contest which seems now to be upon the point of decision by a very different, but much more effectual method of convincing the understanding.

Dr. Price's Notions of the Nature of Civil Liberty, shewn to be contradictory to Reason and Scripture 8vo. 2s. Becket.

If any fame can be derived from a multitude of opponents, Dr. Price is surely entitled to this species of renown. He cannot, however, have the satisfaction to think that he has been refuted only by the united arguments of his adversaries; for the falsity of his principles and the error of his reasoning have been exposed, even by the most superficial antagonist that has entered the lists against him. Such being the case, a more minute inquiry into the doctor's notions of civil liberty may now be reckoned a work of supererogation. But, late as this pamphlet has made its appearance, the plain yet forcible manner in which it is written must greatly contribute to produce a change of sentiment in those who have hitherto favoured the opinion of Dr. Price. The author, who is so ingenuous as to acknowledge his name, which is Gray, dedicates his production to those members of the common council of London, who have declared themselves the patrons of irreligion and sedition; and we may venture to affirm that, should they read it with attention, his design would not prove ineffectual.

D I V I N I T Y.

A Sermon preached before the hon. House of Commons, on Friday, Dec. 13, 1776, being the Day appointed to be observed as a Day of Solemn Fasting. By John Butler, LL. D. 4to. 1s. Cadell.

The author takes his text from 1 Kings, viii. 59, and sets before his readers a variety of important considerations, relative to the solemn occasion, on which this sermon was delivered.

He

He very charitably and humanely represents the unhappy situation of those, who have been compelled or seduced into the present rebellion; and of those, who are faithful subjects, and yet involved in the general desolation of their country. He laments our national immoralities; but, at the same time, very judiciously avoids declamatory investives, and points out many comfortable circumstances in our favour, which are calculated to keep us from despondency, and inspire us with a generous and virtuous emulation.

A Sermon preached before the University of Oxford, on Friday, Dec. 13, 1776, being the Day appointed for a General Fast. By Myles Cooper, LL.D. 4to. 1s. Rivington.

The author considers the propriety of a public and solemn act of humiliation, the necessity of a national repentance, the moral and religious state of this kingdom, the principles and artifices of those, who first excited and afterwards fomented the rebellion in the colonies, and, lastly, the duty of individuals, as good men and good subjects.

On these topics, especially on the rise and progress of rebellion, the author expresses himself with warmth and spirit, always in defence of administration; yet sometimes with a zeal, which carries him to the extremities of toryism.

“When men’s principles are wrong, their practices will seldom be right. When they suppose those powers to be derived solely from the people, which are “ordained of God,” and their heads are filled with ideas of original compacts which never existed, and which are always explained so as to answer their present occasions; no wonder that they confound the duties of rulers and subjects, and are perpetually prompted to dictate where it is their business to obey. When once they conceive the governed to be superior to the governors, and that they may set up their pretended natural rights in opposition to the positive laws of the state; they will naturally proceed to “despise dominion, and speak evil of dignities,” and to open a door for anarchy, “confusion, and every evil work,” to enter.”

Can this passage be reconciled with the principles of the Revolution, and the liberties of Englishmen?

A Sermon on the late General Fast, preached at Gray’s Inn Chapel, on Friday, Dec. 13, 1776. By Henry Stebbing, D.D. 8vo. 1s. Flexney.

A plain, useful sermon, explaining the moral purposes for which the fast was appointed.

A Sermon preached on Friday, Dec. 13, 1776. By William Carpenter, D.D. 4to. 6d. Robinson.

A plain, sensible discourse, properly adapted to a country audience. The purport of it is to shew, that unless we forsake our vices, amend our lives, and return to the long-deserted paths of wisdom and virtue, we cannot expect the blessing and protection of Providence.

A Ser-

A Sermon preached at the Parish-church of Newbery, Berks, Dec. 13, 1776, being the Day appointed for a Public Fast. By the rev. Thomas Penrose. 4to. 1s. Davis.

The design of this benevolent writer is to shew, that the public tranquillity is the chief object of every man's concern; that he should avoid the contentions of party, and the cabals of faction; that he should endeavour to quiet angry spirits, and promote the peace of society; that he should enjoy his freedom with thankfulness; and contribute by every gentle and laudable method to transmit the blessings of peace, union, and liberty to the latest posterity.

Two Sermons preached Dec. 13, 1776, being the Day appointed for a General Fast. By the rev. Richard de Courcy. 8vo. 1s. Robinson.

The author considers, what is implied in "seeking the Lord." 2 Chron. xx. 3, 4. He points out the nature, end, and design of fasting, and the proper temper necessary for the performance of this duty, when publicly enjoined. And, lastly, he shews, that when we are engaged in solemnities of this nature, we should never forget, that "to ask help of the Lord" is among the most necessary measures of force, to be used against our adversaries, whether temporal or spiritual.

There is a laudable spirit of piety in this discourse.

The best Method of putting an End to the American War. Being the Substance of a Sermon preached Dec. 13, 1776, the Day of the General Fast. By Cradock Glascott, A. M. 8vo. 3d. Mathews.

A pious rhapsody, in the style and manner of Mr. Whitefield.

A Sermon preached Dec. 13, 1776, the late Day of National Humiliation, to a Congregation of Protestant Dissenters. By Newcome Cappe. 8vo. 6d. Johnson.

This writer has given us a lively and pathetical description of our national follies and vices. We admire his eloquence, and his benevolent sentiments towards the Americans; though we cannot think as favourable as he does, of colonies, risen up against their parent and protector, in a virulent and ungrateful rebellion.

Four Sermons on the Good Samaritan, and the Nature of Christ's Kingdom. By the late rev. Thomas Pyle. 8vo. 6d. Robinson.

In two discourses on the parable of the good Samaritan, the author shews, that this instructive story was levelled, partly and immediately, at the scribes and leading Jews of those times; that it was intended to humble the pride of these men; to correct the unfair and uncharitable opinion they were wont to entertain, both of the Samaritans, and of all the people around them: but that its grand purpose was to teach christians of all times, what are the duties they owe to one another, or what are the regards mutually and universally due from man to man.

In

In the third sermon, which is an explanation of these words, "Jesus answered, my kingdom is not of this world," Mr. Pyle observes, that our Saviour's first and immediate intention was to assure Pilate, that though he was indeed a king, yet his kingdom was such a one, as could not possibly interfere with the kingdom of Cæsar, or be the least injurious to the Roman government, either in Judea, or in any other part of their dominions. He then proceeds to shew, that the government, which Christ and his religion exercise over mankind, is not a civil and temporal, but altogether a moral and spiritual government; that it is a kingdom of reason and virtue over men's wills, and hearts, and consciences; and moreover, that the subjects of this government are to have their final settlement, and habitation, and each his proper recompence of reward or punishment, not in this life, but in another world, and a future tribunal.

In the last discourse he points out the practical lessons we should learn from these considerations; among which are the following:

• As Christ's kingdom is not of this world, and interferes with no kingdoms, or governments, which are of this world, it follows, that a man may be a subject of the Christian kingdom, and of any earthly government, or species of government, at the same time.

• And as the gospel confines its professors to no particular kind of civil government, nor ever concerns itself with civil affairs, or gives any directions about them, so neither does it restrain us to any particular modes of religion, or to any externals of divine worship, but has left these things to men's own discretion; to be regulated by their situations, and various circumstances; by the state and condition of other things about them; by the changes of times, manners, and customs.

These are excellent sermons. The first and second are admirably calculated to inspire the reader with sentiments of universal benevolence and philanthropy.

The Nature, Necessity, and Advantage of the Religious Observation of the Lord's Day, illustrated and enforced in a Sermon, preached for the Encouragement of a Society uniting for the Suppression of the Profanation of the Lord's Day. By C. de Coetlogon, M. A. 8vo. 6d. Matthews.

In this sermon the author points out the nature, necessity, and advantage of the religious observation of the Lord's day.

There is an air of piety and devotion in the discourses of Mr. de Coetlogon, and other divines belonging to the Lock; which is laudable. But would a prudent or a modest preacher, thoroughly sensible of his own ignorance and imperfections, express himself in this language? 'May I be enabled to preach with the Holy Ghost sent down from above; and may the words of truth and soberness, which we hope to deliver, be accompanied with the demonstration of the spirit, and with the power of God.' Is this piety, or is it presumption?

ASketch

A Sketch of the Oeconomy of Divine Providence, with Respect to Religious unity & Mankind. 8vo. 6d. Evans, Pater-noster-Row.

Some of the outlines of Sacred History ; or general reflections on the patriarchal, the Mosaic, and the Christian dispensations ; too short to afford any material information.

A Short Essay on Revelations. i. 10. shewing the Lord's Day means the real and perpetual Sabbath. By Henry Dawson, Minister of the Gospel. 12mo. 2d. Brown.

An attempt to prove, that the seventh day of the week, and not the first, is ' the unchangeable sabbath of Jesus Christ.'—No appearance of critical learning in this production.

CONTROVERSIAL.

Divine Worship due to the whole blessed Trinity, proved from Scripture and Antiquity. 8vo. 1s. Rivington.

The purport of this tract is, in the words of the author, to prove, ' That it is the tenor of the whole New Testament from the beginning to the end, that the Father, the Son, and the Holy Ghost, in whose name we are, by our Saviour's command, baptised, are not three names of one person only, but the names of three several distinct substances, whom we call persons, because of the personal characters by which they are distinguished ; that each of the three persons, the Son, and the Holy Ghost, as well as the Father, have all the attributes, perfections, and titles, expressive of true divinity ; that each of them is eternal, almighty, omnipresent, omniscient, God, and Lord ; and consequently, that each of them is the object of the worship and adoration of Christians, who know no difference nor degrees in divine worship, nor worship any one, who is not truly and properly God.'

Yet notwithstanding these attributes, he says, ' there is, a posteriority of order in the Son and Holy Spirit, with reference to their emanation and extraction ; and in our Liturgy a due provision for observing a proper subordination.'

How these ideas are to be reconciled with those of absolute coeternity and coequality, our author has not informed us.

As he writes with a laudable spirit of candor and benevolence, he produces several passages from the writings of Dr. Clarke, in order to shew, ' what concessions, and what near advances he made to the true catholic faith.'

In an Appendix he laments the disuse of catechising.

P O E T R Y.

A Collection of Psalms and Hymns, extracted from different Authors. With a Preface by the rev. Mr. De Courcy. Small 8vo. Robinson.

Mr. de Courcy gives the following account of this collection, and the motives, which induced him to publish it.

With

With a design to obviate the defects of our version; to gratify the requests of many of my hearers, to encourage gospel psalmody, and to promote the glory of God, I have taken the liberty to publish the following collection of psalms and hymns, taken chiefly from the seraphic Dr. Watts and others; praying that the Lord would accompany them with a divine blessing, and teach us to sing "with the Spirit, and with the understanding also."

Dr. Watts's Hymns are well-known: the rest are, in general, in the same style.

Ad C. W. Bampfylde, Arm: Epistola pœtica familiaris, in qua continentur Tabulæ quinque ab eo excogitæ, quæ Personas representant, Pœmaris cujusdam Anglicani, cui Titulus An Election Ball. Auctore C. Anstey, Arm. 4to. 5s. Doddsley.

Mr. Anstey, the author of this elegant and facetious Latin Epistle, amidst other subjects, presents his friend, Mr. Bampfylde, with a lively poetical description of five caricatures, which had been designed by the latter, with the view of representing so many scenes in the poem entitled, *An Election Ball*. The epistle, which is accompanied with engravings of the caricatures, is written in heroic measure, and rivals in style and cadence the most approved compositions in Latin, of modern times.

The Diaboliad, a Poem. 4to. 1s. 6d. Kearsly.

The whimsical fable of this poem is, that the Devil being grown old, was desirous of resigning the infernal throne, and in order to find a proper person to succeed him, he dispatches several messengers to the earth, to inform his good friends of his intention, one of whom, the best qualified, it is determined shall be elected to the Satanical dignity. On this occasion a crowd of competitors, chiefly young men of quality, repair to the infernal regions to put in their claims to the succession, when an old grey-headed lord, being acknowledged to have the most indisputable title of all the candidates, is immediately invested king of the regions of Tartarus.

This production seems to be intended as a satire on some particular characters. It is not void of poetical fancy, nor defective in point of versification.

D R A M A T I C.

The Barber of Seville; a Comedy. 8vo. 1s. 6d. Bew.

A translation from the French of Mons. Beaumarchais, but equal in humour to the original; which, though it has little claim to novelty of character, abounds with several comic incidents.

Christmas Tale; a Dramatic Entertainment. 8vo. 1s. Becket.

This entertainment has been reduced from five acts to three, to render it more conformable to the usual length of an *after-piece*. As a production of this kind, it is not destitute of a few laughable

able characteristics, and is accompanied in the representation with some striking scenery.

The Seraglio, a musical Entertainment. 8vo. 1s. Becket.

Among the many frivolous productions of this kind, which are now so often brought on our theatres, the present is one of the most defective; not only in respect to the words, but the music; the latter of which, however, is in great measure a consequence of the former.

M E D I C A L.

Of the Improvement of Medicine in London, on the Basis of Public Good. 8vo. 1s. Dilly.

This pamphlet relates the progress of the *General Dispensary* in Aldersgate-street, established in 1770; which, as appears from the narrative, has proved the means of affording relief to many thousands of persons labouring under disorders of different kinds; a fact which sufficiently evinces its great advantage to the public.

Fifteen Minutes Instructions to every one who wishes for a thorough Cure of the Venereal Disease. By G. French. 1s. Grant.

These instructions are equally imperfect and precipitate, promising as little success to the author as to those who may have the imprudence to be conducted by his advice.

An Essay on Gleet, &c. By J. P. Marat, M. D. 4to. 1s. Nicoll.

This author professes to be actuated by the liberal motive of promoting the good of the public; and we have his own affirmation that he has succeeded in the cure of several cases which had baffled all the art of Mr. Daran. These circumstances may be true, but they probably would have met with greater credit, had he not mentioned the place where he may be spoke with; an innuendo not usually considered as favourable to the idea of a regular practitioner.

M I S C E L L A N E O U S.

Lettre de Monsieur Defensans a Madame Montagu. 8vo. 1s. Elmsly.

This little piece contains a spirited defence of M. Fenelon, archbishop of Cambray, against the obloquy of lord Chesterfield, who, in one of his letters, accuses him as an hypocrite in religion and morals, and a pander, or, in the grossness of his own phrase, a *pimp* for Lewis XIV. from a letter of his to Madame de Maintenon, upon her having required his advice and assistance with regard to some difficulties she had proposed for his consideration, relative to the king, after their clandestine marriage.

M. Defensans has sufficiently shewn the dissingenuousness of his lordship's arguments, and the utility of his reasonings upon this subject; and has also, throughout the letter, manifested an honest warmth and virtuous resentment against so unwarrantable and

and provoked a scandal, charged upon the memory of a man, who lived in reputation, died in character, and will ever survive in fame.

A Letter from Monsieur Desfensans to Mrs. Montagu, translated by Mrs. Griffith. 8vo. 1s. Cadell.

We very much approve of this version, which is not a mere literal translation, but rather a paraphrase on the French letter, the style of which is improved, the metaphors corrected, and the sentiments brought forth and explained to advantage.

The writer has prefixed a preface to this little brochure, that is penned with politeness, ease, and spirit; but we confess, that from the general tenor of this lady's compositions, we had reason to have expected a warmer and more particular disquisition into the immorality tendency of Lord Chesterfield's principles, than merely the summary reflection she has passed upon them in that place. *Erat his locus.*

This lordship's unwarrantable aspersions upon the dead, however disingenuous and base, is not by any means the most material part of the charge to be urged against him; for the documents of seduction and deceit inculcated in his writings, as they tend to the corruption of the living, become a much more serious object of detestation and reproof to every moral heart or liberal mind.

Some Memoirs of the Life and Works of George Edwards, Fellow of the Royal and Antiquarian Societies. 4to. 4s. fwood. Robson.

These Memoirs of Mr. Edwards, who was an ingenious and worthy man, relate chiefly to his literary productions, in which he appears in a respectable light, both as a naturalist and antiquary. Annexed to the narrative are some engravings and descriptions of a few rare animals.

A Companion to the Peerage of Great Britain and Ireland. Collected by Joseph Edmonson, Esq. Mowbray Herald Extraordinary. 8vo. 1s. Ridley.

Containing an alphabetical list of the daughters, now living, of dukes, marquises, and earls, who are married to commoners.

The Transactions of the British Farmer's Accountant, adapted to the Four Seasons of the Year. By J. Rose, Accountant. Folio. 2s.

The plan which Mr. Rose suggests to farmers, for the keeping of their accounts, is methodical, and easily practicable, and therefore will be useful to those who are inclined to adopt it.

The Miscellaneous Works of Tim Bobbin, Esq. 12mo. 2s. 6d. Goldsmith.

The pieces in this collection are generally written in a strain of humour; but an acquaintance with the northern dialects is often necessary to comprehend them.

A Dictionary of Laws. 12mo. 2s. Bell.

The republication of a work translated from the French about twenty years ago, and which has very little claim to come to another edition in a shorter period.



T H E

CRITICAL REVIEW.

For the Month of *February*, 1777.

Rona; a Poem; illustrated with a correct Map of the Hebrides, and elegant Engravings. By John Ogilvie, D.D. 4to. 12s. 6d. in boards. Murray.

THIS poem derives its title from the remotest of the Hebrides or western isles of Scotland, which his author has thought proper to make the principal scene of the epic action. The detached situation of those islands in general, with the native simplicity of the inhabitants, and their innocence of manners, renders them peculiarly well adapted to the purpose of poetical composition; and accordingly we have seen St. Kilda, one of the Hebrides, occupied with the same intention several years ago, by Mr. Mallet, in a poem entitled, "Amyntor and Theodora," one of the most beautiful productions of that author.

Dr. Ogilvie informs us, that the first idea of this poem was suggested by the following anecdote mentioned by Mr. Martin; relative to the causes which laid waste the island of Rona.

A swarm of vermin destroyed the little produce of their fields; their cattle were rendered useless by the barbarity of some seamen; and they received no supplies from the nearest island (that of Lewes) for a twelvemonth, their communication having been interrupted during that time partly by a tempestuous season, and partly by accidental occurrences. These causes co-operated with such efficacy, as to sweep off (says Mr. Martin) all that ancient race of people. "The Stewart of St. Kilda

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G

(says

(says he) told me, that having been driven into Rona by a storm, he found a woman with a child at her breast, both lying dead on the side of a rock."

Every epic poem with which we are acquainted, however extensive and magnificent in its structure, rests originally on a very narrow basis; nor is that which now lies before us any exception from this remark. Though the outlines are few and simple, the fertile genius of the author has enriched the subject with a connected series of poetical incidents, and variety of characters. But if Dr. Ogilvie is entitled to approbation for the display of his inventive faculty, he has a yet more meritorious claim to the praise of criticism, on account of the important moral which he endeavours to inculcate.

It is says he, a truth which we cannot inculcate too often, that human misery has its surest refuge in the hope of immortality. To impress this great truth upon the mind in such a manner as may alleviate temporary though unavoidable calamities, is the principal intention of the writer; and he will venture to affirm, that if we believe a moral governor to preside over the universe, the records of history contain not a transaction which suggests to us more immediately this transporting hope, than the event above related. That men who are actuated by ambition, stimulated by envy, fretted by disappointment, or impelled by revenge; that these should be chastised even in this life, for rendering the nobler powers of the mind subservient to the most detestable purposes, is a procedure perfectly compatible with the justice of the supreme legislator. We may even carry the matter somewhat further. That man may be acquitted of temerity, who is ready in some instances to conclude, that where the temptations to vice are powerful and multiplied, he who suffers, though innocent in appearance, may be punished for the perpetration of secret and undetected iniquity. But without carrying our view forward into immortality, how shall we account for a succession of calamities brought in the present instance upon men, who having never been exposed to temptations, could have done nothing to deserve them! it is by considering the deity as a moral governor, whose care extends to both worlds, and whose laws are guarded by unalterable sanctions, that this, otherwise insuperable difficulty, is removed. Poetry is surely employed in a sphere suited to her dignity, when, as the handmaid of religion, she impresseth upon the mind a truth of such inestimable importance; and if the author of the present attempt has received from nature any powers of imagination, he must consider the present, as the noblest field of their exertion.

Nor let it be said, that an event, so inconsiderable as the present must appear to be in historical narration, is here treated in too serious a manner. It is not by the comparative importance of transactions to the political interests of mankind, that we are to judge of their influence as the vehicles of instruction,

Whatever

Whatever melts the human heart; whatever extends and enlightens the understanding, becomes dignified by the purpose to which it is subservient; and claims, with irresistible energy, the attention of all who *feel themselves* to be interested in the consequence!

The ingenious author afterwards proceeds to invalidate some objections which may be made to the conduct of the poem; the introduction of supernatural machinery however, is justified by the example of every eminent epic poet who has written since the mythology of the ancients was exploded; and with respect to the use which he has made of the *second sight*, a faculty ascribed to a human character, it is sufficiently authorised, as a poetical expedient, by the common tradition of its reality.

The exordium of the poem is in the usual manner, with this difference; that an address to the spirit of Ossian is substituted instead of an invocation to the Muses.

• WHAT ills arise from Passion's lawless rule;
 What woes, from Lust, and Fury's dire controul;
 Of peaceful fields by these with slaughter stain'd;
 Of plains laid waste where love and beauty reign'd;
 Of other forms than lure the playful heart
 Wild Nature's offspring, yet unknown to Art;
 I sing.—Ye tribes that born in happier days,
 Sport loosely gay in Pleasure's flow'ry maze!
 Caught by the shapes in Fancy's dazzling ray;
 One hour attend a wild and artless lay.
 If yet soft Pity with her tale of woe
 E'er thaw'd the heart, and gave the eyes to flow,
 Mark then her serious part, nor lightly scan;
 The lay that warms, and melts, improves the man.
 ' O thou, who, wrapt in night's involving gloom
 Sang of the gliding ghost, and lonely tomb;
 Of beauty stretch'd in dust, of hosts o'erthrown,
 Th' o'er shading moss, and monumental stone,
 Assist!—Like thee to mournful scenes convey'd,
 I sing the warrior's dark and narrow bed.
 Nor this alone:—but here, th' examples brought
 Rouze cheerful hope, and tame impatient thought.
 Stunn'd as we see th' oppressor's arm invade
 Meek Worth, though shelter'd in th' oblivious shade;
 When torn, she bleeds beneath the scourge of Pow'r;
 When storm, and triple night o'er cast the hour;
 Then soar bright Hope with steady thought serene,
 Beyond this little, vain, illusive scene;
 To yon gay region for the just prepared;
 To climes where Virtue meets her great reward;
 Where Love, like heav'n's ethereal beam refined,
 Pure, boundless, full informs th' immortal mind.

The heart thus steel'd, when wasting cares assail,
Will feel the moral of our tragic tale.'

To detail minutely the arguments of the seven books, of which the poem consists, would exceed the limits of our Review; we shall therefore only give an abstract of the subject, referring our readers to the work for the more full gratification of their curiosity.

Basilus, an old gentleman, who had met with many misfortunes in life, resolves to retire from the world with his daughter Cleora, then an infant, and, for this purpose, fixes upon the island of Rona, which he had seen in his youth. As Cleora grows up in years, she captivates the heart of Philemon; a young shepherd, who had been educated with her, and is much beloved by Basilus. A day was appointed for celebrating the nuptials of the lovers; which is however prevented from taking place by a variety of incidents. Alcanor, the lord of the island, arrives in Rona, and falls desperately in love with Cleora; whom he endeavours by various artifices to seduce to an elopement; but she not complying with his request, he has recourse to Nisroe, a wizard, by whose assistance a favourable wind is raised, with the view of carrying off Cleora violently, in a bark prepared for that purpose. The project being concerted, Nisroe and Alcanor, with some other ruffians, break into Basilus's house; the chief seizes Cleora, while Philemon, who defended her, is instantly struck motionless by the touch of the wizard's wand, and Basilus is bound hands and feet on the floor. The ravishers have no sooner set sail, than the guardian angel of Philemon dissolves the charm, and the latter, after releasing Basilus, flies immediately to the sea-side, where finding a skiff, he launches into the ocean, determined to recover Cleora, or perish in the attempt. Mean while Alcanor, having in vain tried every argument to soothe Cleora into compliance, determines at length to make use of force. At this instant the vessel strikes upon a rock, and he is called up by the crew. Cleora embracing this opportunity of his absence, throws herself into the sea; while the wind immediately shifting, Alcanor's ship is whirled over the ocean, and the fair fugitive is transported to the rocks of Flannan, where she meets with Philemon, who lands there soon after by accident, and they both find sanctuary in the hospitable cell of Vassrino.

The poem now returns to Alcanor, who has again recourse to the wizard for devising such means as may effectuate the recovery of his beautiful prize. In consequence of the supernatural powers of this personage, he is made acquainted with the
situation

Situation of the two lovers, who had now set off from the rock of Flannan, on their return to Rona; and by the assistance of the same malignant beings, his vessel reaches the island almost as soon as the little boat in which Philemon and Cleora had arrived. An engagement immediately ensues between the party of Alcanor, and the few natives who joined Philemon and Basilus in repelling the violence of the invaders. In this action Philemon wounds Alcanor, and kills Nisroe, with whom while he is engaged, Alcanor attacks old Basilus, who is easily overcome. At first he is restrained from taking his life by the fear of offending Cleora, and endeavours to render him necessary to the gratification of his passion. But this offer being rejected with disdain, he plunges his sword into the heart of the old man, who immediately expires. Night now coming on puts a stop to the fight. In the morning Philemon, perceiving that Basilus is dead, is impelled by grief and consternation to the resolution of killing the tyrant, whom he crushes with a broken rock. After preparing for death, and addressing himself to those who are present, in a speech which strongly excites their compassion; he is pierced with an arrow, and likewise instantly expires. Alcanor recovers from the trance into which he had fallen, but survives only to receive the punishment of a more exemplary death. Cleora, who had passed the night in great anxiety in the cave of Radnor, finding the dead bodies of her father and lover among the slain, is, for a time, deprived of sensation, when awaking from a trance, in which she sees the ghost of Philemon calling upon her from the tomb, and beckoning her to follow him, she expires in his arms, and the bodies of the lovers are covered by birds, with grass and leaves.

Such in general is the fable of this poem, divested of the previous narrative, the many intervening incidents, and pleasing episodes with which it is remarkably embellished. We shall now present our readers with a few quotations from it.

The following passage in the third book, contains a picturesque description of the wizard, Nisroe, and the genii of the sea.

‘ Far on a rock portending o’er the main
Old Nisroe sat, and view’d th’ ethereal plain;
Fix’d on the worlds above his ardent gaze,
And caught each sparkling orb’s malignant rays.
He snuff’d afar the spreading fume, nor stay’d,
But near Alcanor stood, an instant aid.
Lean, haggard, bent he seem’d, of fallow hue;
(The moon dim glimmering gave his form to view)
One grizzled lock his head unseemly bore,

One eye-ball red, as drench'd in dropping gore;
 Lank from his forked chin exposed and bare
 Thin, loose, and straggling shook the wither'd hair;
 A wand he held of reeds compactly join'd,
 And crept in rags that flutter'd on the wind.
 Then thus in few:—and slowly raised his hand;

“ Why wakest thou Nisroe? Speak thy bold demand.”

“ I love a maid, (th' intrepid youth replied)

An angel shape, but heart that swells with pride;
 Though born obscure on this sequester'd shore,
 Though warm'd with hope, and lured with glittering ore,
 Though shown, and taught an happier scene to prize,
 She scorns the proffer'd boon, insults, and flies:
 Her Sire,—thou know'st him,—to a shepherd's bed,
 A clown, a wretch, consigns the lovely maid.
 Strong passions tear my breast, th' illuding fair
 I dread by force to seize, by fraud despair.

Few are my friends, nor yet with arms prepared,
 And these combined to force, 'twere vain to guard:
 This race though simple, yet provoked, would prove,
 A firm barrier to shield the friends they love.
 Thou then advise. In many a danger tried,
 My better Genius thou; my constant guide!
 I know thy will to help, revere thy pow'r;
 And wait thy voice to seize the happiest hour.”

“ Thus he,—As one perplex'd by devious ways,
 Where wind the paths in long excentric maze,
 Explores the track where fewest ills withstand:—
 Thus mused the wizard, ere he waved his wand,
 Slow down the murmuring cliff at last he trod,
 And mutter'd spells, as rear'd the mystic rod!
 Thrice waved the reed, and on the stormy blast,
 Thrice howl'd the Genius of the watery waste!
 Low thunder rolling shook the sounding cave,
 And shriek'd a ghost on ev'ry rising wave.

“ They ceas'd—when gliding like a lambent flame,
 Swift o'er the flood a pigmy legion came;
 Their Chief before, they glitter'd o'er the strand,
 A busy, fluttering, mischief-loving band.
 Some from the froth with poisonous vapours fraught,
 Th' envenom'd seeds of death malignant caught;
 Then on the keen east rising damp and drear,
 Breath'd in dank mildews o'er the blighted ear,
 Or drank pale radiance from the lunar beam,
 Or rais'd the hosts that sweep in meteor gleam;
 Or on the billows' swelling bound survey'd
 Shriek to the trembling heart that sinks with dread!
 Their chief in height above th' incircling crew,
 Green were his locks that drop'd the blasting dew;

Full in his front o'ercaft with tangling hair,
Flash'd the fell Basilisk's destructive glare;
Two fiery brands his little arms appear;
In one the fceptre waved, in one the fpear;
This from the caves, where lights fulphureous glow,
And that a flame from lakes that boil below.'

The domestic tranquility of the little family of Baſilius, with the fudden intruſion of the ruſſians, are likewiſe painted in lively colours, in the ſubſequent quotation.

' Thus they.—But far within the humble ſhade,
The Sire, the Lover, and the Virgin ſtay'd.
Placed round the hearth, a pleaſed and cheerful ſew,
Gay ſcenes they mark'd that roſe ſerene to view,
Bleſt in the rural hut, nor heard the noiſe
Of war, nor caught Ambition's tempting voice.
Nor felt pale Envy's cankering tooth, nor pined
With luſts whoſe poiſon taints th' unfated mind;
But all was ſtill:—and now the appointed hour
Of reſt, had warn'd to leave the happy bower,
'Twas dark:—but ſudden as Philemon roſe,
The door flew wide, and ruſh'd an hoſt of foes!
Dire Niſroe firſt, Alcanor by his ſide,
In heart ſtern Cadmor, as in blood allied:
A meaner troop ſucceeds; reſolved they ſtand!
Keen, fierce, untouch'd by Pity's lenient hand!
The Sire, long verſed in man's myſterious ways
Stood thrill'd with dread!—the ſwain with wild amaze!

' But ſoon 'twas o'er:—for on his beauteous prize
Alcanor darts!—ſhe shrieks, ſhe pants, ſhe flies!
The Sire was near:—with looſe diſhevel'd hair
Cloſe to his boſom clung th' affrighted fair,
Deep in his robe her lovely face conceal'd?—
But vain the graſp, the feeble graſp that held.
While yet his hoary locks bedew'd her face,
They looſe, they tear her from his warm embrace,
With hearts of marble hear his age complain;
“ O ſpare my All!” he cried, but cried in vain.'

It is obſervable that Dr. Ogilvie has adopted the mode of writing the paſt tenſe of a verb, as well as the participle paſſive, at full length, even when thoſe parts of ſpeech are the concluding words in the line. This practice, we cannot avoid remarking, is extremely improper, as being repugnant to the preſervation both of the quantity and rhyme. It is neceſſary for the latter that the vowel be ſuppreſſed in the pronunciation: what reaſon is there then for rejeſting the common elipſe in orthography? Little peculiarities of this nature, however, are amply compensated by the animated representations, and the ſweetneſs of numbers, which diſtinguiſh the poem, and of which many more ſtriking examples might be produced.

What we have quoted may be sufficient to give our readers an idea of the execution of this elegant Poem, which is truly animated and descriptive. Considered as an epic composition, however, there seems to be ground for objecting, that the narrative of Basilius's adventures is rather too prolix, especially as they have no immediate relation to the subsequent events. In the account of a work so replete with the marks of a strong and lively imagination, it is superfluous to add, that a map of the Hebrides is prefixed to the Poem, and that each of the seven books is adorned with an elegant engraving.

Poems, supposed to have been written at Bristol, by Thomas Rowley, and others, in the fifteenth Century, the greatest Part now first published from the most authentic Copies, with an engraved Specimen of one of the MSS. To which are added, a Preface, an introductory Account of the several Pieces, and a Glossary. 8vo. 5s. in boards. Payne.

A More curious and entertaining publication than this, is very rarely offered to the public. We had long ago heard of the poems discovered at Bristol, and ardently wished for a perusal of them; but without hope of ever seeing them ushered into the world with so many advantages as they derive from the experience and judgment of their present editor, who has given the following account of his undertaking in a Preface, &c. which we transcribe for the information and entertainment of our readers.

The Poems, which make the principal part of this Collection, have for some time excited much curiosity, as the supposed productions of Thomas Rowley, a priest of Bristol, in the reigns of Henry VI. and Edward IV. They are here faithfully printed from the most authentic MSS. that could be procured; of which a particular description is given in the *Introductory account of the several pieces contained in this volume*, subjoined to this Preface. Nothing more therefore seems necessary at present, than to inform the reader shortly of the manner in which these Poems were first brought to light, and of the authority upon which they are ascribed to the persons whose names they bear.

This cannot be done so satisfactorily as in the words of Mr. George Catcott of Bristol, to whose very laudable zeal the public is indebted for the most considerable part of the following collection. His account of the matter is this: "The first discovery of certain MSS. having been deposited in Redcliff church, above three centuries ago, was made in the year 1668, at the time of opening the new bridge at Bristol, and was owing to a publication in Farley's Weekly Journal, Octo-

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ber 1, 1768, containing an Account of the Ceremonies observed at the opening of the old Bridge, taken, as it was said, from a very antient MS. This excited the curiosity of some persons to enquire after the original. The printer, Mr. Farley, could give no account of it, or of the person who brought the copy; but after much enquiry it was discovered that the person who brought the copy, was a youth, between 15 and 16 years of age, whose name was Thomas Chatterton, and whose family had been sextons of Redclift church for near 150 years. His father, who was now dead, had also been master of the free-school in Pile-street. The young man was at first very unwilling to discover from whence he had the original; but, after many promises made to him, he was at last prevailed on to acknowledge, that he had received this, together with many other MSS. from his father, who had found them in a large chest in an upper room over the chapel, on the north side of Redclift church."

* Soon after this Mr. Catcott commenced his acquaintance with young Chatterton *, and, partly as presents, partly as purchases,

* The history of this youth is so intimately connected with that of the poems now published, that the reader cannot be too early apprized of the principal circumstances of his short life. He was born on the 20th of November, 1752, and educated at a charity-school on St. Augustin's Back, where nothing more was taught than reading, writing, and accounts. At the age of fourteen he was articled clerk to an attorney, with whom he continued till he left Bristol in April, 1770.

Though his education was thus confined, he discovered an early turn towards poetry and English antiquities, particularly heraldry. How soon he began to be an author is not known. In the Town and Country Magazine, for March, 1769, are two letters, probably from him, as they are dated at Bristol, and subscribed with his usual signature, D. B. The first contains short extracts from two MSS. "written three hundred years ago by one Rowley, a monk," concerning dress in the age of Henry II. the other, "Ethelgar, a Saxon poem," in bombast prose. In the same Magazine for May, 1769, are three communications from Bristol, with the same signature, D. B. viz. "Cerdric, translated from the Saxon (in the same style with Ethelgar)" p. 233. "Observations upon Saxon heraldry, with drawings of Saxon achievements, &c." p. 245. "Elinoure and Juga, written three hundred years ago by T. Rowley, a secular priest," p. 273. This last poem is reprinted in this volume, p. 19. In the subsequent months of 1769 and 1770, there are several other pieces in the same Magazine, which are undoubtedly of his composition.

In April, 1770, he left Bristol, and came to London, in hopes of advancing his fortune by his talents for writing, of which, by this time, he had conceived a very high opinion. In the prosecution of this scheme he appears to have almost entirely depended upon the patronage of a set of gentlemen, whom an eminent author long ago pointed out as "not the very worst judges or rewarders of merit," the booksellers of this great city. At his first arrival indeed he was

chases, procured from him copies of many of his MSS. in prose and verse. Other copies were disposed of, in the same way, to Mr. William Barret, an eminent surgeon at Bristol, who has long been engaged in writing the history of that city. Mr. Barret also procured from him several fragments, some of a considerable length, written upon vellum *, which he asserted to be part of

so unlucky, as to find two of his expected Mæcenases, the one in the King's Bench, and the other in Newgate. But this little disappointment was alleviated by the encouragement which he received from other quarters; and on the 14th of May he writes to his mother, in high spirits upon the change in his situation, with the following sarcastic reflection upon his former patrons at Bristol. "As to Mr. —, Mr. —, Mr. —, &c. &c. they rate literary lumber so low, that I believe an author, in their estimation, must be poor indeed! But here matters are otherwise. Had Rowley been a Londoner instead of a Bristowyan, I could have lived by copying his works."

In a letter to his sister, dated May 30, he informs her, that he is to be employed "in writing a voluminous history of London, to appear in numbers the beginning of next winter." In the mean time, he had written something in praise of the lord mayor (Beckford), which had procured him the honour of being presented to his lordship. In the letter just mentioned he gives the following account of his reception, with some curious observations upon political writing: "The lord mayor received me as politely as a citizen could. But the devil of the matter is, there is no money to be got of this side of the question. But he is a poor author who cannot write on both sides. Essays on the patriotic side will fetch no more than what the copy is sold for. As the patriots themselves are searching for a place, they have no gratuity to spare. On the other hand, unpopular essays will not even be accepted, and you must pay to have them printed: but then you seldom lose by it, as courtiers are so sensible of their deficiency in merit, that they generously reward all who know how to dawb them with the appearance of it."

Notwithstanding his employment on the History of London, he continued to write incessantly in various periodical publications. On the 11th of July he tells his sister that he had pieces last month in the Gospel Magazine, the Town and Country, viz. Maria Friendless; False Step; Hunter of Oddities; To Miss Bush, &c. Court and City, London, Political Register, &c. But all these exertions of his genius brought in so little profit, that he was soon reduced to real indigence; from which he was relieved by death (in what manner is not certainly known) on the 24th of August, or thereabout, when he wanted near three months to complete his eighteenth year. The floor of his chamber was covered with written papers, which he had torn into small pieces; but there was no appearance, (as the editor has been credibly informed) of any writings on parchment or vellum.

* One of these fragments, by Mr. Barrett's permission, has been copied in the manner of a fac simile, by that ingenious artist Mr. Strutt, and an engraving of it is inserted at p. 288. Two other small fragments of poetry are printed in p. 277, 8, 9. See the Introductory Account. The fragments in prose, which are considerably

of his original MSS. In short, in the space of about eighteen months, from October, 1768, to April, 1770, besides the poems now published, he produced as many compositions, in prose and verse, under the names of Rowley, Canynge, &c. as would nearly fill such another volume.

In April, 1770, Chatterton went to London, and died there in the August following; so that the whole history of this very extraordinary transaction cannot now probably be known with any certainty. Whatever may have been his part in it; whether he was the author, or only the copier, (as he constantly asserted) of all these productions, he appears to have kept the secret entirely to himself, and not to have put it in the power of any other person to bear certain testimony either to his fraud or to his veracity.

The question therefore concerning the authenticity of these poems must now be decided by an examination of the fragments upon vellum, which Mr. Barrett received from Chatterton as part of his original MSS. and by the internal evidence which the several pieces afford. If the fragments shall be judged to be genuine, it will still remain to be determined, how far their genuineness should serve to authenticate the rest of the collection, of which no copies, older than those made by Chatterton, have ever been produced. On the other hand, if the writing of the Fragments shall be judged to be counterfeit and forged by Chatterton, it will not of necessity follow, that the matter of them was also forged by him; and still less, that all the other compositions, which he professed to have copied from ancient MSS. were merely inventions of his own. In either case the decision must finally depend upon the internal evidence.

It may be expected perhaps, that the editor should give an opinion upon this important question; but he rather chooses, for many reasons, to leave it to the determination of the unprejudiced and intelligent reader. He had long been desirous that these poems should be printed, and therefore readily undertook the charge of superintending the edition. This he has executed in the manner which seemed to him best suited to such a publication; and here he means that his task should end. Whether the poems be really ancient or modern; the compositions of Rowley, or the forgeries of Chatterton, they must always be considered as a most singular literary curiosity.

In this collection the following poems are contained:

ably larger, Mr. Barrett intends to publish in his History of Bristol, which, the editor has the satisfaction to inform the public, is very far advanced. In the same work will be inserted "A Discourse on Bristowe," and the other historical pieces in prose, which Chatterton at different times delivered out, as copied from Rowley's MSS. with such remarks by Mr. Barrett, as he of all men living is best qualified to make, from his accurate researches into the antiquities of Bristol.

• Eclogue

Eclogue the First.—Eclogue the Second.—Eclogue the Third.—Elinoure and Juga.—Verses to Lydgate.—Songe to Ælla.—Lydgate's Answer.—The Tournament.—The Dethe of Syr Charles Bawdin.—Epistle to Mastre Canynge on Ælla.—Letter to the dygne M. Canynge.—Entroductions.—Ælla; a Tragycal Enterlude.—Goddwyn; a Tragedie. (A Fragment).—Englysh Metamorphosis, B. 1.—Balade of Charitie.—Battle of Hastings, No. 1.—Battle of Hastings, No. 2.—Onn oure Ladies Chyrche.—On the same.—Epitaph on Robert Canynge.—The Storie of William Canynge.—On Happieneffe, by William Canynge.—Onn John a Dalbenie, by the same.—The Gouler's Requiem, by the same.—The Accounte of W. Canynge's Peast.—Glossary.

As specimens of the poetical merit of these pieces, we have selected the *Second Eclogue*, and the beautiful *Balade on Charitis*. We heartily wish that the limits of our Review, and justice to the proprietor of the work, would have permitted us to borrow a few scenes from the *Tragycal Enterlude of Ælla*, which we strongly recommend to the perusal of our dramatic readers.

ECLOGUE THE SECOND.

Sprytes (1) of the bleste, the pious Nygelle sed,
 Pour owte yer pleasaunce (2) onn mie sadres hedde.
 Rycharde of Lyons harte to fyghte is gon,
 Uponne the brede (3) sea doe the banners gleme (4);
 The amenufed (5) nationnes be aston (6),
 To ken (7) syke (8) large a flete, syke fyne, syke breme (9);
 The barkis heafods (10) coupe (11) the lymed (12) streme;
 Oundes (13) synkcyng oundes upon the hard ake (14) riele;
 The water slughornes (15) wyth a swotye (16) cleme (17)
 Conteke (18) the dynnyng (19) ayre, and reche the skies.
 Sprytes of the bleste, on gouldyn trodes (20) altede (21),
 Poure owte yer pleasaunce onn mie sadres hedde.
 The gule (22) depeyncted (23) oares from the black tyde.
 Decorn (24) wyth sonnes (25) rare, doe shemrnyng (26) ryse;
 Upswalyng (27) doe heie (28) shewe ynn drierie pride,
 Lyche gore-red estells (29) in the eve (30) merk (31) skyes;

(1) Spirits, souls. (2) pleasure. (3) broad. (4) shine, glimmer.
 (5) diminished, lessened. (6) astonished, confounded. (7) see,
 discover, know. (8) such, so. (9) strong. (10) heads. (11) cut.
 (12) glassy, reflecting. (13) waves, billows. (14) oaks. (15) a mu-
 sical instrument, not unlike a hautboy. (16) sweet. (17) sound.
 (18) confuse, contend with. (19) founding. (20) thrones.
 (21) seated. (22) red. (23) painted. (24) carved. (25) devices.
 (26) glimmering. (27) rising high, swelling up. (28) they.
 (29) a corruption of estoile, Fr. a star. (30) evening. (31) dark.

The nome-depeyncted (32) shields, the speres aryse,
 Alyche (33) talle roshes on the water syde;
 Alenge (34) from bark to bark the bryghte sheene (35) flyes;
 Sweft-kerv'd (36) delygths do on the water glyde.
 Sprytes of the bleste, and everich Seyncte ydedde,
 Poure owte youre pleasaunce on mie fadres hedde.

The Sarafen lokes owte: he doethe seere,
 That Englondes brondeous (37) sonnes do cotte the waie;
 Lyke honted Boockes, theye reineth (38) here and there,
 Onknowlachinge (39) inne whatte place to obaie (40);
 The banner glesters on the beme of daie;
 The mittee (41) crosse Jerusalem ys seene;
 Dhereof the syghte yer corrage doe affraie (42),
 In balefull (43) dole their faces be ywreene (44).
 Sprytes of the bleste, and everich Seyncte ydedde,
 Poure owte your pleasaunce on mie fadres hedde.

The bollengers (45) and cottes (45), soe swyfte yn fyghte,
 Upon the sydes of everich bark appere;
 Fourthe to his offyce lepethe everych knyghte,
 Eftsoones (46) hys squyer, with hys shielde and spere.
 The jynnyng shielde doethemre and moke glare (47);
 The dotheynge oare doe make gemoted (48) dynne;
 The reynnyng (49) foemen (50), thynckeynge gif (51) to dare,
 Boun (52) the merk (53) swerde, theie seche to fraie (54) theie
 blyn (55).
 Sprytes of the bleste, and everyche Seyncte ydedde,
 Powre owte yer pleasaunce onn mie fadres hedde.

Now comm the warrynge Sarafyns to fyghte;
 Kynge Rychatde, lyche a lyoncel (56) of warre,
 Inne sheenynge goulde, lyke feerie (57) gronfers (58),
 dyghte (59),
 Shaketh alofe hys honde, and seene asatre.
 Syke haveth I espyde a greter starre
 Amenge the drybblett (60) ons to sheene full bryghte;
 Syke sunnys waye (61) wyth amayld beames doe barr
 The blaunchie (62) mone or estells (64) to gev lyghte.
 Sprytes of the bleste, and everich Seyncte ydedde,
 Poure owte your pleasaunce on mie fadres hedde.

(32) rebus'd shields; a herald term, when the charge of the shield implies the name of the bearer. (33) like. (34) along. (35) shine. (46) short-lived. (37) furious. (38) runneth. (39) not knowing. (40) abide. (41) mighty. (42) affright. (43) woeful. (44) covered. (45) different kinds of boats. (46) full soon, presently. (47) glitter. (48) united, assembled. (49) running. (50) foes. (51) if. (52) make ready. (53) dark. (54) engage. (55) cease, stand still. (56) a young lion. (57) flaming. (58) a meteor, from gron, a fen, and fer, a corruption of fire; that is, a fire exhaled from a fen. (59) deckt. (60) small, insignificant. (61) carr. (62) enamelled. (63) white, silver. (64) stars.

Dis-

Diftraughte (63) affraie (66), wythe lockes of blodde-red die,
 Terroure, emburled (67) yn the thonders rage,
 Deathe, lynked to dismaie, dothe ugosome (68) flie,
 Enchafynge (69) echone champyonne war to wage.
 Speeres bevyte (70) spares; swerdes upon swerdes engage;
 Armour on armour dynn (71), shielde upon shielde;
 Ne dethe of thosandes can the warre assuage,
 Botte salleyng numbers fable (72) all the feelde.
 Sprytes of the bleste, and everych Seyncte ydedde,
 Poure owte youre pleasaunce on mie fadres hedde.

The foemen fal arounde; the cross reles (73) hye;
 Steyned ynne goere, the harte of warre ys seen;
 Kyng Rycharde, thorough everyche trope dothe flie,
 And beereth meynte (74) of Turkes onto the greene;
 Bie hymm the floure of Asies menn ys fleene (75);
 The waylynge (76) mone doth fade before hys sonne;
 Bie hym hys knightes bee formed to actions deene (77);
 Doeynge syke marvels (78), strangers be aston (79).
 Sprytes of the bleste, and everych Seyncte ydedde,
 Poure owte your pleasaunce onn mie fadres hedde.

The syghte ys wonne; Kyng Rycharde master is;
 The Englonde bannerr kisseth the hie ayre;
 Full of pure joie the armie is iwys (80),
 And everych one haveth it onne his bayre (81);
 Agayne to Englonde comme, and worschepped there,
 Twyghte (82) into lovyng arms, and feasted eft (83);
 In everych eyne aredyng nete of wyere (84),
 Of all remembrance of past payne berefte.
 Sprites of the bleste, and everich Seyncte ydedde,
 Syke pleasures powre upon mie fadres hedde.

Syke Nigel fed, whan from the blaie sea
 The upwol (85) sayle dyd daunce before his eyne;
 Sweste as the wishe, hee toe the beeche dyd flee,
 And founde his fadre steppeynge from the bryne.
 Dette thyssen menne, who haveth sprite of loove,
 Bethyncke untoe hemselfes how mote the meetynge proove.

(63) distracting. (66) affright. (67) armed. (68) terribly.
 (69) encouraging, heating. (70) break, a herald term, signifying a
 spear broken in tilting. (71) sounds. (72) blacken. (73) waves.
 (74) many, great numbers. (75) slain. (76) decreasing.
 (77) glorious, worthy. (78) wonders. (79) astonished.
 (80) certainly. (81) brow. (82) plucked, pulled. (83) often.
 (84) grief, trouble. (85) swollen.

AN EXCELENTE BALADE OF CHARITIE:

As wroten bie the gode prieste Thomas Rowley (1), 1464.

In Virgyne the sweltrie sun gan sheene,
 And hotte upon the mees (2) did caste his raie;
 The apple rodded (3) from its pailie greene,
 And the mole (4) peare did bende the leafy spraië;
 The peede chelandri (5) sung the livelonge daie;
 'Twas now the pride, the manhode of the yeare,
 And eke the grounde was dighte (6) in its mose destre (7)
 aumere (8).

The sun was glemeing in the midde of daie,
 Deade stille the aire, and eke the welken (9) blue,
 When from the sea ariste (10) in drear arraie
 A hepe of cloudes of fable fullen hue,
 The which full fast unto the woodlande drewe,
 Hiltring (11) attenes (12) the sunnis setive (13) face,
 And the blacke tempeste swolne and gatherd up a pace.

Beneathe an holme, faste by a pathwaie side,
 Which dide unto Seyncte Godwine's covent (14) lede,
 A haples pilgrim moneynge did abide.
 Pore in his vewe, ungentle (15) in his weede,
 Longe bretsful (16) of the miseries of neede,
 Where from the hail-stone could the almer (17) flie?
 He had no housen there, ne anie covent nie.

Look in his glommed (18) face, his sprighte there scanne;
 Howe woe-be-gone, how withered, forwynd (19), deade!
 Haste to thie church-glebe-houfe (20), alshrewed (21) manne!
 Haste to thie kieste (22), thie onlie dortoure (23) bedde.
 Cale, as the claie whiche will gre on thie hedde,
 Is Charitie and Love aminge highe elves;
 Knightis and Barons live for pleasure and themselves.

(1) Thomas Rowley, the author, was born at Norton Mal-reward in Somersetshire, educated at the convent of St. Kenna at Keynesham, and died at Westbury in Gloucestershire. (2) meads. (3) reddened, rippened. (4) soft. (5) pied goldfinch. (6) dressed, arrayed. (7) neat, ornamental, (8) a loose robe or mantle. (9) the sky, the atmosphere. (10) arose. (11) hiding, throuding. (12) at once. (13) beauteous. (14) It would have been *charitable*, if the author had not pointed at personal characters in this Ballad of Charity. The abbot of St. Godwin's at the time of the writing of this, was Ralph de Bellemont, a great stickler for the Lancastrian family. Rowley was a Yorkist. (15) beggarly. (16) filled with. (17) beggar. (18) clouded, dejected. A person of some note in the literary world is of opinion, that *glum* and *glom* are modern cant words; and from this circumstance doubts the authenticity of Rowley's manuscripts. *Glum-mong* in the Saxon signifies twilight, a dark or dubious light; and the modern word *gloomy* is derived from the Saxon *glum*. (19) dry, sapless. (20) the grave. (21) accursed, unfortunate. (22) coffin. (23) a sleeping room.

The

The gatherd storme is rype ; the bigge drops falle ;
The forswat (24) meadowes smethe (25), and drencheth (26) the
raine ;

The comyng ghastnes do the cattle pall (27),
And the full flockes are dryvyng ore the plaine ;
Dash'd from the cloudes the waters flott (28) againe ;
The welkin opes ; the yellow levynne (29) flies ;
And the hot fierie smothē (30) in the wide lowings (31) dies.

Liste ! now the thunder's rattling clymmyngē (32) sound
Cheves (33) slowlie on, and then embollen (34) clangs ;
Shakes the hie spyre, and losst, dispended, drown'd,
Still on the gallard (35) eare of terroure hanges ;
The windes are up : the lofty elmen swanges ;
Again the levynne and the thunder poures,
And the full cloudes are brasse (36) attēes in stōnē showers.

Spurreyngē his palfrie oere the watrie plaine,
The Abbōte of Seyncte Godwynes convente came ;
His chapournette (37) was drented with the reine,
And his penctē (38) gyrdle met with mickle shame ;
He aynewarde tolde his bederoll (39) at the same ;
The storme encreasen, and he drew aside,
With the mist (40) almes craver neere to the holme to bide.

His cope (41) was all of Lyncolne clothe so fyne,
With a gold button fasten'd neere his chynne ;
His autremete (42) was edged with golden twynne,
And his shoone pyke a loverds (41) mighte have binne ;
Full well it shewn he thoughten coste no sinne :
The trammels of the palfrye pleasde his sighte,
For the horse-millanare (44) his head with roses dighte.

An almes, sir prieste ! the droppynge pilgrim saide,
O ! let me waite within your covente dore,
Till the sunne sheneth hie above our heade,
And the loude tempeste of the aire is oer ;
Helples and ould am I alas ! and poor ;
No house, ne friende, ne monie in my pouche ;
All yatte I call my owne is this my silver crouche.

(24) sun-burnt. (25) smoke. (26) drink. (27) *pall*, a contraction from *appall*, to fright. (28) fly. (29) lightning. (30) steam, or vapours. (31) flames. (32) noisy. (33) moves. (34) swelled, strengthened. (35) frightened. (36) burst. (37) a small round hat, not unlike the shapournette in heraldry, formerly worn by ecclesiastics and lawyers. (38) painted. (39) he told his beads backwards ; a figurative expression to signify cursing. (40) poor, needy. (41) a cloke. (42) a loose white robe, worn by priests. (43) a lord. (44) I believe this trade is still in being, though but seldom employed.

Varlet,

Varlet, replyd the Abbatte, cease your dinne;
 This is no season almes and prayers to give;
 Mie porter never lets a faitour (45) in;
 None touch mie ryng who not in honour live.
 And now the sonne with the blacke cloudes did fryve,
 And shettyng on the grounde his glairie raie,
 The Abbatte spurrd his steede, and eftsoones roadde awai.

Once moe the skie was blacke, the thounder rolde;
 Faste reynenye oer the plaine a prieste was seen;
 Ne dighte full proude, ne buttoned up in golde;
 His cope and jape (46) were graie, and eke were cleene;
 A Limitoure he was of order seene;
 And from the pathwaie side then turned hee,
 Where the pore almer laie binethe the holmen tree:

An almes, sir priest! the droppynge pilgrim sayde,
 For sweete Seyncte Marie and your order sake.
 The Limitoure then loosened his pouche threde,
 And did thereoute a groate of silver take;
 The milster pilgrim dyd for halline (47) shake.
 Here take this silver, it maie eathe (48) thie care;
 We are Goddes stewards all, nete (49) of oure owne we bare.

But ah! unhailie (50) pilgrim, lerne of me,
 Scathe anie give a rentrolle to their Lorde.
 Here take my semecope (51), thou arte bare I see;
 Tis thyne; the Seynctes will give me mie rewardes.
 He left the pilgrim, and his waie aborde.
 Virgynne and hallie Seyncte, who sitte yn gloure (52),
 Or give the mittee (53) will, or give the gode man power.

“ The reader is desired to observe, that the notes at the bottom of the several pages are all copied from MSS. in the handwriting of Thomas Chatterton.”——“ But it should be observed, that these explanations are not to be admitted but with great caution; a considerable number of them being (as far as the editor can judge) unsupported by authority or analogy.”

To conclude——We have not sufficient confidence to encounter difficulties which the Editor of this volume has expressed his solicitude to escape. He has executed his task in the most liberal and intelligent manner. He studiously disclaims all influence over the judgment of his readers, and at the same time displays the most minute and learned accuracy throughout his publication. We must, therefore, content

(45) a beggar, or vagabond. (46) a short surplice, worn by friars of an inferior class, and secular priests. (47) joy. (48) ease. (49) nought. (50) unhappy. (51) a short under-cloke. (52) glory. (53) mighty, rich.

ourselves at once to imitate his laudable modesty, and the secure neutrality of Sir Roger de Coverley; and finish our review of this article by observing, that as to the authenticity or spuriousness of the poems attributed to Rowley, *much may be said on both sides of the question.*

A General History of the Science and Practice of Music, by Sir John Hawkins. In Five Volumes. 4to. 6l. 6s. boards. (Continued from p. 44.) Payne.

TOwards the conclusion of our last review of this work, we related, upon the authority of Vossius, that Guido Aretinus was promoted to the place of a dignitary of the church, and a member of the sacred college; and it is true that those assertions are likewise affirmed by other writers. Sir John Hawkins, however, produces the testimony of M. Bayle in refutation of this supposed fact; according to which it appears, that Guilmont, not Guido, was the monk of Leufred, in the diocese of Evreux in Normandy, afterwards bishop of Aversa in Italy, and at length a cardinal.

The second volume of this interesting history commences with an account of the Use of Sarum. In order to explain the import of this expression it is necessary to observe, that about the middle of the eleventh century, a general mode of public worship not being positively prescribed, every cathedral church in England was allowed to establish a formulary for itself, which was afterwards distinguished by the appellation of its Use. Of those several rituals, however, that of Sarum, established in the year 1077, obtained the greatest number of followers; and hence arose the expression, 'Secundum usum Sarum.'

In respect to the origin of the Use of Sarum, generally ascribed to Osmund, bishop of that see, Sir John Hawkins quotes the different accounts that are delivered by Bale and Fox, for which we refer our readers to the work. He observes, at the same time, that Sir Henry Spelman has too implicitly adopted the representation of the latter of those writers, in the recital which he has given of the Use of Sarum in his glossary. For, according to the authority of our author, whose elaborate investigations are entitled to particular applause, the Use of Sarum not only regulated the form and order of celebrating the mass, but prescribed the rule and office for all the sacerdotal functions. The observance of it even extended almost throughout the province of Canterbury; and Sir John Hawkins likewise shews, from Lyndwood, that, in virtue of its superior prevalence, the bishop of Sarum claimed, by ancient custom, the right to execute the office of precentor, and to govern the choir,

choir, whenever the archbishop of Canterbury performed divine service in the presence of the college of bishops.

Besides the great ascendancy enjoyed by the church of Sarum, in giving law to other cathedrals in what related to the form of worship, it was likewise distinguished, as our author observes, by many usages peculiar to itself; one of which is so remarkable, that we shall present our readers with the following account of it from the history.

The usage here particularly alluded to, is that of electing a bishop from among the choristers of the cathedral of Sarum, on the anniversary of St. Nicholas, being the sixth day of December; who was invested with great authority, and had the state of a diocesan bishop from the time of his election until Innocent's Day, as it is called, the twenty-eighth of the same month. It seems, that the original design of this singular institution was to do honour to the memory of St. Nicholas, bishop of Myra, in Lycia; who, even in his infancy, was remarkable for his piety, and, in the language of St. Paul to Timothy, is said to have known the scriptures of a child. Ribadeneyra has given his life at large; but the following extract from the English Festival, contains as much about him as any reasonable man can be expected to believe. "It is sayed, that hys fader hyght Epiphanius, and his moder, Joanna, &c. And whan he was born, &c. they made hym Chrysten. and called hym Nycolas, that is a mannes name; but he keepeth the name of a chyld; for he chose to kepe vertues, meknes, and symplenes, and without malyce. Also we rede, whyle he lay in hys cradel, he fasted Wednesday and Friday: these days he would souke but ones of the day, and therewyth held hym plesed. Thus he lyved all his lyf in vertues, with thys chyldes name; and therefore chyldren don hym worship before all other saynts."

That St. Nicholas was the patron of young scholars is elsewhere noted; and by the statutes of St. Paul's school, founded by dean Colet, it is required that the children there educated "shall, every Childermas Day, come to Paulis church, and hear the chyld-bishop sermon, and after be at the hygh-masse, and each of them offer a i. d. to the childe-byshop, and with them the maisters and surveours of the scole."

The ceremonies attending the investiture of the Episcopus Puerorum are prescribed by the statutes of the church of Sarum, which contain a title, De Episcopo Choristarum; and also by the Processional. From these it appears, that he was to bear the name and maintain the state of a bishop, habited with a crozier or pastoral-staff in his hand, and a mitre on his head. His fellows, the rest of the children of the choir, were to take upon them the style and office of prebendaries, and yield to the bishop canonical obedience; and, farther, the same service as the very bishop himself, with his dean and prebendaries, had they been to officiate, were to have performed, the very same.

mass excepted, was done by the chorister and his canons, upon the eve and the holiday. The Use of Sarum required also, that upon the eve of Innocent's Day, the chorister-bishop, with his fellows, should go in solemn procession to the altar of the Holy Trinity, in copes, and with burning tapers in their hands; and that, during the procession, three of the boys should sing certain hymns, mentioned in the rubric. The procession was made through the great door at the west end of the church, in such order, that the dean and canons went foremost, the chaplain next, and the bishop, with his little prebendaries, last; agreeable to that rule in the ordering of all processions, which assigns the rearward station to the most honourable. In the choir was a seat or throne for the bishop; and as to the rest of the children, they were disposed on each side of the choir, upon the uppermost ascent. And so careful was the church to prevent any disorder which the rude curiosity of the multitude might occasion in the celebration of this singular ceremony, that their statutes forbid all persons whatsoever, under pain of the greater excommunication, to interrupt or press upon the children, either in the procession or during any part of the service directed by the rubric; or any way to hinder or interrupt them in the execution or performance of what it concerned them to do. Farther it appears, that this infant-bishop did, to a certain limit, receive to his own use, rents, capons, and other emoluments of the church.

In case the little bishop died within the month, his exequies were solemnized with great pomp; and he was interred, like other bishops, with all his ornaments. The memory of this custom is preserved, not only in the ritual books of the cathedral church of Salisbury, but by a monument in the same church, with the sepulchral effigies of a chorister-bishop, supposed to have died in the exercise of his pontifical office, and to have been interred with the solemnities above noted.

Proceeding with the historical detail, Sir John Hawkins next mentions, among the writers on music, Hermannus Contractus, so named from a contraction in his limbs. This person, who excelled in mathematics, was likewise a monk of the monastery of St. Gal, and flourished in the middle of the eleventh century. The musical author immediately succeeding, is Michael Psellus, a Greek; but he wrote so little on the subject, that the historian, with justice, thinks him hardly entitled to a place among the improvers of the science. A few years after this period, however, flourished a musician of great genius, but whose name has been almost entirely sunk in unmerited oblivion. The person we mean is Franco, of Liege, who appears from good authority to have been the inventor of the Cantus Meniurabilis, notwithstanding that discovery has been generally ascribed to De Muris, who lived in the fourteenth century.

Contemporary

Contemporary with Franco, in the time of William the Conqueror, we meet with a musical writer, of the name of Osbern, a monk of Canterbury, and precentor in the choir of that cathedral. He is succeeded in chronological order by Gulielmus Abbas Hirsauensis, who lived under the emperor Henry the third, in the diocese of Spire. The next is St. Bernard, born at the village of Fontaines in Burgundy, in the year 1091; the successor to whom is Abaelard, the paramour of Eloisa (Heloisa) whose love has been so much celebrated in the Epistle of Mr. Pope; on the tendency of which composition Sir John Hawkins has favoured his readers with some pertinent reflections.

The musical writers next introduced in the history are, Johannes Sarisburiensis, born at Salisbury, about the year 1113; Conradus, a monk of the abbey of Hirsau in Germany, who flourished towards the middle of the twelfth century; Adamus Dorensis, of Herefordshire; Albertus Magnus, born about the year 1200; Gregory of Bridlington, who flourished about twenty years after; Gualterus Odingtonus, otherwise Walter of Evesham; Vincentius, archbishop of Beauvois; the famous Roger Bacon; Simon Tæller, a Dominican and a Scotchman; Johannes Pediarimus, a native of Bulgaria; to whom is added Popè John XXII. who lived in the fourteenth century.

It may not be improper to submit to our readers the following passage of the work, relative to the state of music before the introduction of the Provençal poetry.

The particulars herein before enumerated respecting the progress of music from the time of its introduction into the church service to about the middle of the thirteenth century; as also the accounts herein before given of the most eminent writers on music during that period, are sufficient to shew, not only that a knowledge of the principles of harmony and the rudiments of singing were deemed a necessary part of the clerical institution, but also that the clergy were by much the most able proficients, as well in instrumental as vocal music, for this very obvious reason, that in those times to sing was as much the duty of a clerk, or as we should now call him, a clergyman, as at this day it is for such a one to read: nevertheless it cannot be supposed but that music, to a certain degree, was known also to the laity; and that the mirth, good humour, and gaiety of the common people, especially the youthful of both sexes, discovered itself in the singing of such songs and ballads as suited with their conceptions and characters, and are the natural effusions of mirth and pleasantry in every age and country. But of these it is not easy to give a full and satisfactory account; the histories of those times being little more than brief and cursory relations of public events, or partial representations of the actions and characters of princes and other great men, who had recommended

themselves to the clergy by their munificence; seldom descending to particulars, and affording very little of that kind of intelligence from whence the manners, the humours, and particular customs of any given age or people are to be collected or inferred.'

While music was thus generally cultivated, especially among the clerical order, poetical compositions were also frequent in almost every country of Europe; but they were written in such a strain as shewed the whimsical and barbarous taste of the times. So early as the age of Charlemagne, our author observes, the species of rhyming Latin poetry, called Leonine verse, was the admiration and delight of men of letters; but towards the end of the tenth century, there sprang up in Provence several professions, which either united music and poetry, or practised them separately in a new manner. The epithets of those classes were, the Troubadours, or Trouverres, Jongleurs, Cantadours, Violars, and Musars. The first were so denominated from the nature of their poetical compositions, which were the origin of metrical romance; the Jongleurs, it is supposed, from some musical instrument; the Cantadours and Musars were singers of songs and ballads; and the Violars, those who played on the viol.

Many curious particulars occur in this part of the history, among which are those respecting Raimond, count of Provence, and the pilgrim Romeo; but for sufficient gratification, we refer to the work.

Subsequent to those entertaining anecdotes, we are presented by our author with an exact copy of an English song, with the musical notes, perhaps the most ancient that now exists, and taken from a manuscript in the British Museum. The music of this song is of the species known by the name of Canon in the Unison. It is calculated for four voices, with the addition of two for what is called the Pes, which is a kind of ground, and the basis of the harmony.

The accurate historian is afterwards led by his subject to enter upon an analysis of the tales of Chaucer, and to investigate the manners and various amusements of those times; in performing which he displays a great extent of curious inquiry, as well as of judicious and highly interesting observations. From pursuing those subjects, our author returns to the musical writers, where De Muris, who flourished in the fourteenth century, becomes the object of his attention. After delivering an account of the compositions of this personage, Sir John Hawkins produces the most convincing testimony, to prove that Franco of Liege, and not De Muris, was really the inventor

Antor of the *Cantus Menfurabilis*, which has been so generally attributed to the latter.

In detecting this error, our indefatigable author has had recourse to a curious manuscript, the copy of which appears to have been written so early as the year 1326. Of the several treatises it contains, one is that of Roberto De Haulo, or Handlo, which is a kind of commentary on the rules of Franco. In a part of this manuscript, the tract of an uncertain author, it is observable that mention is made of red notes; a circumstance of importance in determining the æra of that invention.

Another curious manuscript, to which our author likewise often refers, is that of Waltham of Holy Cross. This chartulary appears to have been held in peculiar esteem, from a Latin inscription, which imports a curse on the person who should deprive the monastery of its use. The subjects treated in this manuscript are so numerous, that we shall not give any account of them. They are, however, very curious, and claim the attention of those readers who will have recourse to the work.

The judicious historian is of opinion, that the two manuscripts above mentioned, though they seem to contain the whole of the musical science, so far as it was known at the different æras of their composition, form however but a very part of what appears to have been written on the subject, between the time of Guido and the invention of printing. This is a remark which places the industry of the monks in those ages in a much stronger light than it has hitherto been considered by the generality of writers; and as the matter is of importance towards forming a just idea of the œconomy of the monastic life, we have extracted from the work the following passage on this subject, which farther evinces not only the useful and curious researches of our author, but the great variety of information he has accumulated with respect to collateral objects of literary investigation.

‘ That the greater number of these authors were monks is not to be wondered at, for not only their profession obliged them to the practice of music, but their sequestered manner of life gave them leisure and opportunities of studying it to great advantage.

‘ To entertain an adequate idea of the monastic life in this country, during the three centuries preceding the Reformation, it is in some measure necessary that we should guard against the reports that were raised to justify that event: as that religious houses were the retreats of sloth and ignorance, and that very little benefit accrued to mankind from the joint efforts of the whole body of the regular clergy of this kingdom.

‘ This must appear very improbable to such as are acquainted with the state of learning at the time now spoken of, since it is not only certain that all that was to be known in those days of

inevitable ignorance was known to them; but that it was part of the regimen of every religious house to assign to the brethren employments suitable to their several abilities; and that while some were employed in offices respecting the œconomy of the house, and the improvements and expenditure of its revenues, some in manual occupations, such as binding books, and making garments, others were treading the mazes of logic, multiplying the glosses on the civil, and enlarging the pale of the canon law, or refining on the scholastic subtilties of Peter Lombard, Aquinas, and Scotus. Another class of those engaged in literary pursuits were such whose abilities qualified them to become authors in form, and these were taken up in the composing of tracts on various subjects, as their several inclinations led them. Nor must those be forgotten who laboured in the copying of music, in the transcribing and illuminating of Missals, Antiphonaries, Graduals, and other collections of offices used in the church-service, the beauty and neatness whereof are known only to those who have made it their business to collect or peruse them. Some of these in the public libraries and private collections are, for the fine drawing and colouring, as well of a great variety of scripture histories, as of the numberless illuminations with which they abound, the objects of admiration, even among artists themselves; and as to the character in which they are written, there are no productions of modern times that can stand in competition with it, in respect either of beauty, neatness, or stability: others were employed in writing the ledger books of their respective houses, and in composing histories and chronicles of the times. Many undertook the transcribing of the fathers; and others, even in those times of supposed ignorance and indolence, the classics. John Whethamsted, abbot of St. Albans, caused above eighty books to be transcribed during his abbacy, and fifty-eight were copied by the care of one abbot of Glastonbury. Indeed if we may believe some writers, others were less laudably employed in the forging of deeds and ancient charters, in order to fortify the right of their confreres to such manors, lands, &c. as they happened to hold under a litigious or disputable title; these men were both antiquaries and lawyers; they were scriveners, or, to go a step higher, perhaps conveyancers, they made wills and charters of land, and gave legal counsel to the neighbouring farmers and others.

The benefits that accrued to learning from the labours of these men must have been very great, since it is well known that before the invention of printing the only method of multiplying copies of books was by writing; and for the purpose of diffusing knowledge in the several faculties, the writers of manuscripts, though very slowly, did the business of printers; and the value that was set on their manual operations is only to be judged of by that extreme care and caution which men of learning were wont to exert over their collections of books. In those days the loan of a book was attended with the same ceremonies as a mortgage; and a scholar would hardly be prevailed upon to oblige his

his friend with the perusal of a book without a formal obligation to return it at an appointed day.'

The length of the preceding quotation prevents us from gratifying our readers with the entertainment which is soon afterwards furnished by our author, in the account of the *Liber Niger*; and the subject is of such a nature as will not admit of being abridged. We shall therefore only observe, that the *Liber Niger Domus Regis* contains an account of the household establishment of Edward IV. and particularly of his musicians. For the same reason we likewise decline the giving any detail of the Northumberland household book, which, though printed, has never been published. But this is another article which will attract the attention of the curious reader, in the perusal of the history.

The revival of learning in the fourteenth century, might be supposed to exert an auspicious influence on music, as well as other sciences; and it has been affirmed by some writers that this was actually the case. They alledge that certain ingenious Greeks who had escaped from the sacking of Constantinople, imported the polite arts, and particularly music, into Italy. Sir John Hawkins's opinion in respect to this subject, however, is far more consonant to probability and historical evidence. It no where appears, he observes, that any of those men were skilled in music; being in general grammarians, historians, and divines, whose erudition consisted in the more abstract subjects of speculation. Nor have we any reason, adds he, to believe that the practice of music had so much flourished in the eastern part of the world, as to qualify any of them to become public teachers of the science. He therefore concludes, upon the most probable and rational ground, that it was not a practice more refined than that in general use, nor an improved theory which those emigrants brought from Constantinople, but only the writings of the ancient Greek harmonicians, and the ability of communicating that language to the professors of music in the western parts of Europe: even the Italians themselves considering Guido for the practice, and Franchinus for the theory, as the fathers of modern music.

Of the life and writings of Franchinus a particular account is delivered by our author in the part of the work immediately following the disquisition above mentioned. This celebrated musician, whose name was Franchinus Gaffurius, was born at Lodi, a town in the Milanese, in 1451. He was initiated in the service of the church at a very early age, when he likewise discovered a strong propensity to music, which he cultivated with so much application, that he soon became a professor of the science, and composed many tracts on the theory and practice

tice of music. The first of those productions was his *Theoricum Opus Musicæ Disciplinæ*, considered by competent judges as a most ingenious work. The next was his *Practica Musicæ utriusque Cantus*, which was followed by a treatise entitled, *Angelicum ac divinum opus Musicæ*, and another *De Harmonia Musicorum Instrumentorum*. Of the nature and merit of those several treatises our learned author gives a particular account; but for information on this subject we refer to the work. Our readers must likewise have recourse to the original for the sight of a curious wooden print of Franchinus, lecturing from a pulpit to an audience of twelve persons; as well as for that of Peter Aron. They are both *fac similes*, and justly reputed great curiosities; on which account we regret the impossibility of giving an adequate idea of them, either by delineation or description.

In the following extract, our readers are presented with some observations and examples relative to Catches.

Butler refers to three examples of this kind of song in Calvisius; but the truth of the matter is, that it was known in England long before his time. Of this the catch 'Sumer is icumen in,' is evidence; and it has been said, with some shew of probability, that the English were the inventors of it. Dr. Tudway, formerly music professor in the university of Cambridge, and who for many years was employed in collecting music books for Edward earl of Oxford, has asserted it in positive terms in a letter to a son of his, yet extant in manuscript: and it may with no less degree of certainty be said, that as this kind of music seems to correspond with the native humour and freedom of English manners, there are more examples of it here to be found than in any other country whatsoever. The following specimens of rounds or catches in three, four, and five parts, may suffice to give an idea of the nature of this species of composition.—As touching the first, it may be deemed a matter of curiosity. In Shakespeare's play of *Twelfth Night*, act II. scene iii. Sir Toby and Sir Andrew agree to sing a catch: Sir Toby proposes that it shall be, 'thou knave,' upon which follows this dialogue:

Clown. Hold thy peace thou knave? knight, I shall be constrain'd in't to call thee knave, knight.

Sir And. 'Tis not the first time I have constrain'd one to call me knave. Begin, fool; it begins 'hold thy peace,'

Clown. I shall never begin if I hold my peace.

Sir And. Good l'faith: come, begin. [they sing a catch.]

The above conversation has a plain allusion to the first of the catches here inserted, 'hold thy peace,' the humour of which consists in this, that each of the three persons that sing calls, and is called, knave in turn.

In the history of a science, an attempt towards a discovery is often worthy of notice, even when it has proved unsuccessful

ful. Of this kind was the Dodecachordon of Glareanus, a treatise written with the view of retrieving the music of the ancients. The particular design of the author was to establish the doctrine of twelve modes, contrary to the opinion of Ptolemy, who allows of no more than there are species of the diatason, the number of which is seven. It is the general opinion that Glareanus has failed in the proof of his doctrine; but he is universally admitted to have been a man of great learning, and he appears to have lived in the most intimate friendship with the celebrated Erasmus.

Our author, in a note, introduces several anecdotes to shew the regard that was paid to choral music by many eminent personages, particularly Theodoric, king of the Goths; the emperors Charlemagne, Otho III. and Henry II. the empress Kunigunda, Foulque II. count of Anjou, and sir Thomas More, chancellor of England. The following extract is very remarkable.

Glareanus concludes this elaborate work with a very curious relation of Lewis XII. king of France, to this effect. It seems that that monarch had a very weak thin voice, but being very fond of music, he requested Iodocus Pratensis, the precentor of his choir, to frame a composition, in which he alone might sing a part. The precentor knowing the king to be absolutely ignorant of music, was at first astonished at this request, but after a little consideration promised that he would comply with it. Accordingly he set himself to study, and the next day, when the king after dinner, according to his wonted custom, called for some songs, the precentor immediately produced the composition here subjoined, which being a canon contrived for two boys, might be sung without overpowering the weak voice of the king. The composer had so ordered it, that the king's part should be one holding note, in a pitch proper for a contratenor, for that was the king's voice. Nor was he inattentive to other particulars, for he contrived his own part, which was the bass, in such a manner that every other note he sung was an octave to that of the king, which prevented his majesty from deviating from that single note which he was to intonate. The king was much pleased with the ingenuity of the contrivance, and rewarded the composer.

Sir John Hawkins remarks, that the Flemings, more than any other people in Europe, had contributed to bring music to a standard of purity and elegance; and that towards the end of the sixteenth century the Low Countries abounded with professors in the science, who in the art of practical composition seemed to have exceeded the Italians themselves. From the instances which our author produces, however, it appears that this island was likewise not destitute of men who were eminent

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in the science. The names which he particularly mentions are those of Cornish, Taverner, Fairfax, Mason, Dygon, Cheelle, Guinneth, Shephard, Redford, Thorne, Etheridge, Edwards, and Testwood.

The evidence produced by the historian, respecting the proficiency of Henry VIII. and his children, in the art of music, may not be unacceptable to our readers. It merits the greater attention, not only as the remarks are new, but likewise as they relate to facts which are supposed to have had an influence on the choral service of that time.

* Morley's catalogue may be supposed to contain the names of the principal musicians of his time, and of the age preceding; but it is somewhat remarkable that he has neither in that, nor in any other part of his work, taken notice of our king Henry VIII. as a composer of music. Erasmus relates that he composed offices for the church; bishop Burnet has vouched his authority for asserting the same; and there is an anthem of his for four voices, 'O Lord, the maker of all things,' in the books of the royal chapel, and in the collection of services and anthems lately published by Dr. Boyce, which every judge of music must allow to be excellent. It is true that in a collection of church-music, intitled 'The first Book of selected Church Music, collected by John Barnard, one of the minor canons of the cathedral church of St. Paul,' and published in the year 1641, this anthem is given to William Munday, but the late Dr. Aldrich, after taking great pains to ascertain the author of it, pronounced it to be a genuine composition of king Henry VIII. The fact is, and there is additional evidence of it existing, not only that Henry understood music, but that he was deeply skilled in the art of practical composition; for in a collection of anthems, motets, and other church offices, in the hand-writing of one John Baldwin, of the choir of Windsor, a very good composer himself, which appears to have been completed in the year 1591, is a composition for three voices, with these words, 'Henricus Octavus,' at the beginning, and these, 'Quod Rex Henricus Octavus,' at the end of the Cantus, or upper part*.

* And though such a degree of skill as is manifested in this composition, may seem more than a king can well be supposed to have possessed, it is to be remembered, that being the younger of two brothers, and his chance of succeeding to the crown therefore precarious, he was intended by his father for the church, with a remote view to the archbishopric of Canterbury: music was therefore a necessary part of his education.

* It was doubtless owing to the affection which this prince entertained for music that his children also arrived at great proficiency in it. Edward VI. played on the lute, as appears from

* Our author has here inserted the piece with the score, in seven copper plates.

that

that expression in Cardan's account of him, 'Cheli pullabat,' and indeed from his own journal, where he mentions his playing on the lute to Monsieur le Marechal St. Andrè, the French ambassador. Mary also played on the lute and on the virginal, as appears by a letter of queen Catherine her mother, wherein she exhorts her 'to use her virginals and lute, if she has any:' and as to Elizabeth, her proficiency on the virginal is attested by Sir James Melvil, who himself had once an opportunity of hearing her divert herself at that instrument.*

[*To be continued in our next.*]

A Commentary, with Notes, on the Four Evangelists and the Acts of the Apostles; together with a new Translation of St. Paul's First Epistle to the Corinthians, with a Paraphrase and Notes. To which are added other theological Pieces. By Zachary Pearce, D.D. late Lord Bishop of Rochester. Published from the Original MSS. by John Derby, A.M. Two Vols. 4to. 2l. 2s. Cadell.

TO this work the editor has prefixed an account of the author's life and writings, partly written by his lordship himself, in 1769. From this narrative we shall extract some of the most material circumstances.

Dr. Zachary Pearce was born Sept. 8, 1690, in the parish of St. Giles, in High Holborn. His father was a distiller; but, having acquired a competent fortune, he retired from business, and lived upon an estate which he purchased at Little Ealing, in the county of Middlesex.

Our author received the first part of his education at Great Ealing; from whence he was removed to Westminster school, in 1704.

After six years spent at Westminster, he was elected to Trinity College, in Cambridge. In 1716, he published his edition of Cicero de Oratore, with notes and emendations; and, on the recommendation of a friend, dedicated it to lord chief justice Parker, afterwards lord high chancellor, and earl of Macclesfield.

In the first years of his residence at Cambridge, he sometimes amused himself with lighter compositions, some of which were inserted in the *Guardian* and *Spectator*.*

He took orders in 1717; and, two years afterwards, was instituted to the rectory of Stapleford Abbots, in Essex, on the

* An account of a silent club, *Guard.* No. 121. On quacks, *Spect.* No. 572. On eloquence, No. 633.

presentation of the lord chancellor, to whom he was, at that time, domestic chaplain.

In 1719-20, he was presented to the rectory of St. Bartholomew, near the Royal Exchange, by the same friendly and beneficent patron; and soon afterwards was appointed one of his majesty's chaplains.

In Feb. 1721-22, he married Mrs. Mary Adams, daughter of Mr. Benjamin Adams, an eminent distiller in Holborn, with whom he had a considerable fortune.

The vicarage of St. Martin's in the Fields, Westminster, which Dr. Green had held in commendam with the see of Norwich, becoming vacant in 1723, by his translation to Ely, the lord chancellor, in 1723-4, presented Mr. Pearce to that vicarage, by virtue of the king's prerogative, as the vicar had been promoted to a bishoprick, and as it was in his disposal as chancellor, the vicarage being rated at no more than 12l. a year in the king's books; though that benefice was then 700l. per annum, and so continued till St. George's, Hanover-square, was taken out of it, by act of parliament; and made a distinct parish from St. Martin's.

In June following he was created D.D. by Archbishop Wake; and, in the same year, he published his edition of Longinus, with a new Latin version and notes, dedicated to his friend the earl of Macclesfield.

When the church of St. Martin's was rebuilt, Dr. Pearce preached a sermon at the consecration; which he afterwards printed, and accompanied with an Essay on the Origin and Progress of Temples, traced from the rude stones, which were first used for altars, to the noble structure of Solomon; which he considers, as the first temple completely covered. In this dissertation he declares his conviction of the genuineness of the relation attributed to Sanchoniatho; and clears the difficulties which embarrass his opinion, by solutions drawn from the Newtonian chronology, of which only an abstract had been then published. Yet he does not think Sanchoniatho of much authority; but imputes his inaccuracy and barrenness to misinformation, and want of materials; and regards his book, as one of the venerable reliques of rude antiquity, and the work of one, who had missed the truth, rather than concealed it.

His observations on that building, which is called the temple of Dagon, removes part of the difficulty, which presents itself in the narration of the manner in which Samson destroyed it.

In the year 1739, Dr. Pearce was appointed dean of Winchester; in 1748 he was consecrated bishop of Bangor, and resigned the deanery; and in 1756, he was promoted to the deanery of Westminster, and the bishoprick of Rochester.

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In 1763, being then 73 years of age, and finding himself less fit for the business of his stations, as bishop and dean, he informed his friend lord Bath, of his intention to resign both, and live in a retired manner upon his own private fortune. His lordship acquainted his majesty with the bishop's inclination. Lord Mansfield and lord Northington were consulted on the practicability of this resignation. After some deliberation, consent was given; and the bishop kissed his majesty's hand, as a token of his approbation.

But lord Bath, as soon as he heard that the king had consented, requested, that his majesty would give the bishoprick and deanery to Dr. Newton, bishop of Bristol. This alarmed the ministry, who thought, as other ministers had done before them, that no dignities in the church should be obtained from the crown, but through their hands. They therefore resolved to oppose the resignation, as the shortest way of keeping the bishoprick from being disposed of, otherwise than they thought proper. Accordingly it was represented to the king, as a measure generally disliked by the bishops: upon this, his majesty sent for his lordship, and told him, that he must think no more about resigning the bishoprick; but that he would have all the merit of having done it. The bishop replied, "Sir, I am all duty and submission," and then withdrew.

In 1768 he resigned his deanery, which he had held for 12 years, and which was nearly double in point of income to the bishoprick; and was succeeded by Dr. Thomas, the present bishop of Rochester. Oct. 23, 1773, he had the misfortune to lose his wife, with whom he had lived above 50 years, in the highest degree of connubial happiness. The children they had, died very young; and her departure made a void in his life, which it was not possible to supply.

The bishop, in the same year, by too much diligence in his office, exhausted his strength beyond recovery. Having confirmed at Greenwich, October 1, seven hundred persons, he was the next day unable to speak, and never regained his former readiness of utterance. He languished from that time; his animal strength gradually deserted him; his paralytic complaint increased; and his power of swallowing was almost lost. After some months of lingering decay, he died at Little Ealing, June 29, 1774, in his 84th year, and was buried by his wife, in the church of Bromley, in Kent, where a monument is erected to his memory.

Having no children, he made his brother, William Pearce, Esq; his heir and executor. He bequeathed his library to the dean and chapter of Westminster, except such books as they had already. His MSS. with the books which should be left, he

he gave to his chaplain, the Rev. John Derby. Besides which, he left several legacies to private persons, and to public charities.

This eminent prelate distinguished himself in every part of his life by the virtues proper to his station. His literary abilities, and application to sacred and philological learning, will appear by the following catalogue of his works. A Thanksgiving Sermon for Preservation from the Plague, before the Lord Mayor and Aldermen, 1723.—A Farewel Sermon, on quitting the Rectory of St. Bartholomew's, 1723-4.—A Sermon at the Consecration of St. Martin's Church, Oct. 20, 1726.—A Sermon on the Propagation of the Gospel, 1729-30.—A Sermon on Self-Murder, 1734.—A Sermon on the Subject of Charity-Schools, 1735.—Concio ad Synodum Cleri, in Provinciâ Cant. habitâ, 1741.—A Spittal Sermon, at St. Bride's, 1743.—A Sermon before the Lords, Jan. 30, 1748-9.—A Fast Sermon before the Lords, in Westminster-Abbey, March 14, 1760.—A Jubilee Sermon, in ditto, June 3, 1760.—Three Letters in the Guardian and Spectator, mentioned above.—Cicero de Oratore, 1716, 1732, 1746, 1771.—Longinus de Sublimitate, 1724, 1732, 1733, 1752, 1762, 1773.—Cicero de Officiis, 1745, 1761.—An Account of Trinity College, Cambridge, pamph. 1720. Epistolæ duæ de editione N. T. à Bentleio susceptâ, de corruptis epistolarum N. T. locis, &c. 1721.—A Letter to the Clergy of the Church of England, on Occasion of the Bishop of Rochester's Commitment to the Tower, 2d ed. 1722.—The same in French.—Miracles of Jesus vindicated, 1727 and 1728.—A Review of the Text of Milton, 1733.—Two Letters against Dr. Middleton, occasioned by the doctor's letter to Waterland, on the publication of his treatise, intitled Scripture Vindicated, 3d edit. 1752.—

The two volumes now published, contain a dissertation on the year of the birth of Christ, a Commentary on the Four Evangelists, and the Acts of the Apostles, a new translation of St. Paul's first Epistle to the Corinthians, with a paraphrase and notes, and two letters to Dr. Waterland, on the Eucharist.

The Miracles of Jesus Vindicated, and the Epistolæ duæ, are republished in these volumes.

To which we may add, that a collection of discourses, preached on several occasions, by the same author, will be published with all convenient speed.

We should have now proceeded to his lordship's Commentary; but, subjoined to his life, we meet with two letters, relative to Sir Isaac Newton's Chronology, which we shall here insert, as they cannot fail of being perfectly acceptable to every reader.

In

In the Philosophical Transactions, vol. xlviii. part i. p. 19. the learned Mr. Costard observes, that the treatise above mentioned 'never had the finishing hand of its great author;' and that 'it is well known, in what manner it came abroad.'

This occasioned bishop Pearce to write to Dr. Hunt, Hebrew professor at Oxford, desiring, that he would request the favour of Mr. Costard to inform him of the particulars, to which he alluded.

In answer to the bishop, Dr. Hunt, in a letter dated, Aug. 1. 1754, gave the following account of his interview with Mr. Costard.

'I did not see Mr. Costard till the day before yesterday. He says, "the reason why he imagined, that Sir Isaac Newton's Chronology had never received the finishing hand of its author, was, because he had been credibly informed, that, after Sir Isaac's death, fifteen copies of that work were found in his hand-writing; of no one of which it could be affirmed that it was so perfect, as not to have received further corrections and improvements, if Sir Isaac himself had lived to have published it. And, as to the manner of its coming abroad, he has been informed, that it was thus: the late Queen had prevailed upon Sir Isaac, a little before his death, to let her have a sight of a copy of it. This copy her majesty happened to lend to the French Ambassador, who then resided here, and who privately employed a great number of hands, and in one night's time got it transcribed; and so sent it into his own country, where it was immediately translated into French, and animadverted on by Souciet. This alarmed Sir Isaac's executors, and put them on printing an authentic edition of it here: who might otherwise perhaps (for this Mr. Costard's stricture should seem to intimate) never have thought of publishing it at all." Thus far Mr. Costard. "I went, added Dr. Hunt, soon after Sir Isaac's death into Lord Macclesfield's family, where I heard much talk about that great man: and I think, I remember something of both the circumstances, which Mr. Costard mentions: I am sure I saw Souciet's book soon after it was printed."

Upon the receipt of this letter from the professor Dr. Hunt, the bishop wrote the following letter to him, dated August 10, 1754.

"—I am able to give a very different and a much truer account of this matter, which is as follows:

'In the year 1725, and about five months before Sir Isaac died, I had the honour of a visit from him at my house in St. Martin's church-yard, to which he walked, at his great age, from his house near Leicester-fields.

'He staid with me near two hours, and our conversation chiefly turned upon his *chronology of antient kingdoms*, and upon the fate which his *short chronicle* had met with. Among other things he said, "that the late queen, when princess of Wales,

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had about the year 1720, (if I remember the year aright) sent to him, and desired him to let her see what he had written upon chronology; and that, to oblige the princess, he had drawn up his *short chronicle*, as thinking it in that shape the properest for her perusal; that he sent it to her, and that she, after some time, lent it to the abbé Conti, a Venetian gentleman of distinction, then in England, and frequenting her court; that the Abbé, without the princess's consent (as he believed) took a copy of it; and that some time after, when he was in France, to which he went from England, a translation of it in French was published at Paris*, without Sir Isaac's approbation, or knowledge."

"The princess favoured other persons likewise with a sight of this *short chronicle*, who with, or perhaps without, her leave, took copies of it; for I had one, at the time of this visit, taken by me from another in the possession of the late earl of Macclesfield, then lord chancellor.

"Sir Isaac, at the same visit, informed me, "that he had spent thirty years at intervals in reading over all the authors, or parts of authors, which could furnish him with any materials for forming a just account of the antient chronology; that he had in his reading made collections from those authors, and had, at the end of thirty years, laid together all his materials, and composed from thence his *chronology of antient kingdoms*; and that he had written it over several times (it appeared afterwards, I think, sixteen times) making few alterations in it, but what were for the sake of shortening it (as I gathered from his discourse) and leaving out in every later copy some of the authorities and references, upon which he had grounded his opinions."

"It is a pity, that he took so much of the same method in his chronology which he took in his *Principia*, &c. concealing his proofs, and leaving it to the sagacity of others to discover them. For want of these, in some instances, what he says on chronology does not sufficiently appear at present to rest upon any thing but his assertions; and the want of these was thought so great by the editors (Martin Folkes, esq; and Dr. Peller) that they or one of them, as I have been informed, did in some places put references to authors in the margin of the work; which are printed now as Sir Isaac's references, though not his, and not perhaps always referring to the very same places, upon which he founded his assertions. I mention this the rather because two or three of the places referred to in the margin of his work have been thought, by good judges, not to speak fully to the point for which they are brought, and therefore Sir Isaac's credit in this particular has suffered with some persons: but proofs he may have had, which he chose to conceal, though what now stands in the margin in those few places may

* An English translation of the Short Chronicle, with Observations printed at Paris in 1725, was published for J. Peele, London, in 1728.

have come from another hand, and may not amount to a full proof, as it pretends to do. In the same conversation I took the liberty of desiring, that he would think of publishing his *chronology of antient kingdoms* in his life time; representing to him, that what had been published in France, had not done justice to him, as being at best a translation of what is an epitome only of his work, and was never designed for the press; and that there was the greater necessity (as I thought) of his publishing it, as it was unattended with any part of his proofs, and as the translator had sometimes mistaken his meaning. He was pleased to hear me with attention, and said, "that at his time of life it was too late to enter into a controversy, which might perhaps arise upon his publishing his thoughts on ancient chronology, as they differed so much from the common opinion; and that he had often met with ill usage from some of the learned abroad (one or two instances of which, though they never appeared to the world, he then mentioned to me) and that he did not care to give them any further handle for repeating the same ill usage again."

Notwithstanding this I continued to press his publishing what he had prepared, and I ventured to advise him to give to the reader, in a short preface to the work, an account (the same with what he had given to me, and which I before mentioned) of the steps taken by him in the composing it; and to add, that this appeared to him to be the truth, after all his time and labour spent upon antient chronology; and that he now left his judgment upon the whole to the reader, being determined not to enter into controversy with any man about any of the particulars of it, at his time of life, when he was so far advanced in years.

To this advice he gave no positive answer: but upon his return home he told Mr. Conduit, who had married his niece, and was then at his house, "that I had been persuading him to publish his chronology, and that he believed, he should do it." Of this Mr. Conduit informed me soon after, and I found it true in what follows.

A few days before he died, I made him a visit at Kensington, where he was then for his health, and where I found Mr. Innys the bookseller with him: he withdrew as soon as I came in, and went away; and I mention this, only for confirming my account by one circumstance, which I shall mention before I conclude.

I dined with sir Isaac on that day, and we were alone all the time of my stay with him: I found him writing over his *chronology of antient kingdoms*, without the help of spectacles, at the greatest distance in the room from the windows, and with a parcel of books on the table casting a shade upon his paper. Seeing this, on my entering the room, I said to him, "Sir, you seem to be writing in a place where you cannot so well see." His answer was, "a little light serves me." He then told me, "that he was preparing his chronology for the press, and that he

had written the greatest part of it over again for that purpose." He read to me two or three sheets of what he had written, (about the middle, I think, of the work) on occasion of some points in chronology, which had been mentioned in our conversation. I believe, that he continued reading to me, and talking about what he had read, for near an hour, before the dinner was brought up. And one particular I well remember, viz. that, speaking of some fact, he could not recollect the name of the king, in whose reign it had happened, (and therefore he complained of his memory's beginning to fail him;) but he added immediately, that it was in such a year of such an olympiad, naming them both very exactly. A circumstance which I thought very observable, as the ready mention of such chronological dates seemed to me a greater proof of his memory's not failing him, than the naming of the king would have been.

' Agreeably to this account of mine, as to sir Isaac's intention of publishing his treatise on the *chronology of antient kingdoms*, the advertisement prefixed to the first edition of it in 1728, says, " that he lately revised it, and was actually preparing it for the press at the time of his death; that the *short chronicle* was never intended to be published by him, and therefore was not so lately corrected by him; and that the sixth chapter (of the chronology) was not copied out with the other five, which makes it doubtful, whether he intended to print it; but that being found among his papers, and evidently appearing to be a continuation of the same work, and, (as such) abridged in the *short chronicle*, it was thought proper to be added."

' This is the account given by the publishers, and it agrees with mine, as far as it goes: if this then be the true account, it appears, that the five first chapters of the *chronology of antient kingdoms* had the finishing hand of the great author: and it is most probable, that his death only prevented his writing over the sixth chapter, and adding it to the others. It appears likewise, that sir Isaac intended his *chronology of antient kingdoms* for the press, and that the executors did not take an alarm from any thing which passed in France, and thereupon cause an authentic edition of it to be printed here. What was printed abroad, was only a translation of the *short chronicle*: the *chronology of antient kingdoms* was never, I believe, out of sir Isaac's hands till the day of his death.

' Mr. Innys I saw, (as I said before) at sir Isaac's a few days before his death: and after his death Mr. Innys came to me, and told me, that, before I came in, sir Isaac had been talking to him about his design of printing his chronology, and had promised him, that he should have the printing of it; but that upon his application to the executors they seemed to have no regard to what he said about such a promise, because nothing appeared for it, but his own word only. He desired therefore to know from me, whether sir Isaac, while I was with him, had said any thing about his intention, that he should have the printing

printing it. But as sir Isaac had said nothing to me on that head, I could not give him the satisfaction, which he wanted; though, I believe, from Mr. Innys's discourse, that sir Isaac had talked to him about his intention to print it, and probably had given him hopes, that he should be the printer, as he then printed all the Philosophical Transactions for the Royal Society, of which sir Isaac was president.

' This, to the best of my remembrance, is the truth; and I remember the particulars the better for my having frequently in conversation mentioned them to my acquaintance.

I am, reverend sir, &c.

Aug. 10th, 1754.

Z. BANGOR.

' N. B. Sir Isaac died March 20th, 1726, in the 85th year of his age, as appears by a mourning ring given to me at his funeral which I attended.'

In the beginning of his letter, Dr. Pearce mentions Sir Isaac's house. It is yet standing, at the corner of a court, on the east side of St. Martin's street, near Leicester Square. The author of this article has often contemplated, with a profound veneration, the small observatory, where this great man investigated the œconomy of the solar system, and the laws of nature; considering it as the residence of some superior intelligence.

[*To be continued.*]

An Inquiry into the Opinions of the Learned Christians, both Ancient and Modern, concerning the Generation of Jesus Christ, &c. Now first published by the Editor of Benj. Ben Mordecai's Seven Letters to Elisha Levi. 4to. 3s. 6d. sewed. Wilkie.

THE design of this tract is to prove, that it was the Word of God, ' the Lord of Glory,' the same divine person, who was in the beginning with God, that suffered for mankind, and not any other soul or spirit, that was afterwards created.

The Cerinthians denied this doctrine, out of a pretence, that the divine nature or substance, which they called Christ, left the man Jesus at his death.

The Sabellians denied it, by maintaining, that the Logos was God, that Christ had no existence before his birth of the Virgin Mary, and that it was this Christ who suffered:

The Socinians denied it, by maintaining, that Christ was a mere man; actuated indeed by the spirit of God dwelling in him; but that his sufferings were only those of a mere man.

The Athanasians deny it, by asserting, that the essence of the Son of God is impassible.

All these sects, though differing from one another in some particulars, yet agree to maintain the same conclusion, viz. that the pains of the cross were not suffered or felt by that being, substance, essence, or person, who was in the beginning with God, but by some other, who had no existence, till above 4000 years after the creation of the world, and then was joined to him in the body, which was born of the Virgin. The reason upon which the Athanasians build their opinion is this, that the Son of God was 'generated from the substance of the Father,' and was therefore impassible.

Thus, says our author, one of the most important articles of Christianity has been given up and lost, upon the authority of a metaphysical argument, against the plain history of the New Testament; and the present system of orthodoxy is involved in difficulties, unknown to the apostles and primitive christians.

In the first ages of Christianity, the Christians believed in God the Father Almighty, and in Jesus Christ, his only Son, our Lord; and till they undertook to explain the manner, in which the Son of God was supposed to be generated from the Father's substance, they found no difficulty in believing, that he was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, &c. and, during this simple faith, there was no mention made of two Gods; but all acknowledged the Father to be the only true God, till the time of Noërus and Sabellius, whose heresy, if we believe Basil and Epiphanius, consisted in the belief of one singular substance, in the Father, Son, and Holy Ghost; and these accused the orthodox Christians, that they believed two Gods, the Father and the Son.

To this accusation, the Antenicenes answered, that though they allowed, the Son of God was called by the name of God, and the Father and Son were two distinct and different beings, the Son being *ἕτερος τε καὶ ἄλλος ἀριθμῶν*, distinct from the Father in number*, yet those could be but one God, because there was but one supreme and unoriginate: and it was upon this principle, that the church condemned Sabellius, as an atheist and blasphemer; because he maintained, the Son of God was God over all; ὁ ἐστὶ παντὶ Θεός†. This is what Eusebius declares in his time to be the doctrine of the church: 'If they fear, says he, lest we profess two Gods, let them know, that though we profess the Son to be God, yet there is only one God;' namely, He, who alone is without beginning, who is

* Just. Mart. Dial. cum Try. p. 358.

† Euseb. Eccles. Theol. l. 2. c. 4. Eusebius died in the year 340
unbegotten,

unbegotten, who possesses divinity of himself, who is the cause of the Son's existence, by whom, even the Son confesseth, that he hath life, John vi. 57. and who gave to the Son to have life in himself, John v. 26. from whence the Son teacheth, that the Father is our God and his God, John xx. 7. and whom the Apostle teacheth to be the head of the Son, Eph. i. 22.'

The faith of Eusebius, of Cæsarea, upon this subject was that of the most ancient fathers. But because it confessed a subordination of the Son to the Father, it is frequently represented as Arianism, notwithstanding it is founded on the above and many other plain texts of scripture; and is fairly acknowledged by Petavius, Cudworth, Huetius, Jurieu, &c. to have been the general opinion of antiquity, long before Arius was born. So that men have for many ages been afraid to maintain the supremacy of the Father, for fear of being looked upon as Arians. And yet they dare not deny, that the greatest of all natural perfections belongs to the Father only, and that is, *unoriginate self-existence*.

The doctrine of the Homöousians, which supposes the substance of the Son of God, to be the infinite and impassible substance of the Father, is inconsistent with the belief, that he did actually descend from heaven, and suffer pain and death: and therefore, says our learned author, 'a consistent Christian must either deny his descent and sufferings, as our most orthodox divines have not scrupled to do, or else he must give up the belief of the Homöousian doctrine.'

What is here observed, relative to some orthodox divines denying the descent and suffering of the Son of God, is an acknowledged fact. Dr. South says, it is *impossible* for the divine nature to come down from heaven. Dr. Sherlock says, that *properly* it cannot be. Bishop Fowler, that he could not *properly* come down from heaven, any more than God, the Father, from whom he is inseparable. Bishop Bull, that his descent was *quasi*. Dr. Waterland, that it was only in *appearance*. Cyril Epiphanius, and the councils, that it was only a soul and body, that felt the pain of the cross; the substance of Christ, which was with God in the beginning, being impassible.

Our author adds, 'the former of these doctrines, viz. that the same person, who was in the beginning with God, did actually descend and suffer, is founded on plain words of scripture: the latter, that he did not, and could not descend and suffer, depends merely upon the decrees of councils and metaphysical argument.'

In canvassing this question he shews, that there is no trusting to the opinions either of the fathers or councils; that their

notions have been contradictory to one another; that the councils have been carried on by force and fraud, and their decrees corrupted and forged.

On the other hand, he says, 'the Antenicenes, who in general believed the Son of God to be the angel of the covenant, and many learned and pious divines among the moderns, have believed, that the Son of God did actually descend from heaven, and feel the pains of the cross in the very *same* person, nature, and substance, in which he was in the beginning with God; and consequently was passible in that nature and substance. This opinion agrees not only with the apostles creed, as it is called, but with the New Testament itself, from whence all creeds ought to be taken. And therefore there is no opinion in supposing it to be heretical, or that it is a greater sign of obstinacy or depravity of mind to maintain this side of the question, than the other, which is called the orthodox opinion by the party which holds it. For though the Homöousian doctrine prevails at present, in the European establishments; it is well known, that this is not the case in Asia; where the ancient faith of the Antenicenes is still preserved: which the Europeans look upon as a novelty or innovation in the Christian faith. For, as archbishop Laud somewhere observes, very well, "when errors are grown up by age and continuance; they, which speak for the truth, though it be far older, are ordinarily challenged for bringing in new opinions." Time was, that the whole world rejected the Homöousian doctrine, as I have observed: and it is remarkable, that the whole race of the Gothic kings was against it. And if it be true, that the Nestorian council under Copronymus decreed the Arians to be orthodox, as Baronius asserts; and that they denied the Son to be con-substantial with the Father, as Cornelius a Lapide tells us; and worship Christ as the Arians do: the opposers of the Homöousian doctrine must be greatly the most numerous in Asia at present. It is therefore ridiculous for the Europeans to think of determining the question by a majority of votes among their own sects. And the more so, when we consider, that even the most orthodox among them have long ago deserted the great Athanasius, the bulwark of their party. For not a man, who calls himself Homöousian, has dared for many years to defend the doctrine of a Perichoresis; though Athanasius declares it to be so necessary, to keep the three divine substances together; that, without the help of it, the Homöousian doctrine is no better than tritheism.'

The critical reader, who can enter into these metaphysical subjects, and wishes to see them thoroughly discussed, will meet with abundant satisfaction in this excellent tract. The learned
author

author unravels the perplexities, and exposes the contradictions of ancient and modern writers in favour of the Homöousian doctrine, with singular acuteness, and all the evidence of demonstration.

A Paraphrase and Notes on the Epistles of St. Paul to the Galatians and Ephesians: with doctrinal and practical Observations. Together with a critical and practical Commentary on the two Epistles of St. Paul to the Thessalonians. By the late learned Samuel Chandler, D. D. Published from the Author's MS. by Nathaniel White, 4to. 12s. Dilly.

THERE is no part of the New Testament, where a commentary is more necessary, than in the Epistles of St. Paul.

Origen compares that apostolical writer to a person, 'who leads a stranger into a magnificent palace, perplexed with various and intricate passages, and many remote and secret apartments; who shews him some things at a distance, out of an opulent treasury, brings some things near to his view, conceals others from it, often enters in at one door, and comes out at another: so that the stranger is surprised, and wonders whence he came, where he is, and how he shall be able to find his way out of the labyrinth.'

His Epistles are full of sudden digressions, long parentheses, remote connections, and unexpected returns to subjects already discussed. He is continually alluding to the particular disputes, controversies, irregularities, errors, and customs, then subsisting among those people, to whom he writes. When he speaks of the death of Christ, he makes use of sacrificial terms and phrases, in a new and extraordinary sense, by way of allusion or accommodation. Ignorant and injudicious readers, unacquainted with the nature and import of metaphorical expressions, and oriental images, have adopted many groundless and unscriptural notions concerning a propitiation, an expiatory sacrifice, and a vicarious substitution in the person of our Saviour.

Unable to follow this animated writer through his long periods, involutions, and remote inferences, they have contented themselves with collecting a number of single, detached passages, without regarding the context, and have by these means attempted to support the most extravagant reveries, on his authority.

They have applied those phrases and passages to themselves, or to some other particular persons, which refer to the apostolic age, and not to individuals, but to whole communities of men.

men. Thus, they have endeavoured to establish the doctrines of a personal election, vocation, regeneration, adoption, sanctification, justification, salvation, &c. on those texts which the apostle applies to *all* Christians, without distinction.

No writer therefore should be read or cited with more care and caution than St. Paul; as none is more liable to be misunderstood and perverted.

To some readers he may seem to be vague and incoherent, but he is, in reality, methodical and argumentative; and constantly pursues his purpose with remarkable steadiness and force of reasoning.

A great part of the business of a commentator on his Epistles is to point out the scope of his argument, and to shew how he goes on in a uniform direction, pertinently drawing every incident to one point.

In this paraphrase the learned author endeavours to imbibe the spirit of the original; and to keep the apostle constantly in his view; he seldom, if ever, steps aside to collect any foreign, adventitious ornaments, or any thing which is not directly asserted, or strongly implied in the sacred text. His principal study is to express the pure and genuine sentiments of the apostle, in a language more particularly accommodated to the conception of modern readers.

His notes contain many striking proofs of extensive erudition, and a liberal mind. As he had recourse to capital and original authors, and is not often indebted to preceding commentators, it may reasonably be imagined, that several things will appear to be new. Such perhaps is the allusion, which, he thinks, the apostle makes to the image and temple of Diana in the Epistle to the Ephesians.

Thus he says, its very probable, that the apostle refers to the idolatrous mysteries of Diana, in the use of the word *mystery*, ch. i. 9; that he alludes to the image of that goddess, which, as Jerom tells us, was *multimammia*, full of breasts, when he says, ver. 23, 'Christ fills the church, and all its members with a bountiful and rich variety of blessings:' that he alludes to the foundation of her temple, which, as Pliny informs us, lib. xxxvi. 14. was laid on a marshy ground, as a security against earthquakes, rendered firm and permanent, by coals or ashes, trodden into the soil, and covered with fleeces of wool; that he refers to its wonderful magnificence and dimensions, and again to the image of the goddess, when he says to the Ephesians: 'That ye being *rooted* and *grounded* in love, may be able to comprehend, with all saints, what is the *breadth*, and *length*, and *depth*; and *height*; and to know the love

love of Christ, which *passeth knowledge*, that ye may be filled with all the *fullness of God.*' ch. iii. 18, 19.

Breadth, length, height, and depth, are certainly the properties of a building. There seems therefore to be a propriety and beauty in this allusion, by which he emphatically demonstrates, that the glory and grandeur of the christian church was infinitely more worthy of veneration, than the temple of Diana, as it was to contain all saints, and extend itself over all nations, in length and breadth; and from earth to heaven, in depth and height.

In this work the learned author appears to have divested himself of all partiality for human systems and popular notions, whenever they plainly contradicted the sacred writers. Thus, in treating of justification, he freely explodes a groundless hypothesis, though it has been maintained by a multitude of writers, both among the members of the established church, and the dissenters; but especially the latter.

'I assert, says he, that Christ's righteousness is never once in the New Testament said to be imputed to any person whatsoever, for justification; and also, that faith, or the sincere belief of the gospel, is again and again said to be imputed for righteousness, i. e. reckoned to believers as that for which they are accepted and blessed of God, as just and righteous persons. I desire not to be believed on my own word; I have for this an authority greater than all the catechisms, creeds, systems, and confessions, that have ever been made since the apostle's days. The sacred historian says of Abraham, *he believed in the Lord, and it, that belief, was imputed to him for righteousness*, Gen. xv. 6. St. Paul to the Romans quotes this very passage, and argues from it as a settled principle. He farther says, in the most general terms, *to him that believeth on him that justifieth the ungodly, his faith is counted* [it should be rendered *imputed*] *for righteousness*, Rom. iv. 5. Again, *we say faith was imputed to Abraham for righteousness*, Rom. iv. 9. Again, *now it was not written for his sake alone, that faith was imputed to him, but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead*, Rom. iv. 23, 24. I appeal to any man, who is not under incurable prejudices, whether it is not the express literal doctrine of scripture, that a Christian's faith is that which God imputes to him as his righteousness, that which is his proper righteousness under the gospel; that for which God pardons his past sins, justifies or accepts him as a just person, and gives him a right to the benefits of salvation, and for which through Christ he will finally reward him, if he perseveres in it to the end of life, purifies his heart under the influence of it, and makes it perfect by a course of good works. I say not this, willingly to offend any man, but to discharge a good conscience, and I trust in the fear of God; but whether I please or displease men, I hope I shall always boldly speak what I apprehend to be the truth

of

of Christ; and if it be unsound and erroneous doctrine to say, that a sincere faith producing all the fruits of goodness, is the true righteousness of a Christian, and accepted and rewarded of God as such: I have nevertheless the pleasure to know, that I err with the great apostle of the Gentiles, and had rather do so, than, in opposition to his scheme, be applauded for orthodoxy and soundness, by any set or parties of men in the whole world.'

At the conclusion of the Epistle to the Galatians, which is supposed to have been written about the year 58, Dr. Chandler subjoins this pertinent and judicious remark.

'It was written in defence of the purity of the Christian religion, and in maintenance of the liberty of all Christians from the yoke of ceremonies, under which some Judaizers would have enslaved them. And there is this argument or intrinsic demonstration of its antiquity and genuineness upon the very face of it, which must silence almost any objection that can be raised against it, viz. the very nature of the question itself here debated and settled by the apostle, which must have been peculiar to the very first appearance of Christianity in the world, and could be no other than what this Epistle represents it, as, whether the observation of the law of Moses was necessary to men's acceptance and justification before God, after they had embraced the Christian religion. It was natural for the Jews to imagine and inculcate such a necessity, who had been bred up in a zealous concern for this law; and to press it immediately upon the preaching the doctrine of salvation by a crucified Saviour. And accordingly this was the first contest in the Christian church; but as the progress of this notion must have put a stop to the progress of Christianity, and was indeed a very absurd notion in itself, it was necessary the controversy should be decided by the authority of an apostle. St. Paul did actually decide it in this and several other Epistles, upon which it soon died of itself, and created no farther disturbance in the Christian church. And had such an epistle as this been written in the second or third century, it would have been a very needless and impertinent labour, since at this time there was no controversy of this nature that wanted to be decided.'

In his comment on the Epistle to the Ephesians, our author very properly explains the nature of election and predestination, by shewing, that they consist only in God's eternal purpose to call the idolatrous Gentiles, without any conformity to the law of Moses, to be partakers of the privileges and promises of the of the Messiah's kingdom; and not in the absolute and unconditional choice of particular persons, exclusive of the rest of mankind, to final and certain salvation.

St. Paul having asserted, that the Ephesians 'were by nature the children of wrath,' *ch. ii. 3.* Dr. Chandler says, 'it is evident by the very form of expression, that the apostle refers to, their

their condition before their conversion, and not to that which may be at all times affirmed equally of all mankind. For, he says, 'they *were* by nature,' not *are* by nature: meaning no more, than their being subject to God's displeasure, because educated and brought up in, and habituated by inclination and practice to, the worst of immoralities and vices. This, he shews by a variety of examples, to be the meaning of the word *poor*; in the best writers. We mention these particulars, not as any new discoveries, for they are far from being so; but as proofs, that this learned annotator is no advocate for the doctrines of the Calvinistic divinity.

The man of sin, 2 Thess. ii. 3. is generally applied to the pope. Our author coincides with this interpretation; and, in answer to those, who may ask, why the apostle expressed himself (ver. 6, &c.) in such a covert and obscure manner, he replies:

'Had the apostle plainly spoken of the dissolution of the Roman empire, and of a power that should succeed it, and arise in the Christian church, it would have been looked on as treason against the imperial power, and probably have excited the Romans to endeavour the absolute extirpation of the Christian name, to prevent if possible this prediction or threatening from ever being accomplished. The poets especially, and some other of the Roman writers, had flattered the Roman emperors with the eternal duration of their empire; and they had vanity enough to imagine that it should never come to an end. And therefore the apostle prudently avoids talking openly of the dissolution of the empire, that he might not raise ill will and malice against the Christians as disaffected to the Roman government, and wishing its destruction; and contents himself with saying: *you know, what now withholds*, or prevents the appearance of the man of sin. You remember what I told you, and it would not be safe publicly to mention it, or to speak more plainly of the affair.'

The Epistle, which contains this remarkable prophecy concerning the man of sin, was written from Athens, or rather from Corinth, to the Christians of Thessalonica. Here then it may be said: it is improbable, that the apostle should disturb the minds of a small congregation in Macedonia, with the description of a spiritual tyrant, which, many ages afterwards, was to make his appearance at Rome. There is, if we mistake not, some weight in this objection; and it may possibly deserve the notice of some of the Warburtonian lecturers.

The History of the Reign of Philip the Second King of Spain. By Robert Watson, LL. D. In two Volumes. 4to. 11. 16s. in boards. Cadell. (Concluded from page 20.)

WE concluded the account of this work in our last Review with a recital of the inhuman acts which marked the commencement of the duke of Alva's power in the Netherlands, and which continued to accompany the whole administration of this sanguinary and merciless tyrant. The historian who relates the events of such a period must be strongly solicited by his own feelings to depart from the cool and sedate strain of narrative, into that of severity and invective: Dr. Watson, however, though he discovers a just and acute sense both of the horror and impolicy of those transactions, yet has refrained from expressing his indignation with any unbecoming intemperance, remembering that it was his province to inform, not inflame the minds of his readers.

We cannot behold, without some degree of pleasure mixed with sympathy, the fatal consequences which resulted to the Spanish power, from the wild and furious conduct of the king and his congenial delegate.

The iniquity and unrelenting cruelty exercised by the inquisitors diffused an universal terror over all the provinces. Not only the protestants, but likewise all who had ever shewn themselves attached to the liberty of their country, saw, that nothing less would satisfy the governor than their utter ruin. It would not avail them, they perceived, to conceal their sentiments, nor even to disclaim them; since many of those who had done so, had been punished with death and confiscation; and had received no other favour from the judges, but that of having suffered by the sword or halter, instead of being committed to the flames. Determined by these considerations, great numbers of both sexes abandoned their habitations, and withdrew into foreign parts. We ought not perhaps to believe what some historians relate, that no less than a hundred thousand houses were forsaken by the inhabitants. It is however certain that several of the principal cities were sensibly thinner, and some whole villages and smaller towns were rendered almost desolate. Many of those who left the Netherlands went over to England, where they were well received by Elizabeth. And as in that country they enjoyed the free exercise of their religion, they fixed their residence in it; and amply rewarded the English for the protection afforded them, by introducing among that people various branches of manufacture, with which they had before been unacquainted.

The Low-countries suffered extremely from the desertion of its inhabitants. But the duke of Alva, far from being deterred by

by this consideration from the prosecution of his plan, was at pains to prevent the return of the exiles, and even prohibited from returning all such of their friends as had gone to visit them, by publishing an edict, setting forth, that they should be considered as holding intercourse with rebels, and should be liable to the punishment due to those who gave assistance to the enemies of the king.'

Our author's detail of the various events which happened in the progress of the civil war in the Netherlands, as well as of those in other countries, by which the determination of it was effected, is drawn up with perspicuity and precision. We ought likewise to acknowledge that his remarks concerning the character of the prince of Orange are judicious, if not entirely decisive. We shall submit them to our readers, at full length.

'Never was any person better fitted than the prince of Orange for the difficult situation in which he was placed, or better qualified for the arduous task of delivering an injured people from the yoke of their oppressor. Even his bitterest enemies allow him to have been possessed of vigilance, application, penetration, and sagacity, joined with a peculiar dexterity in governing the inclinations of men, and in conciliating and preserving their affections. To these accomplishments both the history of his life, and the testimony of the best informed historians, authorise us to add the virtues of magnanimity, of justice and equity, of patience, equanimity, and moderation, which were never perhaps found united in one person in so eminent a degree. Amidst all the variety of fortune which he experienced, he was never either elated or depressed; but whether the events in which he was interested were prosperous or adverse, he preserved on all occasions the same composure and serenity of soul.

'By a respectable popish historian, he is accused of avarice and rapacity, yet that author has not been able to produce a single fact to justify his charge. It appears not from any historian, that he was ever guilty of employing his power for the purpose of advancing his private interest to the prejudice either of individuals or the public. He always declined taking any concern in administering the finances. He did not even exact payment of the revenue which the States had appointed him; and at his death he left his private affairs so much incumbered, that the States found it necessary to make provision for the support of his widow and children.

'The same historian has loaded him with the imputation of fraud and hypocrisy, of which however no proof was ever given but general invective, nor a single instance of deceit produced by his most inveterate enemies. Before his rupture with Philip, he testified on all occasions his disapprobation of the measures that were pursued; and after it, he acted uniformly the part of an open foe. He had no religion, say some catholic writers, but

but what his interest and ambition dictated. Yet he was decent and irreproachable in his conduct, as well as punctual in discharging the functions of that religion which he professed; nor do these authors pretend to offer any other evidence to justify their surmise, but that he gave up the catholic religion, in which he had been educated at the court of the emperor, and returned to that with which his mind had been tainted in his earliest infancy. His religion was not indeed of the same spirit either with that of those whom he forsook, or of many of those whose cause he adopted. It suffered him not to regard either speculative opinions or external rites, as sufficient ground for harassing and butchering those from whom he differed in opinion. But in an age of cruel gloomy superstition, with which almost all the companions of his youth were deeply infected, his religion, conformably to the example and precepts of its author, was mild, moderate, and humane. Nor was it to one sect of Christians only that his moderation and humanity extended. As he did what he could while he adhered to the catholic faith to put a stop to the persecution of the protestants; so after he had embraced the reformed religion, he exerted his most strenuous endeavours to protect the catholics from violence, and to procure liberty for them to exercise their religion as far as was consistent with the public peace. To infer from this conduct, that he had no religion of his own, is going a great deal farther than to assert the lawfulness of persecution; it is equivalent to maintaining, that no Christian can be sincere who can live at peace with those who differ from him in his religious persuasion.

It is not to the purpose which the popish historians intended to serve by their portraits of William's character, to say of him that he was ambitious: in itself, ambition merits neither praise nor blame, but is culpable or laudable according to the end at which it aspires, and the means which it employs. But if we judge concerning the character of the prince of Orange according to this criterion, it must be impossible for persons so opposite in their principles, as the catholic and protestant historians, to agree.

If with the former, we place the rights of all sovereigns on the same foundation, without distinguishing between an absolute prince and the sovereign of a free people, and believe that every prince is, by an indefeasible and divine right, intitled to exercise a despotic power over the religion and liberty of his subjects; if we believe, that with the permission of the pope, a king may violate his most solemn oaths, and that the obligations of his subjects to obedience remain in force, even after every condition upon which they entered into them has been violated: if with such principles as these, we judge of the character of the prince of Orange, it will be difficult not to consider him as guilty both of perjury and rebellion; and, in this case, the most favourable verdict that can be passed upon his conduct, is to say, that it proceeded from a criminal ambition.

But

But if, on the other hand, we regard the pontiff's pretensions to the power of setting men at liberty from their oaths as absurd and impious; if we regard the rights of subjects as no less sacred than those of kings; if we distinguish between a prince invested with unlimited authority, and one whose power is circumscribed by the fundamental laws of the state; between a prince whose right to his dominions is indefeasible, and one who obtained his sovereignty only upon certain terms, which he swore to fulfil, while his subjects engaged to yield their obedience on condition of his fulfilling them; in this case, our judgment of William's character will be extremely different from what it was on the former supposition. We will not be satisfied with barely asserting his innocence of those crimes of which his enemies have accused him, but we will confer upon him the glorious appellations which his countrymen bestowed, of the father of his country, and the guardian of its liberty and laws, who generously sacrificed his interest, ease, and safety to the public good, and who, first by counsel and persuasion, and afterwards by force of arms, did more to rescue his fellow-citizens from oppression, than was ever done in such untoward circumstances by any patriot in the world before.'

Among the other transactions of the history, Dr. Watson has placed in a just light the incapacity and intrigues of the earl of Leicester, whose appointment to the important station in the Low Countries at that time, is perhaps the most conspicuous example of imprudence in the whole administration of Elizabeth.

The following is the character of Philip II. with which the history concludes.

No character was ever drawn by different historians in more opposite colours than that of Philip; and yet, considering the length and activity of his reign, there is none which it should seem would be more easy to ascertain. From the facts recorded in the preceding history, we cannot doubt that he possessed in an eminent degree, penetration, vigilance, and a capacity for government. His eyes were continually open upon every part of his extensive dominions. He entered upon every branch of administration; watched over the conduct of his ministers with unwearied attention; and in his choice both of them and of his generals, discovered a considerable share of sagacity. He had at all times a composed and settled countenance, and never appeared to be either elated or depressed. His temper was the most imperious, and his looks and demeanour were haughty and severe; yet among his Spanish subjects, he was of easy access; listened patiently to their representations and complaints; and where his ambition and bigotry did not interfere, was generally willing to redress their grievances. When we have said thus much in his praise, we have said all that justice requires, or

truth permits. It is indeed impossible to suppose that he was insincere in his zeal for religion. But as his religion was of the most corrupt kind, it served to increase the natural depravity of his disposition; and not only allowed, but even prompted him to commit the most odious and shocking crimes. Although a prince in the bigoted age of Philip might be persuaded, that the interest of religion would be advanced by falsehood and persecution; yet it might be expected, that, in a virtuous prince, the sentiments of honour and humanity would, on some occasions, triumph over the dictates of superstition: but of this triumph, there occurs not a single instance in the reign of Philip; who, without hesitation, violated his most sacred obligations as often as religion afforded him a pretence; and under that pretence exercised for many years the most unrelenting cruelty, without reluctance or remorse. His ambition, which was exorbitant; his resentment, which was implacable; his arbitrary temper, which would submit to no controul; concurred with his bigoted zeal for the catholic religion, and carried the sanguinary spirit, which that religion was calculated to inspire, to a greater height in Philip, than it ever attained in any other prince of that, or of any former or succeeding age.

Some historians have distinguished this prince by the title of Philip the Prudent, and have represented him as the wisest, as well as the most religious prince, that ever filled the Spanish throne. But it is questionable, whether he be entitled to praise on account of his prudence, any more than on account of his religion. In the beginning of his reign, he discovered great caution in his military enterprises; and on some occasions, made even greater preparations than were necessary to insure success. But his ambition, his resentment, and his abhorrence of the protestants were too violent to suffer him to act conformably to the dictates of sound policy and prudence. He might have prevented the revolt of his Dutch and Flemish subjects, if, after the reformation in the Netherlands was suppressed by the dutchess of Parma, he had left the reins of government in the hands of that wise princess, and had not sent so odious a tyrant as the duke of Alva to enslave them. He might, after the defeat of the prince of Orange, have riveted the chains of slavery about their necks, and gradually accustomed them to the yoke; if by engaging in too many expensive enterprises, he had not exhausted his exchequer, and made it in some measure necessary for Alva to impose the taxes of the tenth and twentieth pennies, for the maintenance of his troops. He might, through the great abilities of the duke of Parma, have again reduced the revolted provinces to obedience, if he had not conceived the wild ambition of subduing England, and acquiring the sovereignty of France. His armies in the latter part of his reign were never sufficiently numerous to execute the various enterprises which he undertook; yet they were much more numerous than he was able to support. Few years passed in which they did not mutiny

mutiny for want of pay. And Philip suffered greater prejudice from the disorders and devastation which his own troops committed, than he ever received from the arms of his enemies. Against his attempts on England and France, his wisest counsellors remonstrated in the strongest terms. And prudence certainly required that, previously to any attack upon the dominions of others, he should have secured possession of his own. Yet so great was his illusion, than rather than delay the execution of those schemes which his resentment and ambition had suggested, he chose to run the risk of losing the fruits of all the victories which the duke of Parma had obtained; and having left defenceless the provinces which had submitted to his authority, he thereby afforded an opportunity to the revolted provinces, of establishing their power, on so firm a foundation, as the whole strength of the Spanish monarchy, exerted against them for more than fifty years, was unable to overturn.

An appendix is added to the work, containing an abstract of the apology or vindication of the prince of Orange, against Philip's proscription.

Having already expressed our approbation of Dr. Watson's judgment and fidelity as a historian, we shall only add, that he writes in a clear, unconstrained, and sufficiently elevated manner; but that his language is not entirely destitute of provincial inaccuracy.

First Lines of the Practice of Physic, for the Use of Students in the University of Edinburgh. By William Cullen, M. D. 8vo. 6s. Murray. [Concluded from p. 60.]

AFTER treating of the remote causes, Dr. Cullen proceeds to the prognosis of fevers, the rules of which, he observes, have been founded upon the respective prevalence of the morbid or salutary symptoms. Against the principle on which this mode of determination is established, he makes no objection, provided that those two kinds of symptoms could be known precisely from each other. But as the operation of the salutary efforts of nature, in curing fevers, is still involved in great obscurity, he thinks that more certain prognostics may be formed, by marking such symptoms as shew the tendency to death; and those he reduces to the signs of violent re-action, of great debility, or of a strong tendency to putrefaction in the fluids; specifying afterwards the symptoms by which each of these circumstances may be known.

In inquiring into the subject of the prognostic, our author introduces the consideration of the critical days, the determinate existence of which has been questioned by several modern writers.

102. I am of opinion (says he,) that the doctrine of the ancients, and particularly that of Hippocrates, on this subject, was well founded; and that it is just and true, even with respect to the fevers of our climate.

103. I am of this opinion, first, because I observe, that the animal œconomy is readily subjected to periodical movements, both from its own constitution, and from habits which are readily produced in it. Secondly, because I observe periodical movements to take place in the diseases of the human body with great constancy and exactness, as in the case of intermittent fevers, and many other diseases.

104. These considerations render it probable, that exact periodical movements may take place in continued fevers; and I think there is evidence of such movements actually taking place in these fevers.

Notwithstanding Dr. Cullen's sentiments are in favour of the doctrine that the periodical movements in fevers happen chiefly on the critical days, he acknowledges, at the same time, that this observation amounts to a general tendency only, many circumstances occurring, in particular cases, to disturb the regular course of it. After endeavouring, however, to support the authority of the ancient opinion by the facts mentioned in the writings of Hippocrates, he thus concludes the subject:

118. Our own observations amount to this; that fevers with moderate symptoms, generally cases of the synocha, frequently terminate in nine days, or sooner, and very constantly on one or other of the critical days which fall within that period; but, it is very rare, in this climate, that cases of either the typhus or synochus terminate before the eleventh day; and, when they do terminate on this day, it is for the most part fatally. When they are protracted beyond this time, I have very constantly found that their terminations were upon the fourteenth, seventeenth, or twentieth day.

In such cases, the salutary terminations are seldom attended with any considerable evacuation. A sweating frequently appears, but is seldom considerable; and I have hardly ever observed critical and decisive terminations, attended with vomiting, evacuations by stool, or remarkable changes in the urine. The solution of the disease is chiefly to be discerned from some return of sleep and appetite, the ceasing of delirium, and an abatement of the frequency of the pulse. By these symptoms we can often mark a crisis of the disease; but it seldom happens suddenly and intirely, and it is most commonly from some favourable symptoms on one critical day, that can announce a more intire solution on the next following.

Upon the whole, I am persuaded, that, if observations shall be made with attention, and without prejudice, I shall be allowed to conclude with the words of the learned and sagacious

Gaubius.

Gaubius, "Fallor, ni sua confiterit Hippocrati auctoritas, Galeno fides, Naturæ virtus et ordo."

The author next advances, in the regular course of inquiry, to the method of cure in fevers; and, according to the principles mentioned on the subject of the prognostic, he forms three general indications in the cure of those of the continued kind. The first is, to moderate the violence of re-action; the second, to remove the causes, or obviate the effects of debility; and the third, to obviate or correct the tendency of the fluids to putrefaction. After delivering those general indications, he specifies the particular means by which they may be answered. We shall lay before our readers his remarks on the use of sudorific medicines in fevers, as being a subject of great importance.

156. A third means of determining to the surface of the body, and taking off the spasm subsisting there, is by the use of sudorifics, and of sweating.

157. The propriety of this remedy has been much disputed; and specious arguments may be adduced both for and against the practice. In favour of the practice, it may be said,

1. That, in healthy persons, in every case of increased action of the heart and arteries, a sweating takes place, and is, seemingly the means of preventing the bad effects of such increased action.

2. That, in fevers, their most usual solution and termination is by spontaneous sweating.

3. That, even when excited by art, it has been found useful, at certain periods, and in certain species of fever.

158. Upon the other hand, it may be urged against the practice of sweating;

1. That in fevers, as a spontaneous sweating does not immediately come on, there are some circumstances different from those in the state of health, and which may render it doubtful whether the sweating can be safely excited by art.

2. That, in many cases, the practice has been attended with bad consequences. The means commonly employed have a tendency to produce an inflammatory diathesis; which, if not taken off by the sweat succeeding, must be increased with much danger. Thus sweating, employed to prevent the accessions of intermitting fevers, has often changed them into a continued form, which is always dangerous.

3. The utility of the practice is doubtful, as sweating, when it happens, does not always give a final determination, as must be manifest in the case of intermittents, and in many continued fevers, which are sometimes, in the beginning, attended with sweatings which do not prove final; and, on the contrary, whether they be spontaneous or excited by art, seem often to aggravate the disease.

159. From these considerations, it is very doubtful, if the practice of sweating can be admitted very generally; but, at the

same time, it is also doubtful, if the failure of the practice, or the mischiefs said to have arisen from it, have not been owing to the improper conduct of the practitioner. With respect to the last, it is almost agreed among physicians,

1. That sweating has been generally hurtful, when excited by stimulant, heating, and inflammatory medicines.

2. That it has been hurtful, when excited by much external heat, and continued with a great increase of the heat of the body.

3. That it is always hurtful, when it does not relieve, and rather increases the frequency and hardness of the pulse, the anxiety and difficulty of breathing, the headach, and delirium.

4. That it is always hurtful, if it is urged, when the sweat is not fluid, and when it is partial, and on the superior parts of the body only.

160. In these cases, it is probable, that either an inflammatory diathesis is produced, which increases the spasm on the extreme vessels, or that, from other causes, the spasm is too much fixed to yield easily to the increased action of the heart and arteries; and, upon either supposition, it must be obvious, that urging the sweat may produce determinations to some of the internal parts, with very great danger.

161. Though the doubts started (158.) are to be attended to; and though the practices (159.) have been found hurtful, and are therefore to be rejected, it still remains true,

1. That sweating has certainly been often useful in preventing the accession of fevers, when the times of it have been certainly foreseen, and a proper conduct employed.

2. That, even after fevers have in some measure come on, sweating has interrupted their progress, when properly employed, either at the very beginning of the disease, or during its approach and gradual formation.

3. That, even after pyrexiae have continued for some time, sweating has been successfully employed in curing them, as particularly in the case of rheumatism.

4. That certain fevers, produced by a very powerful sedative contagion, have been generally treated most successfully by sweating.

Dr. Cullen justly observes, that instances in favour of sweating cannot authorise any general rule for this practice, which requires the support of farther experience to establish it. But when such a method of cure is to be attempted, he lays down several judicious considerations, by which the physician ought to regulate his procedure.

The remarks on vomiting in fevers, are likewise worthy of attention; but we wish that the experienced author had delivered his sentiments more explicitly in regard to the use of antispasmodic medicines, concerning which he has avoided laying down any general doctrine. With respect, however, to the cases

cases in which the bark may be administered, he is not equally reserved. Those cases, he judiciously observes, are either after considerable remissions have appeared, or in the advanced state of fevers, when all suspicions of an inflammatory tendency is removed, and a general debility prevails.

The second book of the volume is employed on inflammation, and the topical diseases arising from it. In treating of this subject, our author rejects, with other late writers, the Boerhaavian doctrine of the *error loci*, and likewise of a preternatural viscosity of the blood, as each of them appears to be improbable; but though he denies obstruction to be the primary cause of inflammation, he admits that some degree of it always accompanies this disorder. He is of opinion, however, in consequence of the principle suggested in the doctrine of fevers, that an increased action of the heart and arteries is never supported for a length of time, by any other means than a spasm affecting the extreme vessels; and observing that every considerable inflammation is introduced by a cold stage, and accompanied with the other circumstances of pyrexia, he thence infers, with much probability, that here, as well as in fevers, a spasm of the extreme vessels takes place, which forms the proximate cause of the disease.

The subsequent part of the volume being occupied by inflammatory disorders, affords but little room for novelty, either in theory or practice, and therefore we shall not enter on any account of it. Throughout the whole work, we do not find that Dr. Cullen has deviated much from the generally received opinions on the different subjects of which he treats. He has indeed endeavoured to render the doctrine of spasm of greater utility in practice, than it has hitherto been considered. In conformity to the requisite qualification of a text-book, the author has digested his observations in perspicuous order; and should any of them seem not to be sufficiently supported, without farther illustration, they may at least have the effect of suggesting such principles as merit more particular inquiry.

*Historical Memoirs of the Author of the Henriade. With some Original Pieces. To which are added, Genuine Letters of Mr. de Voltaire. Taken from his own Minutes. Translated from the French. 8vo. 3s. 6d. Durham. (Concluded from p. 49.)**

THE incident at which we suspended our account of those Memoirs, was the misunderstanding that arose between our author and his royal patron, said to be occasioned by a dispute

* The person mentioned in those Memoirs under the title of the unfortunate Rousseau, whom M. de Voltaire met with at Brussels.

in mixed mathematics, which was maintained, on the one side, by Maupertuis, who likewise lived at that time with the king of Prussia, and on the other by K nig, librarian to the prince of Orange, at the Hague. This dispute was a continuation of that which had a long time divided the mathematicians about the living and dead forces; and though merely an abstract question, unconnected with any personal interest, it terminated however, as too often the case even in philosophical controversies, in the mutual antipathy of the antagonists. The consequence of this event was, that Maupertuis who ruled the academy at Berlin, procured a condemnation of K nig's opinion in the year 1752, on the authority of a letter of the late Leibnitz, but the original of which was not produced. Not content with this triumph over his adversary, he carried his resentment so far as to write to the princess of Orange, requesting of her to dismiss K nig from his employment of librarian; representing him at the same time to the king of Prussia, as a person who had been wanting in the respect due to his majesty.

During those illiberal attempts of Maupertuis to injure his rival in the most essential manner, Voltaire, who had several years maintained a friendship for the latter, thought it a breach of duty not to interpose in his behalf, on so urgent an occasion.

The quarrel, says our author became violent, and the study of philosophy degenerated into faction and cabal. Maupertuis was at some pains to have it reported at court, that one day, while general Manstein happened to be in the apartments of Mr. de Voltaire, who was then translating into French, *The Memoirs of Russia*, composed by that officer, the king, in his usual manner, sent a copy of verses to be examined, when Voltaire said to Manstein, "Let us leave off for the present, my friend, you see the king has sent me his dirty linen to wash, I will wash your's another time. A single word is sometimes sufficient to ruin a man at court; Maupertuis imputed such a word to Voltaire, and succeeded.

It was about this very time that Maupertuis published his very strange philosophical letters, in which he proposed to build a Latin city; to sail in quest of discoveries directly under the pole; to perforate the earth to the center; go to the streights of Magellan, and dissect the brains of a Patagonian, in order to investigate the nature of the soul; to cover the bodies of the

was not John James Rousseau, the philosopher of Geneva, but John Baptist Rousseau, the poet. He died, overwhelmed with misfortunes, in 1740.

sick

sick with pitch, to prevent the danger of perspiration; and above all, not to pay the physician.

Mr. de Voltaire heightened these philosophic ideas with all the rallery which so fine an opportunity presented, and unfortunately the learned all over Europe were amused with the ridicule. Maupertuis was careful to join his own cause to the cause of the king; and this piece of ridicule was looked upon as a failure in respect to his majesty. Our author in the most respectful manner returned the key of chamberlain, and the cross of his order to the king with the following verses.

“ Je les reçus avec tendresse;
Je vous les rend avec douleur.
Comme un amant jaloux, dans sa mauvaise humeur,
Rend le portrait de sa Maitresse.

‘ With rapture I those gifts receiv’d;
Now to return them much I’m griev’d:
Such pangs the jealous swain attack,
Who sends his mistress’ picture back.

The king sent back the key and ribbon. Our author then set out to pay a visit to her highness the duchess of Gotha, who continued to honour him with her friendship while she lived. It was for her that he wrote *The Annals of the Empire*, about a year after; a work which was entirely new modelled in his *Essay upon the History of the Genius and Manners of Nations*.

While he remained at Gotha, Maupertuis employed all his batteries againk our traveller, which he was made sensible of when he came to meet his niece, madame Denis, at Francfort on the Mayne.

On the first of June, an honest German, who neither loved the French nor their verses, came, and in bad French demanded the works *poesby* of the king his master. Our traveller replied, that the works in *poesby* were with the rest of his property at Leipzig. The German informed him, that he was ordered to Francfort, and must not depart till these works arrived. Mr. de Voltaire gave him the key of chamberlain, and the cross of the order, and promised to restore what he had demanded; upon which the messenger wrote the following billet*.

“ SIR,

“ So soon the large package from Leipzig shall be here, where is the work of *poesby* of the king, my master, you may depart wherever you think proper.

“ Francfort, 1st June, 1753.”

* The Translator, that the spirit of the original might not evaporate, has rendered it word for word.

The

† The prisoner wrote at the bottom of the note, " Good for the work of poetry of the king, your master."

* But when the verses arrived, it was pretended there were some bills of exchange expected, which did not arrive. The travellers were detained fifteen days at the sign of the Goat, on account of these pretended bills; and at last were not permitted to depart without paying a considerable ransom. These are details which never come to the ears of kings.

* This adventure was very soon forgotten by both parties, and with great propriety. The king sent back his verses to his old admirer, and soon after a considerable number of new ones. It was a love quarrel; the bickerings of a court soon die away; but a laudable ruling passion will long continue.*

After this transaction M. de Voltaire retired to a little estate he had in Alsace, in the territories of the duke of Wirtemberg, where he published the *Annals of the Empire*. He then went to Switzerland, and purchased some lands near Geneva, at one of his villas in the neighbourhood of which city, he has chiefly resided since that time. The subsequent part of our author's life appears to be not less distinguished by various acts of humanity and beneficence, than by the many productions which have continued to result from the hours of his literary avocations. To say nothing of the extraordinary ardor with which he interested himself, in successively procuring redress for the injured families of Calas, and Sirven, we shall only present our readers with the account of Ferney, which, from a most wretched situation, has attained to remarkable prosperity, under the auspices of its celebrated proprietor.

* The city of Geneva was immersed in troubles which had been increasing from the year 1763. These disturbances determined Mr. de Voltaire to give up his house of Delices to Messrs. Tronchin, and to reside constantly at the castle of Ferney, which he had entirely rebuilt, and ornamented with gardens laid out with agreeable simplicity.

* The quarrel at Geneva rose to such a pitch, that on the 15th of February, 1770, the one party fired upon the other; some people were killed, and a number of tradesmen with their families, came and begged an asylum with Mr. de Voltaire, which he immediately granted. He received some of them into his castle, and in a few years had fifty houses of hewn stone built for the rest: so that the village of Ferney, which at the time of his purchase, was only a wretched hamlet tenanted by forty-nine miserable peasants, devoured by poverty, disease, and tax-gatherers; very soon became a delightful place, inhabited by twelve hundred people, comfortably situated, and successfully employed for themselves and the nation. The duke de Choiseul protected this infant colony with all his power, so that they were soon in a situation to establish a considerable trade.

* One

One thing worthy of attention is, that though this colony was composed of Roman Catholics and Protestants, it would have been impossible to discover that there were two different religions in Ferney. We have seen the wives of the Swiss and Genevans, with their own hands, prepare three *reposoirs* * for the host, against the procession at the festival of the Holy Sacrament. They assisted at the ceremony with the deepest reverence, and Mr. Hugonet, the new clergyman of Ferney, a man of a tolerating generous spirit, took an opportunity of thanking them in his discourse. When a Catholic was sick, the Protestants went to nurse him, and they met the like assistance, when they had occasion for it.

This was the effect of those principles of humanity, which M. de Voltaire had recommended in all his works; but more particularly in his *Treatise on Toleration*. He always said that we were all brothers, and it was from facts that he reasoned. The Guyons, the Nonottes, the Patouilletts, the Paulians, and other zealots, bitterly reproached him with it; but it was because they were not his brethren.

Behold this inscription, *Deo Erexit*, upon the church I have built, said he, to those travellers who came to visit him. It is to God, the common father of all men. Perhaps it is the only church we have, which is dedicated to God alone.

It deserves to be mentioned, that in the conclusion of the *Memoirs* M. de Voltaire complains of the injury he has received from the publication of several spurious editions of his works, in which, besides great inaccuracies, numberless things are inserted which never flowed from his pen. We are informed that this is particularly the case with an edition printed at Lausanne in his neighbourhood, under the direction of the chief magistrate and principal clergymen of the town. Those editors were even so disingenuous as to aggravate the fraud, by inserting that the whole was corrected and revised by the author, who had not seen a page of them. It was with regard to such editions that he said and wrote to his friends, *I look upon myself as a dead man, whose effects are upon sale*.

Subjoined to the *Memoirs*, are thirty-one letters of M. de Voltaire to different persons, which are written so much in his lively manner, that we cannot doubt of their being genuine. The translator of the volume appears to have done justice to the original, not only in the narrative, and the literary correspondence, but in the poetical compositions, which are occasionally interspersed.

* *Reposoir* is an altar set up in the streets for the Corpus Christi procession.

Observations in a Journey to Paris, by Way of Flanders, in the Month of August, 1776. In Two Volumes, Small 8vo. 5s. bound. Robinson.

THE public has been amused for some time past with such a variety of Journeys, and Tours, and Travels, sentimental and otherwise, that we must confess we entered on the present review with no very sanguine expectations; but we were agreeably disappointed; for in the whole catalogue, there is not one, in our opinion, better calculated for affording the reader a rational satisfaction than the little volumes now before us. The ingenious author has a talent for representing objects in an entertaining light; he seems admirably qualified for making pertinent, useful observations on every thing he sees; and he has a happy faculty in communicating them. He has taken a different walk from the generality of travellers, visiting the cloister more than the court, and mixing rather with men of science than with men of pleasure. We are by this means introduced to scenes not described by others, we get a new set of acquaintance, the work has more of novelty than could have been imagined, and the reader will find his attention engaged in a manner he was not aware of.

Our author has ranged his Observations under different titles, of all which we cannot speak particularly, but shall content ourselves with mentioning only a few, as specimens whereby a judgment may be formed of the rest. In his account of the French organs and the State of church music in that country, (which will be acceptable to readers of a musical taste) he is led to make a reflexion on the licentiousness of the voluntaries played of late years in our churches at London, complained of as well by judges of music as by the friends of decency and devotion. Propriety, says he, is one of the principal sources of beauty: whatever is unseasonable, is so far irrational and disgusting, and can afford entertainment only to those who know not how to distinguish between sense and nonsense. The word *αἰσχρολογία* which is Greek for a *fool*, only signifies a man who does things *out of place*. How shocking would it be, if the congregation were to hear a scene from one of *Congreve's* or *Vanburgh's* comedies, repeated from the pulpit! some would be ashamed, others would be afflicted, all would be grievously discomposed, and the enemies of the church would triumph. The absurdity is much the same, when they are treated with the light air of some profane song from the region of psalmody, where the praise and glory of God ought to be the governing principle. There is a time for flourish and rapidity, if the performer wishes to display his skill; but if this is done indecently and wantonly,

wantonly, while the service is depending, he shews his hand at the expence of his head; and all this to the dishonouring of our public worship, and the offence of the congregation.'

In 'a visit into the country,' which our author made while he was at Paris, in company with a doctor of the Sorbonne and others, we are entertained with a great deal of such agreeable conversation as might be expected from men of vivacity, candour, and literature. Among other subjects that were started, the state of infidelity was one; and though there are too many philosophers of that cast in *France*, our author thinks we have more than our due proportion of them in *England*. When infidel philosophers are talked of, *Voltaire*, he says, comes naturally under the lash, and he was informed, 'that the man has so poor an opinion of his own principles, that he keeps a priest continually in his house; apprehending, as he has good reason, that his end is not far off; so that if he has but time to ring his bell, he may throw off all the blasphemies of his life at once into the bosom of a confessor, and be patched up for eternity by an hasty absolution.' Besides the cursory strictures we here meet with on the character of *Voltaire*, there are subjoined in a postscript at the end of the work some spirited, judicious remarks on the *Memoirs of the Life, Writings, and Character of the Author of the HENRIADE*, lately published.

The account of the *observatory*, the curiosities in the museum of *St. Genevieve*, and the *king's cabinet*, discovers the man of science; and the lovers of natural knowledge, no less than the gentlemen of vertu, may find some amusement in the observations on the different articles; as they are the observations of one who seems well acquainted with the subjects about which he writes. In some of the divisions of the cabinet of coins in the *St. Genevieve* museum, there are a multitude of dies of steel made at *Padua*, for the striking of counterfeit Roman coins. 'The senior canon, (says our author) who exhibited the collection, took some of them in his hand to shew me, and told me with a very significant look, that these dies were made for striking the Roman coins that fill the cabinets in *England*.' The history which is given of *Dr. Courayer*, who was a canon of *St. Genevieve*, and wrote in vindication of the English ordinations, is curious, and, we think, must be interesting to the clergy of our church.

At his return to *Calais*, where the author was detained by contrary wind, he expected little entertainment; but as, he says, we sometimes find most where we expect least, so he met with a traveller there, whose character and conversation were so much out of the common way, that he shall always recollect

recollect them with pleasure, and from the specimen with which he has indulged us, we think he will have good reason for it.

We shall shut up our review of this article with applying to the work the words of the author as to the journey itself, 'many agreeable things occur, many things curious, many useful and instructive;' and whoever, whether learned or unlearned, peruses these little volumes, we think, he will not regret his labour.

Additional Observations on the Nature and Value of Civil Liberty, and the War with America: also Observations on Schemes for raising Money by public Loans; an historical Deduction and Analysis of the National Debt; and a brief Account of the Debts and Resources of France. By Richard Price, D.D. F.R.S. 8vo. 2s. 6d. Cadell.

IF the revolution of a twelvemonth, which is elapsed since Dr. Price's *Observations on Civil Liberty* were first offered to the public, has not induced him to relinquish the sentiments he entertained on that subject, it seems at least to have effected a considerable change in his opinion with respect to the present war. We find him not now declaiming so confidently on the strength of America, and the comparative inferiority of the British power. Happy were it for the world, would mankind as readily acknowledge the force of argument and truth, as they submit to the decision of arms. But it is some compensation to the vanquished, that in prejudice and opinion, their obstinacy may for ever be invincible.

Amidst Dr. Price's affected precision of ideas, the groundwork of his whole political system is an error in confounding the criteria of Moral and Religious, with those of Civil Liberty, while in fact they are perfectly distinct. The two former are the natural and inherent rights of mankind, independent of any laws; the latter is entirely modified by human institution, which must of necessity be the case wherever government is established. But so various and even opposite are the mistakes or wilful misrepresentations of this writer, that, in a subsequent passage, he disjoins, with equal impropriety, what ought to be considered as one object. Speaking of the war with America, he makes use of these words:

'A war in which rivers of blood must be shed, not to repel the attacks of enemies, or to maintain the authority of governments within the realm, but to maintain sovereignty and dominion

nion in another world.—I wish the advocates for the measures against America would attend to the distinction now intimated. The support of just government within the realm is always necessary, and therefore right. But to maintain, by fire and sword, dominion over the persons and the property of a people out of the realm, who have no share in its legislature, contradicts every principle of liberty and humanity.

We acknowledge that America is separated from Britain by an immense ocean, and likewise that it has often been distinguished by the name of the *New World*; but it is nevertheless certain, that all the provinces of North America are *within* the pale of the British legislature and realm, as much as if they actually existed within the limits of the island. But, adds the Doctor,

‘Legitimate government, let it be remembered, as opposed to oppression and tyranny, consists “only in the dominion of equal laws made with common consent, or of men over themselves; and not in the dominion of communities over communities, or of any men over other men.”

The answer to this observation is included in the reply to the former. The present war is not a struggle for the dominion of ‘communities over communities,’ as he falsely alledges, but for that of the legislature of *one* great realm over its rebellious subjects.

The numerous divisions of liberty laid down by Dr. Price in his former Observations, and which are multiplied in this pamphlet, appear to have been industriously devised with the view of eluding the arguments of his opponents. They serve him as so many intrenchments, in which he ranges without restraint, as the exigences of his situation requires. Of this kind of dexterity we meet with a striking instance in the following passage.

‘It has been said, that the liberty for which I have pleaded, is “a right or power in every one to act as he likes without any restraint.”—However unfairly this representation has been given of my account of liberty, I am ready to adopt it, provided it is understood with a few limitations.—Moral Liberty, in particular, cannot be better defined than by calling it “a power in every one to do as he likes.” My opponents in general seem to be greatly puzzled with this: and I am afraid it will signify little to attempt explaining it to them by saying, that every man’s will, if perfectly free from restraint, would carry him invariably to rectitude and virtue; and that no one who acts wickedly, acts as he likes, but is conscious of a tyranny within him, overpowering

ing his judgment, and carrying him into a conduct, for which he condemns and hates himself. "The things that he would he does not"; and the things that he would not, those he does." He is therefore a slave in the properest sense.

His idea of Civil Liberty was what the Doctor had here to defend; but finding himself as much puzzled how to accomplish this purpose as he supposes his antagonists to have been, he artfully shifts his ground, and diverts our attention to *moral* liberty. Lest this stratagem, however, should not succeed, he immediately involves the subject in religious obscurity; a conduct the more inexcusable, as those *Additional Observations* are professed to be explanatory of the principles advanced in the author's former pamphlet.

After all the zeal discovered in favour of his own extraordinary system of Civil Liberty, what shall we say, should we find the Dr. driven to the necessity of acknowledging, that no such system actually exists in the world? In the subsequent sentence we meet with a declaration of this truth. 'I am very sensible, says he, that civil government, as it actually exists in the world, by no means answers to the account I have given of it.' He might have added, as it *ever existed*: but such a confession would have evinced his idea of liberty to be only chimerical. What the Doctor therefore could not plainly affirm, he artfully insinuates by implication, exclaiming immediately after, 'What a miserable perversion is this of a most important institution? What a grievance is government so *degenerated*?' We challenge Dr. Price to name any period in the English history where greater liberty was enjoyed by the subjects than at the present time, or when the continuance of it was secured by more constitutional barriers against the encroachments of despotism. Indeed our author is so sensible of the incongruity of the charge to our own government, that he has not ventured to make such an application of it in direct terms; but, instead of particular allusions on this subject, by which the falsehood might be detected, he very prudently has recourse to vague and indefinite declamation. We shall, however, allow him the most ample range in search of an example which can be supposed to suit his purpose. Let him inform us in what fortunate region of the world, in what golden age of society, his primitive government is to be found? Where is the volume of history in which the immortal constitution is recorded? The

fact is, that the Doctor's idea of Civil Liberty is entirely unsuitable to human nature. It is a solecism in politics, a theocratical phantom that never was realized, and could only be engendered in the darksome wilds of speculation.

So much for the idea of Civil Liberty. Let us next examine the Doctor's sentiments with respect to the American war.

'If, without America, we can be in a state so flourishing, a war to reduce America must be totally inexcusable. I wish I could engage attention to this. War is a dreadful evil: and those who involve a people in it needlessly, will find they have much to answer for. Nothing can ever justify it, but the necessity of it to secure some essential interest against unjust attacks. But, it seems, there is no interest to be secured by the present war. The revenue has never flourished so much, as since America has been rendered hostile to us; and it is now reckoned by many a decided point, that little depends on the American trade. It follows then, that if the end of the present war is to "obtain a revenue," it is a revenue we do not want; if "to maintain authority," it is an authority of no use to us.—Must not humanity shudder at such a war?—Why not let America alone, if we can subsist without it?—Why carry fire and sword into a happy country to do ourselves no good?'

The positions and inferences in this quotation, which being injuriously imputed to some person in a high office under government, we must consider entirely as the Doctor's own sentiments, are truly *admirable*. In order to create ground for reprobating the measures of administration, it is here impudently alledged, that no interest is to be secured by the present war, because the revenue of the nation has not been affected by the interruption of American commerce. We have the best authority for considering the supposed flourishing state of our trade as an incontrovertible fact; but surely it does not hence follow, that the commerce with the North-American colonies can be attended with no advantage. 'If the end of the present war, says our author, is to obtain a revenue, it is a revenue we do not want.' It might be presumed from this piece of intelligence, that the Doctor has discharged the national debt. But, proceeds he, 'if the end of the present war is to maintain authority, it is an authority of no use to us.' Excellent assertion! Where now is the idea of Civil Liberty? Was either internal freedom, or security from foreign enemies, ever known to exist, when the authority of government was lost, and the laws were violated with impunity? But indeed the Doctor appears to be not insensible of the absurdity of those arguments, for he immediately subjoins, 'Why not let America alone if we can *subsist without it*?' The answer to this ridiculous question is, included in our preceding remark.

So unaccountable is the versatility of this writer, that in the very next page we find him magnifying the importance of the same colonies which, when the argument seemed to favour his purpose, he had a very little before represented as extremely insignificant. Speaking of the Americans, he says,

‘It appears now, that there is a force among them so formidable and so growing, that, with its assistance, any of the great European powers may soon make themselves masters of all the West Indies and North America; and nothing ought to be more alarming to us than that our natural enemies see this, and are influenced by it.—With the colonies united to us, we might be the greatest and happiest nation that ever existed. But with the colonies separated from us, and in alliance with France and Spain, we are no more a people.—They appear, therefore, to be indeed worth any price.—Our existence depends on keeping them.’

With respect to the force of the Americans, they seem not, by the most authentic accounts, to be so *formidable* as this author represents them; but even admitting the fact, and that ‘nothing ought to be more alarming to us than that our natural enemies see this,’ what ought we to think of the *patriotism* of a writer who has so industriously laboured to impress the world with that opinion?

Dr. Price, with his usual temerity and disregard of facts, asserts, that the colonies might have been ‘kept by a prudent lenity and moderation.’ That they will indeed be kept by whatever means, there is very little reason to doubt; but surely the Doctor ought to know, that the most lenient measures were actually tried, without effect. We shall here, however, introduce the proposal of this *sage* politician, whose voice we acknowledge to be truly *impotent*.

‘Under the impression of these sentiments, and dreading the awful crisis before us, I cannot help, however impotent my voice, crying out to this country—“Make no longer war against yourselves. Withdraw your armies from your colonies. Offer your power to them as a protecting, not a destroying power. Grant the security they desire to their property and charters; and renounce those notions of dignity, which lead you to prefer the exactions of force to the offerings of gratitude, and to hazard every thing to gain nothing.—By such wisdom and equity America may, perhaps, be still preserved; and that dreadful breach healed; which your enemies are viewing with triumph, and all Europe with astonishment.”

‘But what am I doing—At the moment I am writing this, the possibility of a reconciliation may be lost.—America may have formed an alliance with France—and the die may be cast.’

To the crude Observations on Civil Liberty and the American War, the author has subjoined others on schemes for raising money by public loans, with an analysis of the national debt,

debt, and an unauthenticated account of the debts and resources of France. Being now tired of exposing the prejudice and misrepresentation of this writer, we shall conclude with congratulating the public and himself on his resolution of retiring into obscurity, whence he ought to have been restrained by the strongest bonds of civil duty from ever emerging as the partizan of a rebellious and infatuated people.

FOREIGN ARTICLES.

Etat présent du Royaume de Portugal; en l'Année, 1766. 12me. Lausanne.

AS far as the merit of a performance may be ascertained by the evidence of its publisher, the present state of Portugal is warranted to be here faithfully and accurately represented.

According to this writer, the kingdom of Portugal contains 2,250,000 inhabitants. The populousness in Oporto from 1733 to 1766 is increased from 24000 to 40000 persons. The province of Entre Minho y Duro is separated from Spain by rugged and impassable mountains, and inhabited by a handsome, brave, and faithful people. The Portuguese settlements in the East Indies are now of little use; those in Africa not much more advantageous; but those in Brasil have of late acquired some additional importance by the discovery of valuable gold and diamond mines near Rio Negro, secured by a garrison sent thither in 1766. The commerce of Brasil is entirely in the hands of the English. The inhabitants of the Portuguese colonies are estimated at 791,000, of whom but a small number consists of true born Portuguese.

The land forces of Portugal were in 1762 in a wretched state, when the whole army did not exceed eight or ten thousand men, indifferently disciplined; but they were greatly improved by count Lippe Buckeburg; who, soon after his arrival, gave a captain, who waited on the Portuguese general at table like a footman, a seat at his own side. The army were entirely destitute of light troops; the national artillery and engineers indifferent; the northern Portuguese the best of their troops.

Both secretariats of state are engrossed by count Oeyras, (marquis of Pombal) a nobleman of seventy years of age, celebrated by our author as the saviour of his country, though forced to secure himself by a guard of forty men against the hatred of his countrymen.

The Portuguese clergy is here estimated at two hundred thousand persons, or nearly one-eleventh of the number of all the inhabitants of the kingdom. A nunnery is said to have served John V. for a seraglio. The institution of the patriarchate liable to inconveniences. No person was burned at the auto da fé of 1776, at which the people were rather displeased.

Learning and sciences have declined in Portugal; but its marine forces are said to be in a flourishing state, and to have then consisted in ten men of war and twenty frigates.

Kurzgefaßte Neuigkeiten von der gegenwärtigen Verfassung der ewangelischen Brüder Unität Augspurgischer Confession; or, A new and concise Account of the present Constitution of the Union of evangelic Lutheran Brethren. 8vo. Frankfurt and Leipzig. (German.)

THIS judicious and succinct account was written at the desire of an eminent divine in the university of Goettingen, and is divided into two parts; the first of which contains an account of the settlements of the brethren in various countries; and the second, an interesting account of their internal constitution.

Their settlements are either distinct; or in such places as are inhabited only by brethren of their own sect; or situated in towns inhabited by other religionists, where they however dwell together in some particular quarter or street; or they are dispersed among other sects, where they yet have meeting houses of their own. In Germany they live chiefly in the dominions of the electors of Saxony and of Brandenburg, of the duke of Saxe Gotha, and of the count of New-Wied. They have some settlements in Surinam; and many more in the English colonies in North America; a church and missionaries among the Esquimaux, of whom a great number appear to be inclined to embrace christianity; and missionaries in the Danish islands in the West Indies: some time ago they had a settlement called Sarepta, even among the Calmuck Tartars, before these people removed farther to the east.

With regard to their internal constitution, their union comprizes a part of the ancient church of brethren, the most ancient, it is said, of all the protestant churches; of Lutherans; and of Calvinists. Whenever the brethren settle in any country they adhere to the confession of Augsburgh; without adopting any other symbolical books, not even count Zinzendorf's works, though they pay great respect to the synod held at Bern, in 1531, as to an excellent pastoral instruction.

Their ecclesiastical government is said to be more intent than that of any other christian church on the actual amendment and reformation of their members: they have bishops, and hold synods; their ministers, missionaries, &c. are chosen by casting lots, a method in which their church has hitherto been very fortunate.

They consult their elders concerning their marriages, and have particular institutions for the education of youth, and seminaries for such as are designed for the ministry, or for missions into foreign parts. All their ministers are ordained; and such as are received into the ministry without a regular university education, must at least understand the original text of the Bible. Every day they have religious meetings, in which the Bible is publicly read. The whole Sunday is by them consecrated to religious exercises, and chiefly to hymns. They celebrate the Lord's supper in the evening; and the whole congregation partakes of the host at the same instant. They have no confession, and the rite of washing feet is used in some congregations only. On Easter-day the congregation meets in the burying ground; and in a public prayer mention is made of such of their members as died the year before. Those that lead irregular lives are expelled from their community, and what they had thrown into its common stock, is returned to them.

FOREIGN

FOREIGN LITERARY INTELLIGENCE.

Abhandlung über die bey Anlegung der Minen nothige Theorie; or, A Treatise on the Theory necessary in Mining. 8vo. Copenhagen. (German.)

AN instructive treatise on an interesting part of the art of war.

Beiträge zum Kriegswesen, die Cavallerie betreffend; or, Contributions to the Art of War, concerning Horse. By Nicolas James Holtermann, Lieutenant in the Hessian Service. 8vo. with four Cuts. Goettingen. (German.)

The author's design to apply the principles of mathematics to the evolutions and operations of cavalry, deserves the attention of military officers, who will be the most competent judges of the merits of its execution.

Le Médecin, Ministre de la Nature, ou Recherches et Observations sur le Pépisme ou Coëxion pathologique. Par M. Joseph François Carrere, &c. Paris.

One of the most useful works hitherto published on this subject.

Nouveaux Elémens d'Architecture, &c. Par le Sieur Panfaron. Troisième Partie. 4to. with Plates. Paris.

The author begins with the origin of architecture; then proceeds to the method of applying the five orders to the construction of buildings; to the explication of the theory of shades; the principles of the distribution of houses and of gardens, and the decoration of apartments; and concludes with the constructions, and an examination of the qualities of the materials.

Oeuvres diverses de M. le Comte d'Albon, lues le jour de sa Réception à l'Acad. des Sc. Belles L. et Arts de Lyon. 8vo. Lyon.

Consisting of three short pieces. 1. A complimentary speech to the academy. 2. A dialogue between Alexander and Titus, in Elysium, in which Alexander endeavours to justify or excuse the rage of conquests, and concludes with a wish of conquering Elysium; and Titus defends the cause of humanity. 3. A mes contemporains, allegorie; a fable on the indifferent education of youth.

Discours sur les Progrès de la Langue et de la Littérature Française, et sur la Nécessité d'en étudier le Génie et le Caractère, Par M. l'Abbé Aubert. 8vo. Paris.

The author is known by his fables and other works; he has been appointed a public professor of the French language, and pronounced this discourse at the opening of his lectures. His admiration for the merits of Despréaux borders on enthusiasm, and almost on extravagance.

Les a propos de Société et les a propos de la Folie, ou Chançons de M. L..... 3 Vols. 12mo. Paris.

A collection of songs, displaying great sprightliness and vivacity, accompanied with their music, and decorated with the most elegant plates, head and tail-pieces, &c.

Icones rerum naturalium quas in itinere Orientali depingi curavit.
 Petrus Forskæl, Edidit Carsten Niebuhr. 4to. Copenhagen.

Forty-three elegant copper-plates, of which twenty represent plants, and the rest animals; several of them of a very curious figure, with a short explication of the plates, on eleven pages.

De Polonis Latine doctis, Auctore Carlo Henr. Tromlero. 8vo.
 Warschau and Leipzig.

The author seems to intend a confutation of the common opinion, that the Poles are in general but indifferent Latinists. Most of the writers to whose merits he refers are poets, orators, and historians; such as Joh. Dantiscus, Janicius, Sarbievius, Bzovius, Cromerus, Stan. Lubiencki, Stan. Orechovius, L. J. Rudavski, C. St. Warzenicuius, D. Chilchenjus, author of the *Jus Livonicum*, the brothers Baluski, prince Jablonowski, and Janozki.

Itinéraire des Routes les plus fréquentées, ou Journal d'un Voyage aux Villes principales de l'Europe, où l'on a marqué, en Heures et en Minutes, le Temps employé à aller d'une Poste à l'autre; les Distances en Milles Anglois, par un Odomètre mesure à la Voiture; le produit des Contrées, la Population des Villes, les Choses remarquables à voir, &c. &c. le rapport des Mannoies, &c. 8vo. Paris.

The contents of this very useful Itinerary are sufficiently explained in the title; we shall therefore only add, that this very concise work of Mr. Dutens, is at once the completest and the most accurate performance which we have seen on the same subject.

MONTHLY CATALOGUE.

P O L I T I C A L.

Essays commercial and political, on the real and relative Interests of imperial and dependent States, particularly those of Great Britain and her Dependencies, &c. 8vo. 2s. sewed. J. Johnson.

THESE Essays relate chiefly to the American colonies; concerning the trade and government of which, and their political connection with Great Britain, the author suggests many pertinent and judicious remarks. He likewise treats of improvements in our domestic affairs, and those of the East-Indies. His observations in general are sensible, and worthy of attention.

An Appeal to the unprejudiced; or, a Vindication of the Measures of Government, with Respect to America. Small 8vo. 1s. Rivington.

The propriety of the measures adopted by government, with respect to America, is now, we believe, generally admitted by all who express their real sentiments. Any farther appeal on the subject may therefore perhaps be superfluous. Should the case be otherwise, however, this pamphlet, which contains a recital of the principal arguments relative to the contest, is sufficiently well calculated to answer the purpose intended.

P. 100

Peace its best Policy. By Matt. Robinson, M. 8vo. 1s. 6d. Almon.

We are here presented with reflections upon the appearance of a foreign war, the present state of affairs at home, and the commission for granting pardons in America. On all those subjects the author pours forth such ominous prognostications relative to their issue, as may place the measures of government in the most unfavourable light. But we should have considered him as a more sagacious and reasonable writer, had he made a very different application of the sentiment contained in the title of the pamphlet.

An authentic Narrative of Facts relating to the Exchange of Prisoners taken at the Cedars. 8vo. 1s. Cadell.

It appears from this Narrative, which is supported by unquestionable testimony, that the account published by the Congress of the cruel treatment of the Rebels who were made prisoners by his majesty's troops at the Cedars, was a most injurious misrepresentation, calculated, like the other artifices of those atrocious criminals, to impose on the credulity of the people, and inflame their passions.

Written Law the Security and Happiness of a free State. 4to. 1s. Corrall.

This pamphlet is addressed to all such persons as are liable to serve on juries; and the design of it is to shew the dangerous consequence of introducing into courts of judicature a practice of deviating from written law, upon the plea of determining causes according to the principles of equity.

Reasons for the late Increase of the Poor-rates. 8vo. 1s. 6d. Doddsley.

The author of this pamphlet, who appears to be a man of humanity, and well informed of his subject, clearly evinces that the late increase of the poor-rates was absolutely expedient; and he proves that the wages of the labourer have by no means kept in any reasonable proportion to the advanced price of land and provisions.

D I V I N I T Y.

A Sermon preached before the Right Hon. the House of Lords, on Dec. 13, 1776, being the Day appointed for a General Fast, on Account of the American Rebellion. By Richard, Lord Bishop of Litchfield and Coventry. 4to. 1s. Cadell.

His lordship's text is Psalm cxix. 59. "I called my own ways to remembrance, and turned my feet unto thy testimonies." He considers the state of religion amongst us, that of our private morals, and that of our civil or political virtues. On each of these heads he makes some just and pertinent observations; and concludes, agreeably to the text, with recommending the great duties of recollection and repentance.

The Denunciation of Christ against Jerusalem, considered and applied; in a Sermon preached at St. Michael's Cornhill, on Dec. 13, 1776, being the Day appointed for a General Fast. By Robert Poof Finch, D. D. 6d. Rivington.

The author considers and applies the denunciation of Christ against Jerusalem, Mat. xxiii. 37, 38: shewing what the state of things was with the people, to whom our Saviour addressed that awful denunciation; how it is applicable to ourselves; and what are the improvements, which it is incumbent on us to make, upon a full view of our own case, as a highly favoured and disobedient people.

The Americans are not mentioned in this discourse; the author very properly considering the late fast, not as a day of political controversy, but as a day of religious penance.

A sincere, general, and constant Reformation of Manners, recommended in a Sermon preached at Eling, Hants, on Dec. 13, 1776. By Philip Le Brocq. 4to. 6d. Beecroft.

The scope and tendency of this discourse is to recommend a sincere and general reformation of manners.—Mr. Le Brocq seems to have a very proper contempt for ambitious hypocrites and factious demagogues, and a due veneration for the two most elevated and amiable characters in the kingdom.

Government not originally proceeding from human Agency, but Divine Institution, shewn in a Sermon preached at Ottery St. Mary, Devon, Dec. 13, 1776. By John Coleridge. 4to. 1s. Rivington.

The purport of this discourse is to prove, from Rom. xiii. 1. that all power is ordained of God; that subjects have no evangelical authority wantonly to oppose the powers ordained of God; and that national calamities and dissensions are God's corrections of sin, and demand repentance and reformation of life.

The former part is an absurd attempt to establish the divine right of kings, in contradiction to the principles of the Revolution. The conclusion consists of seasonable exhortations to a general reformation of manners.

Serious Reflections addressed to all Parties on the present State of American Affairs. A Sermon preached at Chestnut, Hertfordshire, Dec. 13, 1776. By S. Worsley, 8vo. 6d. Buckland.

A practical discourse, consisting of serious reflections on Ma. xxvi. 9. 'When thy judgments are in the earth, &c.' adapted to a congregation of plain protestant dissenters.

A Sermon preached at Walthamstow, Dec. 13, 1776, being the Day appointed for a General Fast. By E. Radcliff, 8vo. 6d. Johnson.

This learned and ingenious writer enquires into the evidence, with which history furnishes us, of the hand of Providence in the revolutions of the world. He considers our national character and manners, and thereby shews the necessity of an immediate

mediate reformation to intitle us to the divine blessing. He then points out the conduct we should pursue, and the sentiments we should cultivate, for the sake of our country and ourselves.

On the first of these topics, he has the following remarks.

‘ When you observe a general declension of virtue and piety, an insatiable appetite for pleasure, maintained by rapine and violation, a spirit of venality and selfishness, licentiousness and discontent; do you not forebode some signal calamity approaching? because these principles undermine all subordination in society, destroy all authority and obedience, and invite foreign enemies, or domestic insurrections.

‘ This was the situation of the most splendid monarchies recorded in history. This was the condition of the Assyrians, when surprised and vanquished by Cyrus; of the Persians, when Darius was overcome by Alexander; of the Greeks, when subdued by the Romans; and, finally, of the Romans, who were laid waste by the eruption of the northern nations. Thus has one state been the scourge of another, and all in their turn have been the executioners or monuments of divine justice.

‘ When I consider those countries where arts and sciences flourished; where commerce wasted all her treasures; where magnificent cities reared their lofty heads; where philosophy and freedom exalted men into heroes, now become the abodes of superstition, ignorance, and barbarism; it draws from me an involuntary sigh over the fleeting glory of man and the changing fashion of the world. When I recollect thy fate, O all accomplished Greece, thou mother of politeness and science, thou seminary of artists, poets, and philosophers, where Homer sung, and Plato taught, and Socrates died, can I regret any other revolutions which happened in succeeding times? When I read thy destiny, imperial Rome, once the queen of nations, the mistress of the world, to whose dominion bowed all the powers of the earth, now broke to pieces like a potter’s vessel, and doomed to exhibit the mock pageantry of a religion which has been the plague and the reproach of human nature; must I not tremble for every state which bears any resemblance to thee in thy spirit and thy manners, in thy prosperity and thy decline?’

This extract reminds us of a beautiful passage in Plutarch, which we shall subjoin. The author represents Fortune, as flying from kingdom to kingdom, and at last fixing her residence at Rome.

Οὕτως γὰρ ἡ Τύχη καταλῆψα Περσας καὶ Ἀσσυρίους, Μακεδονίας μὲν ἁπλοῦς διέπτη, καὶ ἀκραιψάτω ταχέως Ἀλεξάνδρῳ, καὶ δι’ Αἰγύπτου, καὶ Συρίας περιφερύσα βασιλείας διώδου, καὶ πρὸς Καρχηδόνας γενομένη πολέου ἐβασίλει. Τῇ Παλατίῳ προσερχομένη, καὶ διαβαινοῦσα τὸν Θυμῶν, ὡς εἰπὼν, εἶπε τὰς ἀλευγὰς, ἐξέτη τῶν πιδίλων, ἀπὸ τῆς ἀπὸ τῶν, καὶ παλινβολὸν σφαίραν. Sic Fortuna, Persis et Assyriis relictis, Macedoniam leviter transvolavit, Alexandrumque ocyus excussit, et regni diadema per Ægyptum et Syriam pertransiens circumtulit,

tulæ, et ad Carthaginienses latum sæpe librayit. Tybri tandem transito, palatioque adito, alas, ut videtur, deposuit, talaria exiit, globoque infido et versatili dixit vale. Plut. de Fortunâ Romanorum. Vide Opera, vol. ii. p. 318.

Since the days of Plutarch, Rome has undergone the fate of all preceding empires; the seat of power and dominion has been transferred to some of her distant, and, at that time, obscure provinces; and, most probably, in future ages, it will be removed to the other side of the Atlantic ocean.—Sic transit gloria mundi!

God's Departure from a People the most dreadful Judgment. A Sermon preached at Bethnal Green, Dec. 13, 1779. By John Kello. 8vo. 6d. Buckland.

Mr. Kello has chosen the following text: 'Yea, woe also to them, when I depart from them.' Hosea, ix. 12. The tendency of his discourse is to shew, what is meant by the Lord's departure from a nation, what reasons provoke the Lord to depart; and what evils attend his departure.

The Nature of Religious Abstinence, as a Means of depreciating National Calamities, and averting the heavy Judgments of God; considered in a Sermon, occasioned by the late General Fast. By Geo. Kelly, jun. B. A. 4to. 6d. Bew.

The production of a young writer of a warm imagination. His text is Joel ii. 15. 'Blow the trumpet in Zion,' &c. The points, upon which he insists, are the nature of religious abstinence, the means of deprecating national calamities, &c.

A Sermon preached in a Country Church, on Dec. 13, 1776. 8vo. Almon. 6d.

We cannot suppose, that this discourse was ever delivered from the pulpit. It is evidently the production of some political writer, in the interest of the colonies, and the design of it is to insinuate, that the Americans have been grievously oppressed, and that our fasting and appealing to heaven is hypocritical and impudent. He says: 'Friends made by the sword are no longer friends, than while that sword is drawn.'—Let him recollect the rebellion in 1746, the chastisement of the rebels at Cul-loden, and the executions on Tower Hill, Kennington Common, and other places, of persons concerned in that rebellion; let him then consider the singular attachment, which our fellow-subjects from the north side of the Tweed now profess, to the government and the court, and he will certainly retract the foregoing remark, as frivolous and false.

The Power of Christianity over the malignant Passions, asserted, the real Causes of Persecutions amongst Christians, and the true Grounds of mutual Forbearance in religious Opinions explained, in a Sermon before the University of Cambridge, November 3, 1776. By Samuel Cooper, D. D. 4to. 1s. Beckett.

The subject of this discourse is the benevolent precept of our Saviour, Mat. v. 43, 44, concerning the love of our enemies,

mies, which the author applies, in a limited sense, to the regard we should entertain for our christian brethren, notwithstanding their different sentiments in points of religion. He very properly explodes the visionary hopes of those, who expect to see all Christians united in one uniform system of religious faith and worship; and this weak and ungenerous notion, that there can be no christian charity, where there is no unity of sentiment.

In the second page we meet with a passage, on which we shall take the liberty to make two or three short remarks. 'Philosophers, says the author, took from the doctrines of Moses, as from a fountain, all the salutary precepts, which were sprinkled, and which glittered through their writings.'

In the first place, it is highly improbable, that the Greek philosophers would condescend to borrow from the writings of a Jew. Secondly, we must not conclude, that their moral precepts were taken from the Pentateuch, because they happen to resemble the precepts of Moses. Thirdly, 'if the Gentiles, who *had not the law*, did *by nature* the things contained in the law,' their moral precepts may be fairly attributed to their own reason and investigation.

Rational Religion recommended; a Sermon preached at the Visitation of the Archbishop of Canterbury, in Cliff Church, July 5, 1776. By Thomas Davies, A. M. 8vo. 6d. Johnston.

This is an excellent discourse on the use of reason in matters of religion. Nothing can be more applicable than the following text, which the author has chosen for this purpose: 'O let me have understanding in the way of goodness,' Ps. ci. 2. He introduces the subject with some general observations, and then considers the sentiments of those deistical writers, who have maintained, that christianity is not founded on argument; that God never intended we should use our understanding in matters of faith; and that we must not infer our moral obligations from the moral attributes of the Deity. From these false notions, advanced by the enemies of our religion, he proceeds to the errors of its deluded friends; and, under this head, exposes the absurdities of a superstitious devotion, the deplorable effects of bigotry and persecution, the senseless extravagancies of the enthusiasts, and of those who have interpreted the plainest passages of scripture in a mystical and allegorical sense. From hence he infers the necessity of exercising our reason in the study of the scriptures.

The Love of Mankind, the fundamental Principle of the Christian Religion; a Sermon preached before the Gentlemen Natives of Somersetshire, Sept. 16, 1776. By John Langhorne, D. D. 4to. 1s. Becket.

This ingenious writer takes for his text these few, but expressive words of Moses, 'Sirs, ye are brethren,' Acts vii. 26; and from thence deduces this important conclusion, that the love of mankind is the fundamental principle of the Christian religion.

The

The Duty of Secret Prayer proved, opened, and enforced. By John Kello. 12mo. 1s. 6d. Bell, Aldgate.

This publication consists of four sermons, in which the author has fully explained the nature and necessity of private prayer. It is dedicated to 'The church of Christ, meeting at Bethnal-Green.'

Grace Displayed; and Saul converted. The Substance of a Sermon, preached in Newgate, Dec. 8, 1776. By Henry Foster, A. M. 8vo. 6d. Trapp.

The doctrines inculcated in this discourse are, 1. That the converting grace of God comes to a sinner *unthought*; 2. That it comes thus to the *chiefest of sinners*; 3. That it comes thus in a distinguishing manner; 4. That it brings with it the greatest and most necessary blessings, *via.* justification and adoption; and 5. That it produces the most wonderful effects. These positions are some of the favourite notions of the Methodists, founded on passages of scripture improperly applied. The first is so far from being likely to produce contrition, repentance, and prayer, that it is only calculated to encourage a stupid insensibility, a groundless expectation of supernatural grace. The author complains, 'that while he was preaching, some of the malefactors were talking, and others *sleeping*.' But, upon his own principles, the complaint is unreasonable: converting grace comes to the vilest sinners, and makes them saints without any solicitation.

Sentimental Discourses upon Religion and Morality, By a Lady. Small 8vo. 2s. 6d. sewed. Becket.

This writer treats on the following subjects: St. Paul's admonition, 'Let him that thinketh he standeth take heed lest he fall;' our Saviour's rule of equity; the seventh commandment; Solomon's advice, 'Answer a fool according to his folly;' open rebuke better than secret love; receiving the kingdom of God as a little child; Solomon's declaration, 'I said I will be wise, but it was far from me;' and the benevolent advice of John the Baptist, 'he that hath two coats let him impart to him that hath none, and he that hath meat let him do likewise.'

In these essays the author has not always paid a proper attention to perspicuity. Her first paragraph is obscure.

'It is well for man to be conscious of his virtue: for the persuasion that he is a good and honest man, will not only increase the love of his duties, but fix him in the practice of them. We may even indulge him in speaking of his merit to his friends, because he will not do it through vain glory: but to inspire him with the sentiments which are the comfort and delight of his life.'

Sometimes she gives her language an air of stiffness and affectation, by inverting her sentences, or throwing the words out of their natural arrangement.

Yet, notwithstanding these and some other defects, there is merit in her discourses. They are of a serious and religious cast, and contain many just and benevolent sentiments.

The Honour of Marriage opposed to all Impurity: an Essay. By the late Mr. Sandeman. 8vo. 11. Vernor.

This is a plain, serious remonstrance against all violations of chastity in either sex. The author is no enthusiast in this point. He requires no sanctity above the reach of human nature. He argues on the principles of reason and christianity.

In the course of this tract he takes occasion to explain several passages of scripture. For example: he observes, that in the Old Testament, God's affection for his people is frequently represented by that of a husband; and that he is therefore very significantly called a *jealous* God, in opposition to the gods of the Gentiles, who easily admitted others to rank with them in the same temple, and share in the same honors. He contends, that *malum*, mentioned among other heinous transgressors, 1 Cor. vi. 9, should not be translated *effeminate*, but *self-politers*. He remarks, that fornication was so common among the heathens, that the gentile converts were averse to admit any conviction of its sinfulness, even after they had been convinced of their former wickedness in many other respects; and that, on this account, the apostles, finding it necessary to charge them to abstain from meats offered to idols, from blood, and from things strangled, charged them, at the same time, to abstain from fornication: adding, 'from which if ye keep yourselves, ye shall do well,' as perceiving in them no other evil practice, which they were disposed to defend.

Our author has likewise given a clear and rational explanation of St. Paul's reasoning, 1 Cor. vi. 12, &c. in opposition to the sentiments of the Corinthians, concerning this vice.

C O N T R O V E R S I A L.

Short Strictures on certain Passages in "A View of the Internal Evidence of the Christian Religion, by Some Jenyns, Esquire." Small 8vo. 6d. White.

This writer censures Mr. Jenyns for representing valour, patriotism, and friendship as incompatible with the genius and spirit of the Christian institution; for collecting a number of insignificant objections against Christianity; and for puzzling his readers with contradictions, &c.

This pamphlet is a sensible performance, but too short to have any considerable effect. The writer speaks too contemptuously of Jenyns's book, when he says, 'it is very immaterial whether the composition is merely ironical, or proceeds from the delirium of a superannuated understanding.'

With respect to valour, it may be observed, in favour of Mr. Jenyns, that there was no occasion for our Saviour to recommend it to his disciples, when the greatest part of the known world had been a scene of carnage and desolation; that it was not necessary for him to inculcate patriotism and friendship, as it was not his design to contract, but to extend, the affections of mankind.

In

In disputes of this nature, different writers generally understand the terms and phrases, about which they contend, in different senses; and consequently wrangle *de lanâ caprinâ*, about points of no consequence, while they mistake, or misrepresent, one another.

P O E T R Y.

An Elegy; occasioned by the Death of a Lady's Linnet. 4to. 1s.
Davies.

This lyric elegy, which contains a variety of ingenious sentiments, expressed in flowing verse, appears to be the produce of a warm imagination, extremely susceptible of the tender passions.

Pursuit after Happiness: A Poem, &c. 4to. 2s. 6d. Kearsly.

No part of moral inquiry has been so much embellished with the flowers of imagination as that which forms the subject of the poem before us. The several enjoyments in which happiness is supposed, by different persons, to exist, afford scope, in an allegorical poem, for the description of whatever can captivate the strongest passions of the human heart. Accordingly, in this production, the fancy is presented with many luxurious and interesting objects. The pursuit, however, terminating in the attainment of virtue, as the only path that leads to happiness.

The annexed Ode to Mr. Garrick, on his quitting the stage, and the Elegy on the death of Mr. Barry, contain sentiments suitable to the respective occasions on which they are written.

A Monody, sacred to the Memory of Elizabeth Dutches of Northumberland. 4to. 6d. Doddsley.

This Monody appears to be written by Mr. Maurice, author of the poems entitled, *St. Thomas's Mount*, and *Hagley*. We formerly expressed our approbation of those descriptive productions, and the present sentimental composition is not less distinguished for the marks of genius it contains, in the elegiac species of poetry.

Bex-Hill, A Descriptive Poem: By Edward Beavan. 4to. 2s.
Wilkie.

To this unpoetical, ungrammatical production, the following words are subjoined, "N. B. It may be necessary to observe, this poem is printed from a manuscript written in 1772." A very unfavourable circumstance for the taste and judgment of the author.

A familiar Epistle from C. Anstey, Esq. to C. W. Bampfylde, Esq. translated and addressed to the Ladies. 4to. 1s. Almon.

A translation, not ill executed, of the Latin Epistle mentioned in our preceding Review.

The Goat's Beard. A Fable. 4to. 3s. 6d. Doddsley.

We are here presented with an amplification of one of Phædrus's Fables, which the English author has extended in an easy and lively manner. The narrative is conducted with simplicity, and the description picturesque.

The

The Diabli-Lady; or, a Match in Hell. A Poem. 4to. 11. 6d.
Fielding and Walker.

A despicable imitation of a performance, which has more malignity than wit.

M E D I C A L.

The Art of Healing, or a new Practice of Physic. By Thomas Marryat, M. D. *The Fifth Edition, with Alterations and Additions.* 8vo. 5s. in Boards. Robinson.

The sale of this production appears to have been attended with extraordinary success; for the copy with which we are furnished is of the fifth edition. It must be acknowledged that the plain and concise manner in which the author has treated the subject, is particularly well calculated for attracting the notice of the public. To favour this important end, he has in great measure adopted the model of Dr. Buchan's useful and popular work; but in a way which is very far from betraying a servile adherence to the authority either of that, or any other medical treatise. The volume is written in a strain of agreeable freedom and vivacity; and, according to Dr. Marryat's own account, his method of cure has been accompanied with uncommonly good effect.

Free Thoughts on Quacks and their Medicines. 8vo. 2s. 6d.
Wilkie.

A most inconsistent and disgusting performance, intended by the author to recommend to the public his *antiscorbatic drops*; but so miserably indigested, and so unfortunately subversive of the design with which it was written, that, from the beginning to the end, it is almost one continued declaration, direct or indirect, that the proprietor of the nostrum is as void of judgment, benevolence, and candour, as the medicine he retails is of every title to success. We say nothing of the extremely affected manner, and the numerous grammatical errors that so much distinguish this pamphlet, as these are inferior considerations to the other notorious predicaments which have rendered it *ful de se*.

M I S C E L L A N E O U S.

A Dialogue on Friendship and Society. Small 8vo. 2s. 6d.
Jewell. Becker.

This Dialogue, which is written by the ingenious Mrs. Dobson, of Liverpool, is supposed to be held between two ladies, whose names are Amanda and Aspasia. Their conversation is sentimental and refined, interspersed with a variety of historical anecdotes illustrating the subject; and the whole evinces the author to be endowed with great sensibility of mind, as well as discernment and an ardent love of social virtue.

The Way to be Rich and Respectable. 8vo. 1s. 6d. Baldwin;

After a variety of just remarks on the dissipation and luxury of the age, the author of this pamphlet lays before his readers an estimate, shewing that a gentleman, with a wife, four children, and five servants, may, residing in the country, with a few acres of land, live as well as, and make an appearance equal

equal to, a man of 1000 l. a year, and yet not expend 400 l. including the rent both of house and land; and still be able, in the course of twenty years, to lay by 2500 l." The very economical author has subjoined an account of the expenses and profits respecting the cultivation of land, feeding of sheep, &c.

Squire Randal's Excursion round London: or, a Week's Frolic, in the Year 1776. With the Remarks of John Trusty. 12mo. 2s. Richardson and Urquhart.

Among the numerous tribe of those who have endeavoured to entertain the public with an account of the metropolis, and the manners of its various inhabitants, 'Squire Randal appears to be one of the most lively and insinuating. His excursion is not extensive in the environs of London, but so far as he proceeds, he has rendered the narrative interesting. The rambles in the town present the reader with a succession of natural incidents and characters, which are well described. From this recital of a week's frolic, therefore, a person unacquainted with the capital, may form a general idea of the many different scenes which it exhibits.

An Account of Proposals made for the Benefit of his Majesty's Naval Services, &c. &c. in a Letter to the Earl of Sandwich. By Yeoman Lott. 8vo. 1s. 6d. Owen.

From the several useful proposals and observations relative to the navy, which Mr. Lott suggests in this pamphlet, he seems to be actuated with a laudable desire of rendering the public all the service which either his ingenuity or experience enable him to perform. On this account, and the hardships he appears to have sustained, with the consideration of his present circumstances, we entertain no doubt that the board of admiralty will pay that humane attention to his case which it seems to deserve.

D R A M A T I C.

Sir Thomas Overbury, a Tragedy. Altered from the late Mr. Richard Savage. 8vo. 1s. 6d. Newbery.

Without lamenting, after the usual manner of theatrical animadvertisers, the present dearth of dramatic genius, we will not scruple to applaud those who revive or illustrate the works of departed authors. The genius of Savage, though imperfect, was certainly splendid, and his productions at once deserved and required the attention of a careful editor. The original manuscript of the Tragedy now under consideration, not having been laid before us, we cannot precisely determine with what degree of judgment the alterations, necessary to adapt the piece to the stage, have been made; but if we may form any idea of their propriety, from a perusal of the play on the same subject already extant in Savage's works, we may safely pronounce in favour of the present editor and his literary friends, who have been the means of rescuing from oblivion, a tragedy, not indeed void of imperfections, but abounding with poetry and pathos.

ERRATA. Page 81. line 2. for his author, read the author.
l. 3. for the epic, read his epic.

T H E

CRITICAL REVIEW.

For the Month of March, 1777.

The Fingal of Ossian, an ancient Epic Poem, in Six Books. Translated from the original Galic Language. By Mr. James Macpherson. And now rendered into Heroic Verse. By Ewen Cameron. 4th. 15s. in boards. Robson.

Fingal, a Poem, in Six Books, by Ossian, translated from the original Galic by Mr. Macpherson, and rendered into Verse from that Translation. Oxford. 8vo. 3s. sewed. Payne.

WITH a view to establish the authenticity of the poems of Ossian, besides the attestations collected by Dr. Blair, at Edinburgh, relative to this subject, Mr. Cameron, the author of one of those translations, has prefixed to his work many just and forcible remarks, in reply to the several objections made by Dr. Johnson, against the credibility of the fact.

A literal translation of the poems of Ossian, such as Mr. Macpherson's is accounted by those who understand both the languages, was doubtless the most proper manner of conveying the genuine sense of the original. By being rendered into a metrical version, however, this poem of the Celtic bard becomes more fitted for entering into competition, or, at least, for being compared with other heroic poems.

A metrical version of the same poem, we find, was published almost five years ago, which, through an unaccountable neglect, has hitherto never appeared in our Review. We are extremely glad however, to have an opportunity of rescuing it from the unmarked oblivion in which it has lain so long a

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time; and our readers will now likewise receive some compensation for the pleasure of which this accident has deprived them, by having it in their power to compare the two versions together. For this purpose we shall lay before them some passages from Mr. Macpherson's translation, with those which are correspondent in the version of Mr. Cameron, and that of the anonymous author. By being thus closely contrasted, the genuine and relative character of the two latter will more evidently appear.

The first quotation shall be from the opening of the poem of Fingal. Mr. Macpherson translates it thus:

B O O K I.

'Cuthullin sat by Tura's wall: by the tree of the rustling sound. His spear leaned against a rock. His shield lay on the grass, by his side. Amid his thoughts of mighty Carbar, a hero slain by the chief in war; the scout of ocean comes, Moran the son of Fithil!

"Arise," says the youth, "Cuthullin, arise. I see the ships of the north! many, chief of men, are the foe. Many the heroes of the seaborne Swaran!" "Moran!" replied the blue-eyed chief, "thou ever tremblest, son of Fithil! thy fears have increased the foe. It is Fingal, king of desarts, with aid to green Erin of streams." "I beheld their chief," says Moran, "tall as a glittering rock. His spear is a blasted pine. His shield the rising moon! he sat on the shore! like a cloud of mist on the silent hill! many, chief of heroes! I said, many are our hands of war. Well art thou named, the mighty man: but many mighty men are seen from Tura's windy walls."

'By Tura's lofty wall Cuthullin lay,
Beneath the shadow of the rustling tree.
Against a moss-grown rock reclin'd his spear,
His bossy shield upon the grass lay near.
On Carbar were his thoughts, a valiant knight,
Whom, hand to hand, he lately slew in fight;
When Moran, one commission'd to explore
The distant seas, came running from the shore,
And thus exclaim'd—Cuthullin rise! the ships
Of snowy Lochlin hide the rolling deeps.
Innumerable foes the land invade,
And Swaran seems determin'd to succeed.

To him the chief unmov'd: Thy fears are great,
They make thee magnify the hostile fleet.
Perhaps the king of Morven, o'er the main,
Is come to aid me on green Ullin's plain.

I saw the son of Starno on the shores,
Tall as a glittering rock amidst his powers.
Like yonder blasted pine the spear he held;
Broad as the rising moon his shining shield!

He

He sat upon a rock beside the main,
As dark as clouds around him roll'd his train;
"O thou! I said, who rul'st the stormy sea,
How many valiant chiefs thy words obey?
Who heads in battle such a num'rous host,
Unrival'd may the pompous title boast
Of mighty man! for many mighty men,
Are now from Tura's airy turrets seen."

The images in Mr. Macpherson's translation are preserved in this passage with sufficient fidelity; but in other respects it is extremely liable to censure. 'Beneath the shadow of the rusting tree,' is an erroneous idea. The two lines, 'And Swaran seems, &c.' with 'They make thee magnify,' are weak and prosaic, 'as dark as,' is inelegant; and of the fourteen couplets, which the quotation contains, the half consists of bad rhymes.

'By Tura's walls that brave the sounding wind,
His mighty acts revolving in his mind,
Cuchullin fate—Above the warrior's head,
An aged oak its mossy branches spread:
His glittering arms were scatter'd on the field,
The crested helm, strong lance, and bossy shield.
'In haste young Moran to the chief drew nigh,
Fear paled his cheek, in terror roll'd his eye:
He trembling thus began: On Erin's coast,
The haughty Swaran leads his martial host.
A croud of heroes round their king appear,
Each grasps his shield, and shakes his threat'ning spear;

'To him Cuchullin; Fears thy reason blind,
And swell his numbers in thy erring mind.

• Perseuance the chief, on Morven's hill obey'd,
With all his warriors hasten to my aid.

• 'I saw their king, the timorous youth replied;
Above his heroes tower in height of pride:
Tall as the snow-top'd hill, when winter reigns,
And binds the head-long stream in icy chains.
Like yonder blasted fir his lance he rear'd;
And his huge shield a rising moon appear'd.
His troops around him stood, as mists enshroud
The lofty mountain with a sable cloud.
Thus I began: Tho' great in arms thy name,
Yet Erins sons are not unknown to fame,
Many our chiefs'—

This author has deviated from the original in substituting a 'snow top'd hill' for a glittering rock. The passage, however is poetically rendered, and has few bad rhymes; but concludes with an ungraceful abruptness. As to the variation of the name of Cuthullin, it is a matter of little moment.

BOOK II.

‘ Connal lay by the sound of the mountain stream, beneath the aged tree. A stone, with its moss, supported his head. Shrill thro’ the heath of Lena, he heard the voice of night. At distance from the heroes he lay; the son of the sword feared not! the hero beheld, in his rest, a dark-red stream of fire rushing down from the hill. Crugal sat upon the beam, a chief who fell in fight. He fell by the hand of Swaran, striving in the battle of heroes. His face is like the beam of the setting moon. His robes are of the clouds of the hill. His eyes are two decaying flames! dark is the wound of his breast! “Crugal”, said the mighty Connal, son of Dedgal famed on the hill of hinds! “Why so pale and sad, thou breaker of the shields? thou hast never been pale for fear! What disturbs the departed Crugal?” dim, and in tears, he stood and stretched his pale hand over the hero. Faintly he raised his feeble voice, like the gale of the reedy Lego!’

‘ Where from the broken cliff, down head-long leap’d
The mountain stream; the son of Colgar slept;
Beneath the shelter of an aged oak,
His head supported by a moss-grown rock.
The voice of night shrill sounded in his ear,
‘ And Scandinavia’s host encamp’d lay near;
Yet fearless, from the rest he slept apart,
His surest guard a firm and dauntless heart.
‘ But scarce to soft repose had clos’d his sight;
When heav’n wide op’ning flash’d with sudden light;
And from the hill shot down a sparkling stream
Of dark-red fire, and Crugal on the beam;
(A chief for valour fam’d, of Irish strain,
Who was by Swaran in the battle slain.)
His melancholy face, more pale than bright,
Shone like the western moon’s departing light;
His eyes were like two dying flames; the shroud,
Which form’d his robe, was of the mountain cloud.’

In this passage Mr. Cameron appears to have been literally nodding. In the second line he mentions Colgar as asleep, without any authority from the original. In the third line the sleeping hero hears the voice of Night; notwithstanding which sensation, we find him still enjoying his slumber, with the very *extraordinary* mark of heroism, that in such a state he is void of fear. In this quotation there are likewise some improper rhymes.

‘ Far from his friends, extended on the ground,
While dusky night, and silence reign’d around,
Beside the stream that rolls its winding way
O’er the lone heath, the dauntless Connal lay.
A mossy stone sustain’d the warrior’s head;
Above, an oak its shady branches spread.

‘ He

“ He heard from far the shrieks of night arise,
A sudden splendor fir'd the gloomy skies:
Thro' the void air he saw the meteors stream;
And swift-descending on the ruddy beam,
Young Crugal's image met his wond'ring sight—
Pale as the setting moon's reflected light,
His visage shone: and spreading wide behind
His cloud-form'd robes flew streaming in the wind:
Like flames expiring his red eye-balls glar'd;
Dark was the wound that in his breast appear'd.”

This version is both faithful and elegant.

B O O K II.

“ Pleasant are the words of the song,” said Cuthullin!
“ lovely the tales of other times! they are, like the calm dew
of the morning on the hill of roes; when the sun is faint on its
side, and the lake is settled and blue in the vale. O Carril,
raise again thy voice; let me hear the song of Selma: which
was sung in my halls of joy, when Fingal king of shields was
there, and glowed at the deeds of his fathers.”

‘ So Carril sung where roar’d the mountain stream,
And thus the chief in raptures prais’d his theme.
Instructive bard, delightful are thy rhymes,
And lovely sound the tales of other times!
Not half so pleasant to the ravish’d view,
Appears the mountain bright with morning dew,
Its blushing side when early sun-beams streak,
And blue beneath extends the glassy lake.
The eye may pleasure in such prospects find,
But songs like yours with transports fill the mind.
Oh Carril! raise again thy voice, and sing
The verse you made in praise of Morven’s king,
In Tura’s halls of joy, when at the feast,
And that illustrious hero was our guest;
Who at his father’s deeds seem’d all on fire,
When in their praise you swept the tuneful wire.’

Mr. Cameron, without any authority likewise from the original, has injudiciously introduced this book with the description of such a scene as must have been very unfavourable to Cuthullin’s attention. The passage, otherwise is the best that has yet been produced from this version; though the animated image, of ‘glowed at the deeds of his fathers,’ is vulgarly, as well as feebly expressed in the phrase, ‘seem’d all on fire.’ Some bad rhymes, as usual, may here be observed.

‘ Cuthullin thus began; Thou well hast told
Our fathers actions in the days of old:
Like the calm dew of morn; when o’er the east
The sun appears, in radiant glory drest:
With golden beams involves the mountain’s brow,
And faintly gilds th’ extended lake below.

Again, O Carril ! strike thy tuneful string,
And give the song to Morven's mighty king.

The above cited passage is greatly inferior to the general strain of this version ; and it is remarkable, that the author, who appears to be a man of taste, has totally omitted the beautiful image in the conclusion of Mr. Macpherson's translation. This quotation is also not void of inaccuracy in the rhymes.

B O O K IV.

‘ Who comes with her songs from the hill, like the bow of the showery Lena ? it is the maid of the voice of love ! the white armed daughter of Toscar ! often hast thou heard my song ; often given the tear of beauty. Dost thou come to the wars of thy people ? to hear the actions of Oscar ? When shall I cease to mourn, by the streams of resounding Cona ? My years have passed away in battle. My age is darkened with grief !’

‘ But who is this, melodious with her song,
That hast'ning from the mountain comes along,
Like show'ry Lena's many-colour'd bow ?
Malvina by her lovely voice I know.
While Ossian sung thou often has sat by,
The tear of beauty shining in thy eye :
And still, will Toscar's daughter come again,
To hearken to the bard's heroic strain ;
To hear the battles of her native land,
And deeds of valour done by Oscar's hand ?
Ah ! when shall cease my melancholy themes,
By rapid Cona's hoarse descending streams ?
My youthful days have pass'd in war and strife,
Now many evils cloud the eve of life.’

‘ Who seems descending from yon hill on high,
Bright as the bow that paints the showery sky ?
'Tis fair Malvina—to thy Oscar's praise
Shall aged Ossian tune his sounding lays ?
Where Cona's waters wander o'er the plain
We'll sit, and pour the melancholy strain.—
Alas my son ! for thee my sorrows flow,
And my heart throbs with ever-during woe.
When shall I cease to mourn, when find relief ?
My youth in war consum'd, my age in grief !’

In this passage Mr. Cameron's version is evidently more faithful, and we think more beautiful than the other.

B O O K V.

‘ On Cromla's resounding side, Connal spoke to the chief of the noble car. Why that gloom, son of Semo ? our friends are the mighty in fight. Renowned art thou, O warrior ! many were the deaths of thy steel. Often has Bragela met, with blue-rolling eyes of joy : often has she met her hero, returning in the midst of the valiant ; when his sword was red with slaughter ; when his foes were silent in the fields of the tomb. Pleasant to her ears were thy bards, when thy deeds arose in song.’

* So wail'd in bitterness of soul the chief;
 When Connal answ'ring, thus allay'd his grief.
 Why this affliction, ruler of the car!
 When our allies successful are in war?
 Thou hast been likewise brave, thy deathless name
 Shall be in future times the talk of fame.
 Bragela often has her hero hail'd,
 Returning back victorious from the field,
 Amidst the clamours of the host he led;
 When fresh from slaughter, his destructive blade
 Was stain'd with blood of mighty warriors slain,
 Whose tombs unnumber'd mark the silent plain.
 What must have been her transports, when thy praise
 The tuneful bards recorded in their lays?

Mr. Cameron had here no authority for mentioning any shouts of joy; but admitting that such an idea were an improvement on the original, it is very improperly expressed by *clamours*; while the translator has added this circumstance, however, he has omitted the beautiful image, of Bragela's 'blue-rolling eyes of joy.' The rudest ear must be sensible of the dissonance between the words, *hail'd* and *field*.

* By Cromla's airy side the warriors stood,
 And from afar the furious conflict view'd.
 At length the prudent Connal silence broke,
 And thus to Erin's chief in pity spoke:
 * Why does thy soul to gloomy sorrow yield?
 Behold our friends victorious in the field!
 How many heres by thy prowess slain,
 Have sunk beneath thee on th' ensanguin'd plain!
 How often hast thou met Bragela's sight,
 With glory crown'd returning from the fight!
 While to her ears thy bards exalted lays
 Have sung thy fame, and eterniz'd thy praise!

The first four lines of this passage are a redundancy, and the introductory couplet not rhyme. The subsequent lines, however, are in general more animated than those of the preceding version, though the author has likewise not fully delineated the lively picture of Bragela.

BOOK VI.

* The clouds of night come rolling down. Darknefs rests on the steep of Cromla. The stars of the North arise over the rolling of Erin's waves: they shew their heads of fire, through the flying mist of heaven. A distant wind roars in the wood. Silent and dark is the plain of death! still on the dusky Lena arose in my ears the voice of Carril. He sung of the friends of our youth; the days of former years! when we met on the banks of Lego: when we sent round the joy of the shell. Cromla, answered to his voice. The ghosts of those he sung came in their rustling winds. They were seen to bend with joy, towards the sound of their praise!

' The clouds of night, swift rolling westward spread
 Their dewy wings on Cromla's dark-brown head ;
 And rising in the north, the stars display
 Their twinkling lights o'er Ullin's glimm'ring sea :
 Sometimes, as bright as fire, serene they blaze,
 Sometimes the flying mists obscure their rays.
 A sudden blast descending from the hills,
 The distant forest with hoarse murmurs fills :
 But not a breath disturbs the neigh'ring heath,
 And dark, and silent is the plain of death.
 ' Still in my ear the voice of Carril rung ;
 The expeditions of our youth he sung,
 And the companions of our former days ;
 When we to Erin cross'd the stormy seas,
 And where the waves on Lego's banks resound,
 Assembled made the strength of shells go round,
 The strain melodious, wafted to the sky,
 Made Cromla and the neigh'ring rocks reply.
 The ghouls of those recorded in his lays,
 Borne on the pinions of the rustling breeze,
 Resort with joy to hear him sing their praise.'

The faults observable in this passage are, the prosaic expression, ' as bright as,' and the usual blemish of some bad rhymes. To which we may add, that the highest poetical image in the prose translation, is faintly expressed, as well as tediously, in the triplet.

' Night o'er the sky her shadowy mantle spread ;
 The clouds dark-rolling veil'd the mountain's head ;
 The stars with splendor deck'd th' ethereal plain,
 Their pale beams glitter'd o'er the sable main.
 Faintly-resounding in the distant wood
 The winds were heard—but o'er the plain of blood
 Deep silence reign'd : save where the rocks around
 Responded soft to Carril's tuneful sound.
 Of ancient times he sung, of heroes bold,
 Renown'd for prowess in the days of old ;
 Borne on the blast the warriors spirits came,
 Attentive, listening to their former fame.'

In this quotation the beautiful sentiment, ' when we sent round the shell of joy,' is unfortunately omitted ; which we wish had been the case with the word *former*, in the last line. In the sixth and seventh lines the pause falls unharmoniously on the same syllable.

After impartially contrasting those several poems, we may pronounce that neither of the metrical versions is chargeable with being paraphrastic, but that sometimes the one, and sometimes the other adheres more closely to the original. In

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point of elegance and spirit, the translation of the anonymous author is in general superior to that of Mr. Cameron, whose cadence is often extremely prosaic, and his rhymes intolerably dissonant. We may add, however, that in the expression of some of the most beautiful sentiments and images, both these versions appear only as foils to the admirable simplicity and energy of the prose translation.—We ought not to conclude this article without observing, that Mr. Cameron has favoured his readers with many judicious annotations, occasionally intermixed with the remarks of Mr. Macpherson, and Dr. Blair; and that the anonymous author has prefixed to his version an ode, which, for sentiment, imagery and enthusiasm, does honour to his poetical talents.

Travels through Italy in 1771 and 1772. In a Series of Letters to Baron Born from John James Ferber, Professor of Natural History at Mictaw in Courland. Translated from the German by R. E. Raspe. 8vo. 51, boards. L. Davis.

THE great number of travellers who have written upon Italy, could not deter us from the perusal of this publication, and our pains were well rewarded by the fund of useful instruction which it contains. The plan of Mr. Ferber was different from that of all his predecessors, and his point of view was entirely peculiar to himself. A disciple of Linnæus, Cronstedt, and Wallerius, he devoted his life to the study of nature, which, when properly pursued, is doubtless the most useful of all sciences. The systematic arrangements of natural productions invented by these eminent philosophers, are apt to mislead men of weak understanding, who attach themselves to the exterior trappings of science, and whose thoughts and wishes are bounded by the narrow circle of a barren nomenclature, a barbarous terminology, and a childish regularity in the disposition of their favourite play-things. But the man whom nature hath blessed with a comprehensive genius, with genuine philanthropy, and a spirit of enquiry, does not amuse himself with idle fancies; in his hand a system is only the compass, by which he steers from one discovery to another, and each remark is valuable to him only in as far as its use is extensive. In this light our readers must consider Mr. Ferber, who caught a true spark of that enthusiasm, which has brought human knowledge to its present enlarged state. His principal intention in visiting Italy, was to examine its minerals, which offer numberless instructive phenomena, especially in the neighbourhood of Vesuvius and other volcanic moun-

mountains of that country. From his observations, combined with those of several other eminent naturalists, we shall perhaps be enabled in the course of this century to congratulate the world, upon a classification of fossils, founded on their different formation, stratification, and native places, by means of which the useful and important, though much neglected art of mining will be reduced to certain principles, and become productive of infinite advantage to mankind in general. Mr. Ferber begins his observations at Venice, giving an account of his journey thither through Istria, and taking particular notice of the rich mine of quicksilver at Hydria, where that metal is found in such astonishing quantity, that according to Mr. Ferber, all Europe and America could easily be supplied from thence. To keep the quicksilver at a certain price, there are several regulations, which restrain the melting of the ores; without which the proprietors might undersell all their competitors. The second letter dated from Padua, gives an account of some literati there, together with the principal cabinets of natural curiosities which are to be met with in that seat of learning. Mr. Ferber mentions a short excursion to Verona in his third letter, by the way of Vicenza, and gives a scientific account of the Vicentine chalcedonies which are found in the shape of nodules, hollow within, and sometimes filled with water. Their situation in a hill composed of volcanic ashes, is doubtless extremely remarkable. Returning from thence (Lett. IV.) Mr. Ferber brings us acquainted with the most eminent learned men in Venice, in his own branch of science, and enumerates the Venetian manufactures of corals, and looking glasses, their method of polishing diamonds, refining borax, sublimating mercury, &c. He likewise mentions the fabric of cannon for the arsenal, and assures us, that though their iron ore is of the best kind, yet for want of proper knowledge of the art of smelting, they cast their guns full of holes and cracks, and are come to a resolution of purchasing them in future from foreign manufacturers. A curious and important fact relative to the gradual encrease or overflowing of the Adriatic Sea, and an account of the stones which are employed in the Venetian buildings, close this letter. The author has consecrated the next to the honour of his friend Mr. Giovanni Arduino, by offering a sketch of his ingenious orological system to the learned world. According to the observations of that eminent man, the eldest and deepest strata of the earth which human art can reach, consist of slate; and the mountains which contain such layers, are relatively to this hypothesis, called

called primary or primogenial *. Those which consist of limestone-strata are superincumbent on the former, and therefore called secondary; and the lower hills, which are incumbent on the latter, and likewise consist of small limestone beds, mixed with petrifications, are the third species (*montes tertarii*). Independent of all these, Mr. Arduino classes the volcanic mountains; and Mr. Ferber adds, that their eruptions come from beneath the slate, or perhaps from a still greater depth. Our author next proceeds to apply this system to the natural productions of the country where it was formed. The slate, or rather the boundary between slate and limestone-strata, contains those veins or fissures, which are filled with ores and minerals of different kinds. The calcareous alps, which are lower than these, seldom contain any veins in their uppermost strata, though in their inferior beds, which are most compact, and destitute of petrifications, we sometimes meet with several kinds of ores. The lower hills adjoining to these are produced partly from the decays of limestone-strata, and partly from accumulated beds of sand and clay, and being less compact than all the former, have suffered more in proportion from the violent efforts of nature in volcanic eruptions. To these Mr. Ferber joins a circumstantial and truly scientific account of that range of volcanic mountains which is situated in the Venetian territories, and known by the name of the Euganean hills. His reflections on the formation of columnar basalt, and of chalcedony and jasper, are proofs of his knowledge and great discernment. He very wisely takes the mean between the Italian and the Tramontane philosophers;

* Mr. Ferber however seems to be of opinion that granite is deeper than this slate, and in that case the slate would only become a secondary species of rock, see p. 37. He supports this opinion afterwards by saying, p. 320, 'All along the way from Italy through Tirol to this place (Ratisbon) I passed over calcareous, then schistous, and at last over granite hills; and from the highest tract of this country, which consists of granites, I descended in the same but reversed order, over schistous and at last over calcareous hills, in the lower parts of Bavaria. Remember, that the same order of rocks and stones is observed in the highest European mountains; such as in the Carpathian hills, the Saxonian ones, the Hartz, in Silesia, in Switzerland, in the Pyrenees, in Scotland, and in Lapland; and it seems to be a fair conclusion, that the highest, deepest, and most ancient mountains, hitherto observed, consist of granite, since that rock constantly appears in the highest tracts of mountains above the other superincumbent and adjacent ones; that the argillaceous schistus or slate, whether pure or mixed with quartz and mica, that is, whether a gneiss or horn-slate, is immediately incumbent on, or adjacent to, granites; and that lime-stone, and other mixed stone- and earth-strata, are constantly accumulated on this slate, or schistus-ground.'

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the former, being surrounded by volcanic mountains, would explain all the phenomena of minerals by a volcanic system; whilst the latter, with equal tenaciousness, ascribe to every fossil, a marine or aqueous origin. 'Happy, says Mr. Ferber, happy the man, who, cautious of extremes, adheres to no hypothesis, and is not in haste himself to believe; but admits of facts, even if they should be opposed to his former ideas!'

From Venice (Lett. VI.) the author proceeded on the Po, and on canals by the way of Chiozza and Ferrara, to Bologna; where he gives an account of the learned at that university, which offers many valuable supplements to literary history. Among them he mentions signora Laura Bassi, a lady whose singular erudition has very justly procured her the professorship of experimental philosophy. From hence (Lett. VII.) he crossed the Apennines, which consist of a naked grey limestone, and descended into Tuscany at le Maschere. The beautiful aspect of this Italian paradise could not fail of meeting with his admiration. At Florence, he speaks of the university, the new academy, the botanic garden, the grand duke's library, and his great collection of natural curiosities, &c. Amongst these is the collection of the celebrated Rumphius, who resided many years at Amboina; but Mr. Ferber adds, that a valuable work of that great man, a description of the animals and fishes of Amboina, with many figures, which the grand duke Cosmo III. purchased at the same time with the former, being sent by another ship, perished at sea. A very useful vocabulary of Italian names of fossils, as used by their best mineralogists, is inserted in this letter. Mr. Ferber hastens to Rome from Florence, and speaks (Lett. VIII.) chiefly of the nature of the stones, which have been employed by the ancients in their statues, pavements and buildings, reserving a more particular account to his return from Naples. At this place (Lett. IX.) he met with that able French naturalist M. Guettard, and takes proper notice of the historians of Vesuvius, M. Serrao, D. Giuseppe Vairo, the marquis abate Gagliani, father della Torre, and abate Getano Bottis. He likewise mentions a Dominican, P. Maestro Antonio Minasi, who, in spite of the oppressive ignorance of his superiors, has laboured with assiduity to illustrate the natural history of Calabria, which, though in Europe, may be called a *terra australis incognita* with regard to its natural productions. In M. Guettard's company our author made several excursions in the delightful environs of Naples, where he cannot suppress the wish of making a longer stay. He takes occasion to lament that we are at present so little

acquainted with the natural history of a kingdom so remarkable for its climate and fertility; and this reflection leads him to Sicily, which is exactly under the same predicament.

After this prelude he proceeds in his eleventh letter (dated Naples, Feb. 17, 1772) to give a complete mineralogical account of Vesuvius, the Solfatara, and other volcanic curiosities, which alone must make his book valuable to every learned man, who has made mineralogy his proper study. Though many modern authors have written on this subject, yet none ever treated it with a proper retrospect to that science. We may say with the learned and ingenious translator, (Mr. Raspe) in his preface, that 'Father la Torre's History of Vesuvius, and some modern descriptions of *Ætna* and Vesuvius, though justly considered as classical performances, and written with much historical learning, candour, elegance, and ingenuity, did not enlarge the views of philosophers, nor spread any remarkable new light on the subject. They were highly deficient in a mineralogical respect; nor had their authors ever troubled themselves about the scientific and intelligible denominations of the volcanic productions, or their various state, nature, situation, ground, principles, and connection with other fossils.' This was reserved for Mr. Ferber. Instead of climbing the mountain itself, which offers nothing but lava and volcanic ashes, he began to examine the adjacent country, where he justly expected to meet with the more curious effects of the volcano, and to observe the change which it hath produced in the original minerals of the country.

He then proceeds to mention the several volcanic funnels or craters in the neighbourhood. Vesuvio, Monte Somma, and Ottajano seem formerly in his opinion to have formed but one volcano. The other extinct craters are, Chiaja, Solfatara, Lago d'Averno, Lago d'Agnano, gli Astroni, and Mare Morto. Some hills and islands are entirely produced by volcanoes; such are Monte Nuovo, Monte Gauro, Sant Elmo, Capo di Chino, the isles of Ischia and Nisita, &c.

Having accounted for the variety in the appearance of the volcanic strata, our author next examines Vesuvius, more particularly, as it is the only volcano still burning in this neighbourhood, and ends his description by observing that when this mountain is entirely burnt out, it may sink into the ground, leaving only a part of its circumference standing, which perhaps will enclose a pool, like the ancient volcanic craters of Lago d'Agnano, d'Averno, &c. After this general view of the country, Mr. Ferber enters into an exact detail with respect to every species of fossils, which are found thereabouts, and which may be called Vesuvian stones. He distinguishes, how-

however, very accurately those which appear only to be torn up from the original beds, by the violence of the eruptions; from those which may be supposed to be prepared, altered, or produced in the fire. Having afterwards mentioned the dreadful devastations of Vesuvius, whose lavas have buried the towns of Pompeia, Herculaneum, and Stabia; he proceeds to describe the Solfatara, where he made one of the most important discoveries in mineralogy, by observing nature to produce the same phenomenon upon an extensive plan, which had occurred to a chemist in his laboratory. We cannot avoid communicating this valuable remark to our readers in his own words, together with his account of Solfatara, and only beg leave to observe that a few inaccuracies in regard to English idiom, deserve to be overlooked in favour of the subject and of the translator, a foreigner, whose writings have convinced us that he is himself thoroughly versed in mineralogy, and particularly the knowledge of volcanoes*.

* This place seems undoubtedly to have been a volcano, which, after having been burnt out, sunk into itself, and left a crater-like ground inclosed with some remains of its sides. Its inner ground is covered by a flat roof of a white clayish earth, whose hollow sound indicates deeper caverns. There appear no flames, either in its fissures, or in the artificial holes, which for the gathering of the salmiac are dug into it; but a strong sulphureous aluminous smoke or steam, smelling like hepar sulphuris, issues out from these fissures of the floor, and from its white elevated inclosures, which surround it in an amphitheatrical form.

* Rain and other waters penetrate by the cracks of its floor into its subterraneous caverns; become there boiling by heat; dissolve the saline and sulphureous materials; evaporate in steams, or run with a sensible noise by subterraneous canals and caverns to the other side of Solfatara, where in the Pisciarelle they appear rising from under ground. These Pisciarelle are two or three small spoutings of hot aluminous and sulphureous water, on the exterior side of the lava hill, which incloses the Solfatara, issuing there with some noise under ground in a valley at the foot of this hill, which by sulphureous acid is changed into white clay, and is called Monte Secco. The murmuring noise of the water may be explained by its boiling from the heat of subterraneous fire: or by an ignition and fermentation of hemefted martial sulphur pyrites; or by a fermentation of the sulphureous acid with calcareous substances, which may be supposed existing under ground; since it is highly probable, that the calcareous Apennines, which inclose Naples on every

* See his Specimen Hist. Nat. Globi Terraquei, &c. Amst. 1763. Also his Account of some German Volcanoes, London 1776.

vide,

side, are inferior here to the superincumbent volcanic covering. The presence of the sulphureous acid in the subterraneous caverns of Solfatara is plainly evidenced, by the native crystalline sulphur flowers, sublimated on the argillaceous surface of its floor and sides, and by the alum, vitriol, and selenite, which is here produced. But salmiac being likewise gained in Solfatara, there should be in its earth the requisite substantial acid of common salt and a volatile alkali.

• The rocks and walls, which surround the plain floor of Solfatara, are for the most part stratified and white like lime-stone. They might even, by their appearance, be mistaken for lime-stone; but upon nearer examination they appear to be argillaceous, and there is no doubt of their having been originally lavas and ashes of the ancient volcano, penetrated by the hot steams of sulphureous acid, and by them changed into an argillaceous nature. Mr. Beaumé, a very skilful and learned chemist at Paris, has deduced, from a great many assays, and from a great many experiments, that clays are produced by a close connection of sulphureous acid, with vitrescent or vitreous earth. The ashes and lavas of the ancient Solfatara-volcano have been undoubtedly, as every other volcanic lavas or ashes, of a vitreous or vitrescent nature, and these appear at present changed and argillaceous. Some fragments of this lava are but half or at one side changed into clay, which either is viscid or ductile, or hard and stony, and resembling a white limestone. In some appear still the forms of the old inclosed white garnet-stones, which are so common in the Italian lavas; and are likewise in this Solfatara-clay changed and argillaceous. Generally these changed volcanic materials are of a white colour; but there are too, red, cineraceous, blueish, and black-coloured ones, as for example, near the before mentioned Pisciarelle.

• This undoubted change of volcanic vitreous materials into an argillaceous nature by the sulphureous acid, which did, during so many years, slowly penetrate, dissolve, and change them, is certainly one of the most singular, and most significant phenomena in nature.

• It certainly is worth while to expose Vesuvian lavas and other stones to the steams of Solfatara, and to observe their successive alterations. Professor Vairo at Naples has promised me to make these experiments.

• It is a known fact, that clays, by burning in fire, are deprived of their viscid coherent quality, which cannot be restored to them, neither by the finest pulverization, nor by the most curious humectation. But the sulphureous Solfatara steams restore it, as may be easily observed on the broken pots wherein they gather the salmiac. Though very well baked and burnt at Naples, they are mollified again by the acid steams into a viscid clay, which keeps the former fire-burnt colour.

• The clays and stones at the Solfatara are, by the superabundance of the sulphureous acid, brought to distill into aluminous

minous lumps, to which very often native alum is found sticking. Nature wants here no artificial assistance, but the bare accumulating of clay in such places where the acid steams are most frequent.

Mr. Beaumé has proved, in his Treatise on Clays, that some sulphureous acid close connected to much vitrescent earth produces clay; but that by a greater quantity of acid the clay becomes aluminous—the very thing which happens in Solfatara, and is practised every day by the ignorant unphilosophical aluminers, in gathering clay from the surface of the floor and the inclosing rocks, and putting it in heaps around those places of the floor whence the sulphureous steams arise strongest, to have it the more penetrated and enriched by alum. This being done; they bring the clay into open tubs, and lixiviate it with water from the Pisciarelle, which is also somewhat aluminous. The cleared brine is afterwards put into square lead-pans, which to the brim are dug into the hot bottom of the Solfatara. The subterraneous heat makes it boil; and, to strengthen the aluminous water, they put large pieces of hard aluminous rocks into it. Being sufficiently evaporated, they mix some urine or pot-ashes into it, in order to take away the superfluous acid, and then put it, without any percolation, to crystallize in small round tubs. That is the whole manipulation of making alum at the Solfatara. The lead-pans last for a hundred years and more.

There is in some parts of Solfatara some native green iron-vitriol, but in no considerable quantity. If they exposed to the acid steams of Solfatara iron-filings, or the iron-sand, which is so common on the shore from Naples to Pozzuolo, they would probably produce larger quantities of iron-vitriol, and at a cheaper rate. By a similar operation they might produce copper-vitriol by copper-filings.

Selenite is found on the inclosing walls of Solfatara, either in undetermined lumps or formed like stalactites. Being often grown in feather-like fibres, ignorant mineralogists call it *alumen plumosum*.

In former times they gathered the sulphur-flowers or lumps from the surface of the clay-heaps accumulated near the steaming fissures, and distilled them in earthen retorts, which they had sent from Rome; but, the operations being too expensive, they have dropt it.

Small crystals of red arsenic, native sulphur, and alum, do likewise sublimate on the surface of these clay-heaps or the inclosing walls, either in small lumps or lamelles, and many different forms.

There is at present but a single artificial hole in the floor, where they gather salmiac, in the following manner: they cover this hole with loose fragments of broken pots and tiles, in which the rising hot steam deposes and sublimates the salmiac, which here commonly is yellow. In former times they caught the

the salmiac in many other such holes, which they call fumarole; but you can dig many holes in the ground without meeting with salmiac steam; which convinces me, that the subterraneous mixture of the minerals is not every where the same. I have mentioned already, that salmiac is sublimated likewise on the surface of the lavas, and in the crater of Vesuvius. This being constantly white, it seems that the yellow colour of the Solfatara-salmiac is owing to some iron-particles.

It is remarkable, that the soil of Solfatara, which seems unfit for vegetation, and proves so to other vegetables, is covered with plenty of *arbutus unedo* and *erica carnea*.

Some account of the neighbouring places (which contain the antiquities described in various works) of the noxious vapours of Grotto del Cane, and of the hot baths of Nero, St. Germani and Ischia, close this long and instructive letter.

The journey from Naples back to Rome, a botanical description of the environs of that great capitol, and an account of an excursion to Tivoli, Palestrina, and Frascati, with their adjacent volcanic hills (Monte Albano, Algido and Cavo,) and lakes, (Lago d'Albano, di Nemi, di Regilla, and di Castiglione) are the subject of the three next letters. In the XVth Letter, Mr. Ferber describes an excursion to Civita Vecchia, and the alum works at Tolfa. The next, which is the last from Rome, contains a most complete account of all the stones of which the various monuments of ancient Roman splendor and magnificence were made, with their modern Italian names, and their scientific denominations. From Rome Mr. Ferber travelled (Lett. XVII.) over Viterbo, Monte Fiascone, Bolzena, Acquapendente, to Radicofani; observing all the intermediate ground to be volcanic, containing lavas, ashes, pozzolana, columnar basaltes, and ancient craters, now converted into lakes. From Radicofani to Siena he found grey and blue marle hills, with calcareous strata and petrifications. At the last mentioned place, he describes the collections of natural curiosities belonging to the academy, to Dr. Baldasari, and Dr. Calluri; and adds an appendix, translated from the Italian of M. Giovanni Arduino on the subject of the minerals at Montieri in Tuscany. The author having noticed the nature of the ground between Siena and Florence, continues to give an account of the public institutes of this city, and of the quarries of marbles, serpentine stones, &c. in its neighbourhood (Lett. XVIII. and XIX.) The mineralogical description of the road from Bologna to Florence, which Mr. Ferber chose to omit in his seventh letter for reasons there mentioned, is the subject of the twentieth.

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From Florence he travelled (Lett. XXI.) to Pisa and Leghorn where he describes the adjacent island of Elba, which contains one immense mass of the richest and best iron ore, surrounded by granite; notwithstanding which, the Italians import bar-iron from Russia and Sweden. From Leghorn to Genoa the author sailed (Lett. XXII.) along the towering calcareous rocks, which afford many romantic prospects, taking due notice of the quarries of marble at Carrara, Seravezza, Porto Venere and Sestri; together with the table slate of Lavagna, and the serpentine stone of Polzevera. At Turin (Lett. XXIII.) Mr. Ferber describes the minerals he found between that place and Genoa; and after mentioning the arsenal of Turin, gives an account of some mines in Piedmont, and dedicates some pages to the memory of the celebrated Vitalliano Donati, who is one of the martyrs of natural history. Mr. Allione, the successor of this unfortunate naturalist, is much extolled by Mr. Ferber as a man of great knowledge, and of an excellent heart; and an account of his cabinet of fossils terminates the letter. A short account of Milan and Pavia (Lett. XXIV.) chiefly acquainting us with the learned there, precedes the journey to Venice, (Lett. XXV.) by Bergamo, Brescia, Verona, Vicenza and Padua, where the volcanic remains between Bergamo and Brescia are particularly enumerated; which ought to awaken the travelling naturalist's attention to the appearance of volcanic productions in other parts of the world. Mr. Ferber then closes his performance with the description of the country from Verona across Tirol, to Augsburg, and Ratibon, from whence his last letter (XXVI.) is dated.

Having now given our readers the contents of this scientific work, it remains to mention the particular advantages which the learned translator, Mr. Raspe, has given the English edition in preference to the French and German. He has added a great number of explanatory notes, which frequently contain new and important facts; sometimes confirming the observations of Mr. Ferber, and sometimes pointing out his little errors of inadvertency. But his principal and most useful addition to the book, consists in a copious and laborious index, where all the new discoveries of Mr. Ferber are concentrated, and so methodically arranged, that we expect to see future systematical writers, fairly copying the articles *breccia*, *granite*, *jasper*, *lava*, *porphyry*, *serpentine stone*, *sharl*, &c. all which contain complete enumerations of all their species, in the manner they ought to be classed in a mineralogy. Mr. Raspe has likewise prefixed a preface to his translation, which exhibits the present state of mineralogy, and hints at the means of its future improvement. He speaks at large of the first

first inventors of the volcanic system, and there is the strongest reasons to believe that from a thorough investigation of the volcanic remains scattered on our earth, we shall obtain great instruction, and much useful knowledge relative to the formation of fossils, and the great chemical operations of nature. He objects to the magisterial declarations of count Buffon, who without experience, or facts to support his opinion, asserts that 'all volcanic mountains are without parallel beds, and that their materials and substances are destitute of any regular position, presenting only the disorder of irregular eruptions &c.' At the same time he complains of the indolence of some learned men, who have neglected to make enquiries of great moment, when the importance of these researches was laid open to them, and when they were possessed of the means of prosecuting them with vigour. We wish the indignation of an enlightened public may fall on all those, who make a mystery of science, and who look upon its active friends as intruders; we are happy however to find that in spite of the obstacles which illiberal sentiments have produced, there are men in all parts of the world, who labour with undaunted spirit to enlarge our sphere of knowledge; and we have only this wish to add, that they may continue the investigation of nature, and by bringing to light her most hidden processes, strictly adhere to their motto,

In nova fert animus mutatas dicere formas.

Elements of Conchology, or an Introduction to the Knowledge of Shells. By Emanuel Mendes da Costa. With Plates. 8vo. 7s. 6d. in boards. White.

MR. da Costa, the author of a Natural History of Fossils, finding it necessary to class the heterogeneous bodies of the animal and vegetable kingdoms, which are sometimes found petrified or inclosed by minerals, was induced to pay a particular attention to the arrangement of shells; and having rejected all former systems, presents the world with one of his own invention. The work before us, Mr. da Costa acquaints us in the preface, was originally intended as a course of public lectures, but afterwards new modelled into this treatise. As the collection of shells is at present a favourite amusement with many *virtuosi* in England, and as the system of Linnæus is most complex and difficult to be understood in that part which treats of shells, we cannot but congratulate the public on an

* See his *Histoire Naturelle*.

acquisition of a more easy and very accurate method. It is true, that among the different branches of natural history, conchology has hitherto remained the most uninstruative; but as there is certainly no part of the creation without either a direct or indirect use to mankind, we may look upon it as the first step towards new discoveries in this respect, that the method of distinguishing the species, is now facilitated. Indeed we ought to be content, though it were of no other service for the present than to amuse some members of our civil society, who know not how to pass their time away. Innocent playthings are very judiciously put into the hands of children, to prevent them from doing mischief for want of employment. Mr. da Costa is extremely well read in all the works on shells, published before his present essay, and enumerates a very long list of them, mentioning the advantages and defects in the method of every particular author. His criticisms are generally very fair, and the rest are to be attributed to the partiality of the author to his own production. We cannot however observe, without regret, that Mr. da Costa measures himself in a manner somewhat too assuming, with the first and greatest naturalist who has ever existed, the celebrated Linnæus. Mr. da Costa repeatedly taxes this great man with indecency in his definitions of shells; but if example be more effectual than precept, we are much afraid this reflection will not have sufficient weight with the public. The philosopher does not attend to the equivocations which are here objected to; and the terms of conchology, like those of anatomy, are indifferent to him. *Scapham scapham appellat.*—Upon the whole, however, Mr. da Costa's method, the coloured plates which are added to explain it, and the synoptic tables at the end, are well executed, and worthy the attention of the public.

Philosophical Transactions, of the Royal Society of London. Vol. LXVI. for the Year 1776. Part II. 4to. 7s. 6d. sewed.
J. L. Davis.

THIS Part of the Philosophical Transactions begins with the XVIIIth article in the order of arrangement, which contains an abridged State of the Weather at London for one Year, commencing with the Month of March, 1775, &c. By S. Horsley, LL. D.—This article is an abstract of the meteorological journal from March 1775, to March 1776, published at the end of the first part of this same volume, being drawn up by the learned secretary of the Royal Society, and is accompanied by many curious and judicious observations arising from it. It is remarked that

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—“ The winds from the S. W. were again the most frequent of any, and next to these the winds from the N. E. Of the winds from the four cardinal points, the North was the most frequent, and the East the most rare. The autumn was the wettest quarter, and the spring the driest. The rain of the three summer months was almost half as much again as that of the three winter months; but the rain of the winter half year exceeded that of the summer half-year by about one-sixth of the rain of the whole year. September gave the greatest quantity of rain, and May the least of any single month in the whole year.”

These remarks are evident from the abstracted tables, which contain the number of days in each month, &c. which the wind blew from each point of the compass, together with the quantity of rain which fell with each wind. It appears that the S. W. gave more than two-thirds of the rain of the whole year; but although it be naturally, with us, the wettest wind, the above mentioned extraordinary quantity was not entirely owing to its greater wetness, but partly also to the greater length of time which that wind blew more than any other. From these tables we have computed, and expressed in the following table, the proportionable quantities of the time each wind blew, the proportions of the quantities of rain each wind brought, and the proportional degree of wetness of these winds, which last are directly proportional to the quantity of rain brought by each wind in the whole year, and inversely proportional to the length of time it blew, that is, the numbers in the fourth column are directly as those in the third, and inversely as those in the second.

Winds.	Proportion of times they blew.	Proportion of quantity of rain.	Proportion of degree of wetness.
N.	152	17	112
S.	145	13	90
E.	74	9	122
W.	125	105	840
N. W.	267	126	472
S. E.	220	50	227
N. E.	487	113	232
S. W.	1000	1000	1000

The least height of the thermometer here recorded, as observed in the severe frost in January 1776, is 13,5.

XIX. Extract of a Meteorological Journal for the Year 1775, kept at Bristol, by S. Farr, M. D.—In this extract it appears that the winds are nearly in the same proportion as

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in the last article. But the whole quantity of rain here was $38 \frac{1}{2}$ inches, while that at the house of the Royal Society was only 27.

XX. Extract of a Register of the Barometer, Thermometer, and Rain, at Lyndon, in Rutland. By Thomas Barker, Esq.—This abstract shews the state of the barometer, thermometer, and rain for the different months of the year. The least height of the thermometer (without) was 20 in the month of January; the greatest height in summer 78; but one day in April it was up at 80. In the four years, 1740, 41, 42, and 43, it is observed that there fell only $66 \frac{1}{3}$ inches of rain. Whereas in the last 4 years 1772, 73, 74, and 75, there was 125 inches, which is nearly twice as much! In this article is given a table containing the proportion of the quantities of rain in each month, being the medium of all the years from 1736 to 1775 both included, which it may be presumed is much nearer the truth than any single year is. From which it appears that the most rain falls in the summer months, and the least in the winter; or, to be more particular, that from the beginning of March the quantity continually increases till about the middle of July, after which it decreases again till the March following. Mr. Barker concludes his observations with these remarks:

‘ For a good many years past, since the seasons have been in general wet, the nature of East winds has been very different from what it was before. Several years after the great frost in 1740, there were a great many N. E. winds in spring, but they were in general cold and dry, stopping vegetation; but for the last ten years, the East winds have been often very wet; many of the greatest summer floods were by rain out of that quarter, and many times there came rain almost as certainly as the wind turned East.’

He then subjoins the following curious experiment of the freezing of salt water.

‘ *An experiment of parting fresh water from salt by freezing.*

‘ In the severe frost last January, some salt-water being set abroad, froze into an ice which was not solid but porous, the hollows being filled with the saltiest part of the water, for the ice, when drained, was quite fresh. The salt-water, being again set abroad, froze as before; what remained still unfrozen was now become exceeding salt, but the ice, drained and dissolved, was little if at all brackish. This agrees with what captain Cook mentions in his late voyage, that in $61^{\circ} 35'$ south latitude they filled their water-casks with fresh water, melted out of ice found floating in the sea. By this experiment,

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if another time more fully repeated, it may be found to what degree the saltiness of water may be increased, by continuing to freeze away the fresh water.

‘ May not the knowledge of this be of use to the salt-makers, especially in cold countries? The sun is strong enough of itself between the tropics to dry away the sea-water into salt; and, I think, at the salt-works near Lymington, they increase the saltiness of the sea-water by drying it away in the sun before they boil it into salt. And this seems to be another means of parting fresh-water from the salt, which would save expence in boiling it away, and may be of use in the cold countries, and in winter.’

XXI. An Account of the Meteorological Instruments used at the Royal Society’s House. By the hon. Henry Cavendish, F R. S.—These instruments are the thermometers, the barometer, hygrometer, wind and rain-gage, the variation-compass, and the dipping-needle; all which this gentleman clearly explains, and gives many valuable directions that may be very useful to other people in the employment of such instruments. In the account of the thermometers, it is justly remarked that there is an imperfection attending the common thermometers, as generally used. Namely, when the thermometer is but partially immersed into a medium whose temperature is required; for if all that part which contains the quicksilver be not immersed, then the unimmersed part will be in a different degree of expansion from the rest, and the difference in the height will be more or less, as more or less is unimmersed. But in many cases it may be impracticable or inconvenient to immerse much more than the bulb. Mr. Cavendish has therefore given an extensive table of corrections, by which the degrees shewn in such cases may easily be reduced to the true elevation that would be shewn if the whole of the mercury had been immersed.

The barometer is of the cistern kind, which this gentleman prefers to the syphon form, for some reasons here given. It is accompanied with a thermometer, to correct it by, on account of the variation of the heat of the place. The vessel which receives the rain, is a conical funnel, and is placed $3\frac{1}{2}$ feet above the roof of the house: which high situation may be the reason why it generally collects a less quantity of rain than others that are placed nearer the ground. The strength of the wind is divided, in the journal, into three degrees; namely, gentle, brisk, and violent or stormy, which are distinguished by the figures 1, 2, and 3. When there is no sensible wind, it is marked with a cypher. In the future journals of the weather, observations are to be given of the hygrometer;

which is here described. The variation and dipping needles are next fully explained; but the description cannot be understood without the drawings which accompany them.

XXII. The Method taken for preserving the Health of the Crew of his Majesty's Ship the Resolution, during her late Voyage round the World. By Captain Cook.—Before the captain enters upon the narrative, he acknowledges that the good state of health maintained by the crew on this voyage, was in great measure owing to the extraordinary attention of the admiralty, in causing such articles to be put on board, as either by experience or conjecture were judged to be conducive to that purpose. In the first place, they had on board a large quantity of malt, of which was made sweet-wort, and given from one to two or three pints in the day, as the surgeon thought necessary; not only to those who had manifest symptoms of the scurvy, but to such also as seemed to be the most liable to that disorder. It is captain Cook's opinion that this is one of the best antiscorbutic sea-medicines yet discovered; and if given early, will, with proper attention to other things, prevent the scurvy from making any great progress for a considerable time; but he is not certain that it will cure the disease in an advanced state at sea.

The ship had likewise a large provision of four-kROUT, which is highly antiscorbutic, and spoils not by keeping. Of this a pound was served to each man twice a week, or oftener. The other dietetical articles with which they were furnished with the view of preventing the scurvy, were portable soup, rob of lemons and oranges, sugar in the room of oil, and wheat instead of much oatmeal; by which exchange the captain thinks they were much benefited.

Notwithstanding the good effects of an antiscorbutic regimen, captain Cook judiciously observes, that the most salutary provisions and medicines will not prove successful unless accompanied with a proper mode of living. For this reason he took particular care that the men should be exposed to the weather as little as possible, and have dry cloaths to shift themselves when they happened to get wet; that their persons, hammocks, bedding, &c. should be constantly clean and dry; and that the vessel likewise should be kept clean and dry between decks. For this purpose she was aired with fires once or twice a week; and when that could not be done, was smoaked with gunpowder moistened with vinegar or water.

Care was also taken that the ship's coppers were kept constantly clean; and the captain very wisely prohibited the fat, which boiled out of the salt beef and pork, from being given to the men, as is customary; from an opinion, in which he cer-

certainly was right, that it tends to promote the scurvy. With equal judgment he directed, that the water which had been kept some time on board, should always be changed for a fresh supply, when such could be obtained; and that no opportunity should be omitted of procuring refreshments, either of the animal or vegetable kinds.

Such were the methods by which the Resolution performed a voyage of three years and eighteen days, through all the climates from fifty-two degrees north, to seventy-one degrees south, with the loss of only one man by sickness, who died of a complication of disorders, without any mixture of scurvy. This uncommon success proves beyond a doubt the efficacy of the means that had been used for the preservation of health on the voyage, and which deserve to be adopted, as the most certain prophylactic of a disease so frequently fatal to navigators.

XXIII. Extraordinary Electricity of the Atmosphere observed at Islington in the Month of October, 1775. By Mr. Tiberius Cavallo.

XXIV. Proposals for the recovery of People apparently Drowned. By John Hunter, Esq. F. R. S. As every improvement on a subject so interesting merits particular notice, we shall lay before our readers the practical remarks contained in this article, observing only, that they are deduced from physiological principles, which the ingenious author previously endeavours to establish.

• If bed-cloaths are put over the person so as scarce to touch him, steam of volatile alkali, or of warm balsams and essential oils, may be thrown in, so as to come in contact with many parts of his body. It will certainly prove advantageous if the same steams can be conveyed into the stomach, as that seat of universal sympathy will by these means be roused. This may be done by a hollow bougie and a syringe; but this operation should be performed with all possible nimbleness, because the instrument, by continuing in the mouth, may produce sickness, an effect I should chuse to avoid. Some of the stimulating substances, which are of a warm nature, and have an immediate effect, may be thrown into the stomach in a fluid state; viz. spirits of hartshorn, peppermint water, juice of horse-radish; as many others also, which produce a more lasting stimulus, as balsams and turpentine, such as are found to quicken the pulse of a man in health; but the quantity must be small, as they have a tendency to produce sickness. The same steam and substances should also be thrown up by the anus. The process recommended under the first head of treatment should still be continued; while that recommended under the second is put in practice, as the last is only an auxiliary to the first. The first,
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in many cases, may succeed alone ; but the second without the first must, I think, always fail in cases where the powers of life are considerably weakened. Motion possibly may be of service, it may at least be tried ; but, as it has less effect than any other of the usually prescribed stimuli, it should be the last part of the process. I would recommend the same care to the operator in regulating the proportion of every one of these means as I did before in the application of heat ; possibly every one of them may have the same property of destroying intirely the feeble action which they have excited, if administered in too great a quantity ; instead, therefore, of increasing and hastening the operations on the first signs of returning life being observed, as usually done, I should wish them to be lessened, that their increase afterwards may be graduated, as nearly as possible, by the quantity of powers as they arise. If the heart begins to move, I would lessen my application of air to the lungs, and with great attention observe when the muscles of respiration began to act, that, when they do, I might leave a great deal to them. I would by all means forbid bleeding, which, I think, weakens the animal principle, and lessens life itself, consequently lessens both the powers and dispositions to action. I would avoid introducing any thing into the stomach, which ordinarily produces nausea or vomiting, as that also will have a similar effect. I would avoid likewise throwing any thing in by the anus, which might tend to an evacuation that way, as every such evacuation also tends to lessen the animal powers ; of course, I have avoided speaking of the fumes of tobacco, which always produce sickness or purging, according as they are applied.

Whoever is appointed by the society for the purposes of recovering drowned people, should have an assistant, well acquainted with the methods intended to be made use of ; that, while the one is going on with the first and most simple methods, the other may be preparing other means, so that no time may be lost between the operations ; and the more so, as the first will, in all cases, assist the second, and both together may often be attended with success, though each separately might have failed.

A proper apparatus also is as essentially necessary to the institution, a description of which I here annex. First, a pair of bellows, so contrived with two separate cavities, that by opening them, when applied to the nostrils or mouth of a patient, one cavity will be filled with the common air, and the other with air sucked out from the lungs, and by shutting them again, the common air will be thrown into the lungs, and that sucked out of the lungs discharged into the room. The pipe of these should be flexible, in length a foot or a foot and a half, and at least three-eighths of an inch in width ; by this the artificial breathing may be continued, while the other operations, the

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application of the stimuli to the stomach excepted, are going on, which could not conveniently be done, if the muzzle of the bellows were introduced into the nose. The end next the nose should be double, and applied to both nostrils. Secondly, a syringe, with a hollow bougie, or flexible catheter, of sufficient length to go into the stomach, and convey any stimulating matter into it, without affecting the lungs. Thirdly, a pair of small bellows, such as are commonly used in throwing fumes of tobacco up the anus.

‘ I shall conclude this paper by proposing, that all, who are employed in this practice, be particularly required to keep accurate journals of the means used, and the degrees of success attending them; whence we may be furnished with facts sufficient to enable us to draw conclusions, on which a certain practice may hereafter be established.’

XXV. An extraordinary Cure of wounded Intestines. By Mr. Nourse, surgeon at Oxford.—The case of this patient was truly desperate: for at the same time that the intestinal tube was wounded, the half of it was protruded without the belly before chirurgical assistance was procured. By the most judicious treatment, however, the person recovered in seven weeks.

The next number is an Extract of a Letter from Mr. Alexander Small, Surgeon to the Train of Artillery at Minorca.—This sensible Letter contains some remarks and conjectures, intended as a supplement to Dr. Cleghorn’s account of that island. Mr. Small affords strong arguments for concluding that one cause of the frequency of tertians in Minorca, is the general practice of watering the gardens too much; which, joined to their being closely planted with succulent vegetables, occasions a copious exhalation of putrid vapours. Another cause of the disease is, with great probability, supposed to be the soft nature of a species of stone much used in building, which, being easily penetrated by water, renders the houses very unhealthy. It is to be hoped, that from the residence of this intelligent gentleman upon the spot, the inhabitants of Minorca will adopt such improvements, in consequence of his observations, as may render the island less liable to those diseases with which it has hitherto been infested.

[*To be continued.*]

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Miscellaneous Works of the late Philip Dormer Stanhope, Earl of Chesterfield, consisting of Letters to his Friends, never before printed, and various other Articles; to which are prefixed Memoirs of his Life, &c. By M. Maty, M. D. Two vols. 4to. 2l. 2s. boards. Dilly.

THE biographical memoirs of Lord Chesterfield, prefixed to those miscellanies, as being first in the order of arrangement, claim likewise precedency in the examination of the work. To whatever degree the curiosity of mankind may be excited to know the private history of persons who are celebrated for their mental endowments, there occur, for the most part, fewer interesting or brilliant incidents in a narrative of this kind, than the admirers of illustrious characters are in general apt to imagine. The display of superior abilities in the senate or camp may be immediately rewarded with the acclamations of the public, but the applause acquired in the more domestic scenes of life, seldom elevates those who possess it to any considerable degree of fame; as being unconnected with objects of sufficient importance to engage the attention. Distinguished, therefore, as Lord Chesterfield certainly was, and not less by his abilities than his rank, we are not to expect that his life should be chequered with a great variety of interesting events, or that we should be gratified in every page, either with the sallies of wit, or the apophthegms of the philosopher. We are of opinion, however, that the author of the memoirs might have enriched the narrative with many more anecdotes of this kind than he has introduced, though we are far from considering as authentic a great number of the *bon mots* which are usually ascribed to his lordship.

The memoirs are divided into six sections, the first five of which we are told were almost completed before Dr. Maty's death, when a rough draught of the sixth was left to be enlarged by the editor. The memoirs are succeeded by a number of notes, corresponding to the respective sections.

The late earl of Chesterfield was born in London, on the twenty-second of September, 1694. By his grandmother, who was eldest daughter of the earl of Carnarvon, he inherited an estate and the name of Dormer. Though it does not appear that he was educated at any public school, he seems to have been strongly actuated with a laudable spirit of emulation.

‘ From the earliest youth, says the author of the *Memoirs*, he shewed an ardent desire of excelling in whatever he undertook, and an uncommon resolution in never deviating from the track he at first chalked out to himself, whatever difficulties he

he might find in his way. Two instances of this, however trifling, I shall beg leave to relate from the informations, which were transmitted to me by the bishop of Waterford.

‘ He was very young, when lord Galway, who, though not a very unfortunate general, was a man of uncommon penetration and merit, and who often visited the marchioness of Halifax, observing in him a strong inclination for a political life, but at the same time an unconquerable taste for pleasure, with some tincture of laziness, gave him the following advice. “ If you intend to be a man of business you must be an early riser. In the distinguished post your parts, rank, and fortune, will intitle you to fill, you will be liable to have visitors at every hour of the day, and unless you will rise constantly at an early hour, you will never have any leisure to yourself.” This admonition, delivered in the most obliging manner, made a considerable impression upon the mind of our young man, who ever after observed that excellent rule, even when he went to bed late, and was already advanced in years.

‘ With such advantages and expectation, it is not surprising that he should have had an uncommon share of spirits. His natural liveliness was, in the beginning of his life, accompanied with some degree of warmth. He was rather impatient of contradiction, and is reported to have been somewhat passionate. This disposition, so improper for a statesman, was happily corrected by an incident; and the lesson he received, was the most efficacious, as he gave it to himself. Something, which he said or did in a fit of anger when he was young, made him so uneasy afterwards that he resolved from that time to watch over himself, and endeavour to curb the impetuosity of his temper. This he was happy enough to succeed in, and for the remainder of his life he was never known to be discomposed by any emotion of his mind.’

At the age of sixteen he was sent to Cambridge, where he appears to have given diligent application to philosophy and the sciences; his thirst of universal knowledge inducing him even to attend a course of anatomy, which is said to have afforded him great satisfaction. The memorialist adds, that ‘ it might have been better for him, if he had not also dabbled in physic; he would not so often have been his own patient, or intrusted his health to the care of empirics.’

After spending two years at the university, he set out on the tour of Europe, unattended by any governor; but was soon recalled, on the accession of George the first, and elected member of parliament for the borough of St. Germans, in Cornwall. Soon after taking his seat, he began to display his talents as a speaker, in the debate on the impeachment of the Duke of Ormond, against whom he was particularly violent.

‘As soon as he had done speaking, says the author, one of the opposite party took him aside; and, having complimented him upon his coup d’essai, added, that he was exactly acquainted with the date of his birth, and could prove that, when he was chosen a member of the house, he was not come of age, and that he was not so now: at the same time he assured him, that he wished to take no advantage of this, unless his own friends were pushed, in which case, if he offered to vote, he would immediately acquaint the house with it. Lord Stanhope, who knew the consequences of this discovery, answered nothing, but, making a low bow, quitted the house directly, and went to Paris, probably not much concerned at the opportunity afforded him of finishing his noviciate in that city.’

The author of the *Memoirs* is, however, of opinion that Lord Stanhope’s expedition to Paris had more than one view, and that he was employed by government to discover the secret intrigues of that court. The first public appointment he received, was being made captain of the yeomen of the guards, which happened in 1723; but this place he held only two years. Becoming a peer, on the death of his father, in 1727, he was called to the house of lords, where he was eminently distinguished for his eloquence. On this subject the author of the *Memoirs* presents us with the following reflections.

‘Lord Chesterfield’s eloquence, though the fruit of study and imitation, was in great measure his own. Equal to most of his cotemporaries in eloquence and perspicuity, perhaps surpassed by some in extensiveness and strength, he could have no competitors in choice of imagery, taste, urbanity, and graceful irony. This turn might originally have arisen from the delicacy of his frame, which, as on one hand it deprived him of the power of working forcibly upon the passions of his hearers, enabled him on the other to affect their finer sensations by nice touches of raillery and humor. His strokes, however poignant, were always under the controul of decency and sense. He reasoned best, when he appeared most witty; and, while he gained the affections of his hearers, he turned the laugh on his opposers, and often forced them to join in it.

‘It might, in some degree, be owing to this particular turn that our nobleman was not heard with so much applause in the lower as in the upper house. Refined wit and delicate irony are often lost in popular and numerous assemblies. Strength, either of argument or voice, a flow of pompous words, and a continual appeal to the passions, are in such places the best arms to support a good cause or to defend a bad one. The case is very different in the house of peers. Minds cast in a finer mould, affect to despise what they stile the vulgar arts; and, raised equally above fears and feelings, can only be affected by wit and ridicule, and love to find some of that elegant urbanity and convivial pleasantry which charms them in private life.’

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During the whole of the misunderstanding between king George the first and the Prince of Wales, Lord Chesterfield adhered to the latter with equal fidelity and zeal, though considerable offers appear to have been made by the ministry, to detach him from the side of opposition. He had therefore a just claim to the particular favour of the succeeding sovereign, had not that prince seemed really more disposed to forget former offences, than anxious to reward past services. The earl kept only his post of lord of the bedchamber, which he had enjoyed under the prince of Wales, and was not even made a member of the privy-council till six months after the accession. In the succeeding year, however, he was appointed ambassador to the Hague, where he failed not to distinguish himself, as usual, by his address, and political talents; neither here did he intermit the improvement of his mind, during the hours in which his attention could be spared from public affairs. We are informed that he took into his house a gentleman, for the purpose of being instructed in the science both of the civil law and the imperial code.

In the year 1732, on account of a bad state of health, he desired to be recalled, and his request was granted; 'perhaps, says the author of the Memoirs, for the very reason that had procured him his appointment, the fear of his acquiring too great an interest with his sovereign.' It must be acknowledged, that a ministerial jealousy of this noble lord seems to have prevailed during the whole active part of his life. He was appointed, soon after his return, to the place of steward of the household; but the office was no longer tenable than he should support the measures of administration, which he opposed with all his eloquence on the motion for the excise bill. With respect to this transaction we meet with the following account in those Memoirs.

'Notwithstanding these appearances of harmony and friendship, it was scarcely to be expected, that a real or lasting confidence could be established between Sir Robert Walpole and lord Chesterfield. The former dreaded a rival, the latter could not brook a superior. The art of obliging was too well known to the earl, too little to the minister. Absolute dependence was expected by the one, and could not be submitted to by the other. An opportunity soon offered, which discovered both their dispositions. The excise scheme proposed by the minister, perhaps with a view to the interest of his country, was principally disliked from an apprehension, that it might add to his power, at the same time that it increased the revenue. It was represented as an infringement upon national liberty, as well as private security and honor. An universal clamor was raised throughout the kingdom; the court experienced an almost total desertion; and, finding

finding some of its firmest friends on the side of opposition, was at last obliged to yield, though with reluctance; and the minister narrowly escaped being involved in the fate of his bill.

This was the decisive moment in which our earl openly declared himself against the ministry. He expressed, in the strongest terms, his disapprobation of the scheme, and his three brothers voted against it in the house of commons. Unable to stem the impetuosity of the torrent, Sir Robert gave way to it, and by this prudent conduct, at the same time that he preserved, or rather increased, his influence with the ruling power, he detected and rendered ineffectual the projects of his enemies. To themselves alone their victory was fatal; and the minister, though in general not of a vindictive turn, thought proper, if not to inspire terror, at least to excite a degree of caution by some examples of severity.

The two noblemen who first experienced the effects of his resentment were lord Clinton and lord Chesterfield. Some regard was paid to the latter, at least in appearance; and, to avoid the odium of displacing him, endeavours were used to induce him to resign. But his lordship's intentions were different; he would listen to no solicitations, and, with a view of becoming popular, was determined to suffer himself to be turned out. The excise bill was given up on the 11th of April, and the 13th was fixed for the earl's removal. That day as he came from the house of lords with the earl of Scarborough, and was going up the great stairs at St. James's, he was stopped by one of the duke of Grafton's servants, and told, that his grace had been that morning at his house, and wished to see him there, on business of importance. The earl's chariot not being at hand, he was carried home by his friend, and immediately followed by the duke of Grafton; who informed him, that he came by the king's order to demand the surrender of his white staff. His lordship cheerfully complied; and, without attempting any apology for his conduct, begged of his grace to assure his majesty, that he was ready to sacrifice every thing for his service, except his honor and conscience. Two days afterwards he wrote to the king, and expressed the same sentiments. This letter certainly did not lessen the resentment of a monarch, who, by his cotemporaries, is allowed to have been no dissembler. Lord Chesterfield took the first opportunity of going to court; but he was so far from being graciously received, that, contrary to his former intentions, he never again appeared in the royal presence, till the necessity of the times occasioned his recall.

The author of the *Memoirs* observes, that no sooner was his lordship freed from the shackles of a court, than he submitted to the chains of matrimony. The lady he married, and who yet survives, was Melosina de Schulenburg, daughter of Frederick Achatz de Schulenburg, privy counsellor to the duke of Brunswick-Lunenbourg, lord of Stehler, &c.

For

For several years Lord Chesterfield continued to be one of the most formidable and popular opponents of the ministry, and on every important debate, during this period, he signalized himself by a strain of such forcible eloquence, as has procured him the reputation of one of the most illustrious orators that ever graced the British senate. The character of queen Caroline, who died in this interval, is justly drawn in the following passage of the *Memoirs*; as is likewise the agreeable picture with which we are presented of the court of the late Prince of Wales.

Queen Caroline died at the end of this year, of a cruel disorder, which, being too long concealed, terminated in a painful and fatal operation. She bore the one and the other with fortitude and resignation, and was sincerely regretted by the king. As our earl had, for many years, been no greater favourite with her than his patron lord Townshend, he cannot be expected to have been much affected by her loss, or partial to her memory. Notwithstanding this, he allowed her personal graces, accomplishments of the mind, address, resolution, and perseverance. She possessed more learning than commonly falls to the share of her sex, and was every day endeavouring to increase it. Men of science were encouraged by her; she enjoyed their conversation, and wished to have a place among them. Philosophy and politics were her constant study, and she took a pride in shewing her superiority in both. Her sway over the king was founded on the opinion he had of her merit, and she improved her power by her compliance with his wishes. The art by which she governed was known to every body but himself. Upon the whole, she had more admirers than friends, and exchanged the character of an amiable queen for that of a great one.

The opposition had now acquired, what they wanted before, a head equally able and willing to give them weight and support. They furnished him with the means, and he lost no opportunities of improving his talents and increasing his popularity. Less partial to his native soil than his father and grandfather had been, he professed a generous love for liberty, and a just reverence for the British constitution. His heart was as open to the sentiments of benevolence, as his mind to the impressions of truth. Those, who appeared animated with the same sentiments, merited his approbation, and shared his favour. He particularly declared himself the patron of men of genius and of wit. Letters and arts, banished from court, found a refuge under his roof; and poets, thus encouraged, proclaimed a new Augustus. Lyttelton was his philosopher and friend, Glover became his Virgil, and Pope would have been his Horace. Thomson and Mallet expressed the hopes of the nation, and their own, in the masque of *Alfred*, composed by his order, and acted in his house. The tragedy of *Mulapha*, and that of

Gustavus Vasa, were intended to interest the people in his favour; but were both prohibited by the licenser, under the sanction of the last act of parliament.

'As none of the enemies of the ministry had contributed more than lord Bolingbroke to destroy their popularity, the prince of Wales became desirous of a more particular connection with him. He professed the greatest regard for his lordship, and gave him room to hope, that he would one day fulfil his grandfather's intentions towards him. In return for these expressions of confidence and friendship, his lordship wrote, for the use of the presumptive heir of the crown, his Idea of a Patriot King, an idea which a succeeding reign was happily reserved to realize.'

An anecdote mentioned in the notes on this quotation, deserves to be remarked. The first is copied from a letter written to the author of the Memoirs by the bishop of Waterford.

'Lord Chesterfield having been so condescending as to come and pay a visit to my wife and me at my country living, and speaking one evening at supper of lady Sundon (bedchamber woman to queen Caroline, and first cousin to colonel Dives my wife's father), told us a thing that surprised us very much, which was, that through the influence of her ladyship, her majesty had it once in her thoughts to make Dr. Freind secretary of state, though he was looked upon to be inclined to jacobitism.'—This must have happened at the beginning of the reign of George II. for Dr. Freind, who was made first physician to the queen, died July 26, 1728.'

In this part of the work we meet with another anecdote which, as it affords an instance of his lordship's poetical talents, we shall admit into our Review.

'Having had occasion to mention the name of Nash, a circumstance occurs to me, which, I hope, I may be allowed to insert here, as it furnishes a fresh instance of lord Chesterfield's judgment, and of the keenness of his wit. It is well known, that this vain, though useful, superintendant of public pleasures first introduced order and elegance in places of entertainment; and, on account of the authority he was indulged to assume, was stiled the king of Bath. In consideration of his services, the corporation resolved to give him a public and durable mark of their gratitude and regard. A full-length picture of the mock monarch was made at their expence, and placed in the pump-room, between the busts of Newton and Pope. The want of judgment that directed, and the vanity that accepted such a monument, were severely lashed in the following lines, written by the earl.

Immortal Newton never spoke
More truth than here you'll find;
Nor Pope himself e'er penn'd a joke
Severer on mankind.

This

This picture, plac'd the busts between,
Gives satire all its strength :
Wisdom and wit are little seen,
While folly glares at length.'

The next public character in which Lord Chesterfield appeared, was that which he had supported several years before at the Hague, whither he again went as ambassador in 1745 ; and on his return, in the same year, he was appointed lord lieutenant of Ireland, in which high office he acquitted himself with particular honour and applause. He was recalled the next year, to take upon him the office of secretary of state, which he seems to have accepted only in compliance with the king's express requisition. In this department he continued till the month of February 1748, when the measures he proposed meeting with opposition in the council, he resigned the seals into the hands of his majesty, which were received with great reluctance, and this ornament of his country bade a final adieu to public life. Possessed of those talents that could dignify retirement, his days, from this period, might have rolled with serenity and happiness, had he not soon afterwards been unfortunately seized with a deafness, which was hereditary in his family ; and though still equally capable of contributing to social enjoyment, the pleasure which he could receive from company, was henceforth almost totally precluded. He appears, however, to have preserved a degree of vivacity undiminished to the last.

' In the retirement, says the author of the *Memoirs*, where lord Chesterfield now spent by choice the best part of the year, and where, having fewer opportunities to exercise his sense of hearing, he sometimes forgot he had lost it, his books, his garden, and his pen, contributed to fill up his time. From his correspondents he received most of the new productions in the literary way, and repaid them by the judgments he passed upon them. The care of his vegetables also took up much of his attention. But it was chiefly his pen which agreeably and usefully employed his vacant hours.'

So far as relates to Lord Chesterfield's political transactions, Dr. Maty appears to have been furnished with information both sufficient and authentic ; but indeed those transactions are too recent not to be generally known. He has arranged the subject with perspicuity, and conducted the narrative with spirit ; but we cannot help regretting, that he has not portrayed at full length, and with more minuteness, the private character and domestic history of this celebrated nobleman.

In our next Review we shall give an account of his lordship's miscellaneous works.

A Commentary, with Notes, on the Four Evangelists and the Acts of the Apostles; together with a new Translation of St. Paul's First Epistle to the Corinthians, with a Paraphrase and Notes. To which are added other theological Pieces. By Zachary Pearce, D.D. late Lord Bishop of Rochester. Published from the Original MSS. by John Derby, A.M. Two Vols. 4to. 2l. 2s. Cadell. [Continued from p. 177.]

THE celebrated abbé d'Olivet, in the preface to his edition of Cicero, bears the following honourable testimony to our author's abilities and judgment in critical learning. 'Zacharias Pearcius, Anglus: qui tres de oratore libros emendavit, notisque illustravit, anno 1716.' Hic verè laude dignissimus, quod facere cum bonis temperantibusque criticis maluit, quàm cum iis, qui Tullium Cantabrigiæ tum decorare voluerunt. Quamvis enim Bentleium suum laudibus videatur ad cœlum extollere, non imitatur tamen, neque unquam verenditiæ fines transit: homo excellentis ut ingenii, sic judicii, et à quo non nisi magna expectes.'

The bishop is not one of those adventurous critics, who are perpetually advancing some new hypothesis, and *slashing* their authors without mercy. On the contrary, his lordship proposes his sentiments with coolness and deliberation, and very seldom ventures beyond the limits of that theological system, which is called orthodoxy.

As it is of some consequence to know the precise year of our Saviour's birth, he has given us a dissertation upon that subject, with a chronological table. In this enquiry he proceeds upon circumstances recorded by Josephus and Paterculus, and places the nativity, on the twenty-fifth of December, Cons. Octavianus 12, Cornelius Sulla; U. C. according to Tab. Cap 748; according to Paterculus 747; year of Augustus 40; year of Herod from the death of Antigonus, beginning in August, 33; and the year of the Asiatic Victory, beginning Sept 2, 27.

How far this opinion corresponds with the sentiments of preceding writers, will appear by the following chronological synopsis. Hardouin and Mann place the birth of Christ A. U. 747. Ant. Capellus, Kepler, Henschenius, Ant. Pagi, think it happened A. U. 748. Joh. Deckerius, Petavius, Usher, Lancelot, declare in favour of A. U. 749. Julius Africanus, Baronius, Jos. Scaliger, Calvisius, Helvicus contend for A. U. 751.—From this variety of opinions, we may reasonably presume, that the point is incapable of demonstration. In favour of our author's computation we must observe, that it is founded on the best authorities. Vell. Paterculus wrote his
his

history in the 16th year of Tiberius, soon after Jesus was baptised; a circumstance not to be met with in any other Greek or Roman history now extant. And Josephus was not only a native of Judea, and, as such, better acquainted with Jewish times and facts, than the Greek and Roman writers could be; but he lived many years at Rome, and more nearly to the times of Jesus, than any other historian (except Paterculus) whose history has been handed down to our age.

We now proceed to this learned Commentary.

• *Mat. i. 1. The book of the generation.*] The word γένος seems to signify here, not only the lineage and ancestry, but all that related to Jesus. His birth, when that alone is meant, is here expressed by another word γένεσις in v. 18. The version of the LXX. frequently uses γένος in the sense of *quicquid evenit, quicquid ad illum pertinet*, as in Gen. ii. 4. αὐτὴ ἡ βίβλος γένεσις οὐρανοῦ καὶ γῆς, ὅτε ἐγένετο, *This is the account of what came to pass relating to heaven and earth, when it came to pass.* See the same use of the word in LXX. Gen. v. 1. and vi. 9. and xxxvii. 2. Num. iii. 1. Judith xii. 18. To which may be added, Jam. iii. 6. where τροχὸς γένεσις seems to signify *the course of events.* And, agreeably to what I have here noted, the words *the book of the generation*, are thus explained in the margin of archbishop Parker's Bible in 1568, *the rehearsal of Christ's lineage and life.*

We can by no means suppose with our author, that βίβλος γενέσεως signifies all that relates to Jesus, or the whole gospel of St. Matthew. Βίβλος means any kind of writing, whether long or short; as a roll, a list, a catalogue, a chronological table. Thus, Mark x. 4. it denotes a bill of divorcement. The usual meaning, in Greek authors, of the word γενέσις, is origin, extraction, birth, pedigree. The evangelist, having given us the genealogy of Christ, proceeds to shew the manner of his birth, telling us, ver. 12, ἡ γενέσις, *“the birth of Jesus Christ was on this wise.”* Some copies indeed have γεννησις; but the difference is immaterial, and the reading of most MSS, as Grotius observes, is γενέσις. In this acceptance the word is used by Josephus, and many others: ἀπὸ γενέσεως αὐτοῦ πεντηκοστὸν ἔτος, *a nativitate agens quinquagesimum annum.* Antiq. lib. xix. 8. What seems to put the matter out of dispute is this: the following expressions, from which the evangelist most probably took his idea, refer only to the creation, or the origin of things. Αὐτὴ ἡ βίβλος γενέσεως οὐρανοῦ καὶ γῆς, ὅτε ἐγένετο, *“The book of the generation of the heavens and the earth, when they were created,”* Gen. ii. 4. Αὐτὴ ἡ βίβλος γενέσεως . . . ἀνθρώπων, ἡ ἡμερὰ ἐποίησεν ὁ Θεὸς τὸν Ἀδὰμ. *“The book of the generation*

ration of men, in the day God made Adam." Gen. v. 1. In the former instance, *βίβλος γενέσεως* * properly and naturally refers to the creation of heaven and earth in the first chapter; in the latter, to the genealogy of the patriarchs, included in the fifth chapter; and to nothing more. Our author therefore seems to contend for a forced, unclassical interpretation, when he tells us, 'it should rather be translated, *the book of what relates to Jesus Christ*; viz. his pedigree, his birth, his life and actions, and his death.' The whole meaning of the phrase in this passage may be comprehended in one word, the *genealogy*. Grœtius, agreeably to this opinion, translates it, *descriptio originis*.

* Ver. 18. *When as, &c.*] It seems to me, that Matthew wrote his Gospel after that of Luke was written. And, if this was so, Matthew probably omitted all the other circumstances previous to the birth of Jesus, because Luke had mentioned them; and he inserted an account of this circumstance, and of that of the wise men from the East, because Luke had omitted them.

Our author is not singular in supposing, that Luke wrote his Gospel before St. Matthew. Among others, Dr. MacKnight contends for this opinion. Some writers maintain, on the testimony of Eusebius and Theophylact, that St. Matthew wrote about eight years after our Saviour's ascension; that is, about the year 41. Others think, that he did not write till about the year 62.—Luke, if we may believe Theophylact, wrote his gospel within 15 years after the ascension of Christ, that is, about the year 48; others suppose, that he did not publish it sooner than the year 65. But all these testimonies are precarious. The only means left us is to search the gospels themselves for internal characters, by which we may form some conjectures about the era of their publication. The probability however, seems to be in favour of Matthew's priority. He was our Lord's disciple. Luke was the companion of St. Paul, Acts xvi. 10. The former was an eye-witness, the latter received his information from others. It is not likely then, that Luke should write his gospel before any of our Lord's immediate disciples. He plainly alludes to some authentic writers, when he tells us, that the actions they had recorded were 'most surely believed' by Christians, or assuredly performed by Christ. And it is very natural to suppose, that Matthew, who was an eye-witness; and minister of

* The book of *Genesis* is called in the original *Bereſith*, that is, *In the beginning*: this being the first word in the Hebrew. No argument therefore can be drawn from this title.

the Word, should be one of the number. Luke probably thought Matthew's Gospel deficient; and therefore he began his history with an account of some events, prior to the birth of Christ; and mentions several things, which Matthew had omitted.

' Ver. 25. *Till she had*] It does not follow from these words, or from the words *first born son*, that Joseph did or did not know Mary after the birth of Jesus. That the words *till*, do not imply it, see proofs in LXX. Gen. xxviii. 15. Deut. xxxiv. 6. 1 Sam. xv. 35. 2 Sam. vi. 23. Ps. cx. 1. and in 1 Tim. iv. 13. And it is well known, that Christ is often spoken of as the *first-born* or *first-begotten* of God by those, who never intended, that we should believe God to have had any other Son born or begotten in the same manner. See Heb. i. 6. and see further in Heinſius's Exerc. Sacrae, 4to. page 4. 5.'

The evangelist asserts, that Joseph did not *know* Mary, while she was with child, out of reverence, we may suppose, to her sacred burden. But our author endeavours to *support* a monkish notion, concerning Mary's perpetual virginity, when he should rather have *candidly acknowledged*, that though the contrary doctrine was not expressly asserted, it was strongly implied, in this passage. It is not said, Joseph knew her not, 'till the day of her death;' but, till she had brought forth her first-born son. If it should be said, Lucius was espoused to Fulvia on the first day of March, 1777; but that they did not cohabit, *till* after their nuptials, would not common sense lead us to infer, that they cohabited afterwards? Joseph was a just man, a strict observer of the Jewish laws, but the law required, that the duty of marriage should not be omitted, Exod. xxi. 10. The angel commanded him to take to him his wife. But, upon the foregoing monkish hypothesis, the command was nugatory.

Our author observes, that the magi were persons, who lived in colleges, studying astronomy and other parts of natural knowledge. Their studies and their religion, he says, seem to have been so blameless, that Daniel did not refuse to accept the office of being master of the magi. He adds, 'I am inclined to think, that the wise men, of whom Matthew speaks, were Jews, because it does not seem likely, that a revelation concerning the birth of Christ was so early made to any heathens; especially since Jesus, when he sent forth his apostles, commanded them *not to go into the way of the Gentiles, or into any city of the Samaritans; but rather to the lost sheep of the house of Israel*, ch. x. 5, 6. And when the woman, who was a Syrophenician Gentile (Mark vii. 26.) applied herself

to him for the cure of her daughter, he rejected her at first, saying, that he was *not sent, but to the lost sheep of the house of Israel*, (Matt. xv. 24.) and so Paul did not think of turning to the *Gentiles*, till the Jews had put the word of God from them, (Acts xiii. 46.) For these reasons I believe, that the *wise men* were Jews, though the general opinion is in favour of their being heathens.'

In opposition to this opinion, it may be said, 1. Their enquiry is expressed in words much more applicable to heathens, than to Jews; for the language of the latter would most probably have been, Where is the Christ—the Son of David—or the King of Israel? It was only Pilate and the Romans, who called him the King of the *Jews*. 2. If they had been Jews, they must have known the prophecies concerning the Messiah, and had no occasion to inquire at Jerusalem for the place of his nativity. 3. The tumult which their arrival excited in Jerusalem; the distance, from which they came, supposing with our author, they came from Arabia; the extraordinary revelation, with which they were favoured; and the appellation of *Magi*, a foreign title, are circumstances, which make it appear very probable, that they were not Jews.

Ver. 2. It is likely that the star, or light, which the wise men saw, was of the nature of what the Jews called the *shechinah*, or divine glory: the appearance of which is mentioned in ch. xvii. 5. and in 2 Pet. i. 17. and probably was meant in other places, as in Acts ii. 3. and in Mat. iii. 16.'

The appearance at the transfiguration is called by St. Matthew, 'a bright cloud;' by St. John, 'the excellent glory.' But perhaps it will hardly be admitted, that it can with propriety be called a star. Comparing it to the *shechinah* is explaining *ignotum per ignotius*.

Ver. 12. *Being warned of God not to return to Herod*] Herod was then at Jericho (Jos. Antiq. xvii. 6. 5.) to the east of Jerusalem, and therefore they, who by not returning to him, went back another way, would, if they had returned to him, have gone back the way which they came, and which led them from Bethlehem through Jericho to Arabia.' p. 8.—'Herod was then living at Jericho.' p. 11.

This is a mistake, or, at least, a matter of the highest uncertainty, and therefore should not have been positively asserted. Herod's living at Jerusalem is very strongly implied by the sacred historian. The *Magi* came thither; Herod upon this was alarmed, and all Jerusalem *with him*. He convened the Sanhedrim; he enquired of the *Magi*, at what time the star first appeared. But not the least intimation is here given of his sending for them to Jericho. If we turn to the chapter in Josephus

Josephus, to which our author has twice referred us, we find Herod at Jerusalem, taking cognizance of Judas and Matthias, for pulling down a golden eagle, which he had placed over the chief gate of the temple. Fearing perhaps a conspiracy at Jerusalem, he *sant them away* (ἐξέπεμψε) in bonds to Jericho. Immediately after this he is seized with his last illness, and goes to Callirhoe; but finding himself at the point of death, he returns to Jericho (παρῆν αὐτῷ ἐν Ἱερὶχοῦντες), through which he had probably passed, in his way to Callirhoe; and there dies. In all this we have no grounds to imagine, that he resided at Jericho, at the time specified by the evangelist. The Magi went from Jerusalem to Bethlehem. But instead of returning to Jerusalem, as the king had ordered, they went into their own country another way.

‘*Ver. 16. ‘The children]* Josephus having mentioned nothing concerning this great instance of Herod’s cruelty, it has been by some men made an objection to the truth of this part of Matthew’s gospel . . . for a fuller answer to this objection, be it observed, that Josephus took the greatest part of his account of Herod’s actions from Nicolaus of Damascus; (Antiq. xiv. 1. 3. and xvi. 7. 1.) and this Nicolaus (as Josephus says in Antiq. xvi. 7. 11.) wrote with great partiality in Herod’s favour, omitting the account of many of his cruelties, and probably of this among the others. It is to be remembered likewise, that it was a fact so little known, when Luke wrote, that he has not mentioned it any more than Josephus, though he professes (ch. i. 3.) to have had *perfect understanding of all things from the very first.*’

We do not understand the force of our author’s last remark; and, with respect to the first, we must observe, that Josephus expressly says, Nicolaus was a sycophant, *concealing*, or giving a specious colour to Herod’s crimes; but that he himself disdained to prostitute his pen in that manner: το λυσσασθαι τι, &c. turpe ducentes mendacium; incorrupte res gestas exponimus, Antiq. xvi. 11.

From this declaration, and from the asperity with which he frequently mentions this inhuman tyrant, we must conclude, that our author’s ‘full answer’ to the objection is utterly insignificant.

‘*Cb. iii. 4. Locusts]* It is a matter of little importance, in which of the senses the Greek word ἀκρίαι is here to be understood: but Olearius in his Observat. Sacrae in Mat. p. 84, &c. and Wettstein upon the place, in his New Testament, have made it seem most probable, that *locusts* are meant by it. However, in favour of the latter sense of the Greek word, it may be observed, that such wildernesses were not without several kinds of plants or herbs, which afforded sufficient food. This appears from

from what Josephus in his life (sect. 2.) says of himself; that, when he was a young man, he went out into a wilderness to be instructed by one *Banus*, who lived there upon food which grew without culture, τροφήν τὴν αὐθαγέτην φρούρην, and that he lived with him there in that manner for three years. (See also 2 Macc. v. 27, and Pliny's Epist. v. 17. about the *Essenes*.)

In favour of the former opinion we may observe, that locusts were animals, which the Jews were permitted to eat. 'Ye may eat the locust after his kind, and the beetle after his kind, and the grasshopper after his kind,' Lev. xi. 22. Locusts were eaten by the poorer sort of Greeks, Arist. Acharn. v. 871. The Scholiast explains τῶν τετραπτερυλλίδων by τῶν ἀκριδῶν, see v. 1115. St. Jerom, who spent most of his time in the East, tells us, 'Orientales & Libyæ populos, quia per desertum, & callidam eremi vastitatem, locustarum nubes reperiuntur, locustis vesci moris est. Hoc verum esse Johannes quoque Baptista probat,' Adv. Jovinian. l. ii. It is improbable, that the evangelist would have made use of the word ἀκριδες only, if he had meant the tops of trees or plants.

There is a small mistake in our author's reference to Pliny's *Letters* about the *Essenes*. It should be Pliny's *Natural History*.

On this occasion we beg leave to take notice of an error in the author's life, which may be corrected in the next edition. It is said Mr. P. went to Westminster-school in 1704, and staid there six years. Upon which the editor makes the following remark: 'Why his removal was so long delayed, no other reason can be given, than that Dr. Busby used to detain those boys longest under his discipline, of whose future eminence he had most expectation,' p. 7. Pearce could never be under the discipline of Busby; for Busby died in 1695, before Zachary was five years old.

'Ch. iv. 1. *Then was Jesus*] This account of Jesus's temptation in the wilderness was most probably given to the apostles by their divine Master. None but he and the devil were witnesses to it. Luke seems to have reported it according to what he had learned from one of those apostles, and Matthew, from what he remembered to have heard his master say about it. Bochart (in the edit. of his works by P. de Villemaudy, 1707) in his epistles to N. Herault, shews it to be much more probable, that this account of the temptation was real in its circumstances, than that it was figurative and visionary only. I think that it was real, and that Jesus in the prayer, which he taught his disciples, alluded to this in the petition, *Lead us not into temptation, but deliver us from evil (or, the evil one); for thine is the kingdom, &c.*'

The former part of this note, if it is of any moment, may be applied to our Saviour's conference with the woman of Samaria,

maria, his prayer and agony in the garden, while his disciples were asleep, and many other incidents, at which the evangelists were not present.

Ver. 8. *The devil sheweth him, &c.*] Our author thinks with great probability, 'that the devil pointed out to him, all the kingdoms of only the Jewish world.'—The tempter, as we have observed on a former occasion, shewed our Lord the principalities (see Luke iii. 1.) of the circumjacent country, and δεικνυσιν displayed their glory: offering him with peculiar artifice, all the land of promise (Gen. xvii. 8.) and the throne of David, which a false Messiah would certainly have accepted, as the most effectual means of accomplishing his intentions. Crit. Rev. vol. xviii. p. 194.

• Ch. vi. 27. *To his stature*] Rather *unto his age*. So ἡλικία more properly signifies, as in John ix. 21, 23. and Heb. xi. 11. and so the sense of the place here seems to require the word to be understood: for the discourse is about food for preserving life, the consequence of which is always an increase of age, not an increase of stature, except in very young persons. What led our English translators to render ἡλικία, by *stature*, (a sense rarely applied to the word: but see Luke xix. 3.) was what was said about adding a cubit, which seemed to them more to relate to stature than to age; but the word cubit here is in the same manner applied to age, as in Pl. xxxix. 5. (or 6.) the word *band-breadth* (or *span*) is to *days*; and as in LXX. Prov. iii. 2. μέτρος, a word signifying *length of measure*, is to *life*: agreeable to this, Mimnermus, an ancient Greek poet, in his verses upon human life, uses this expression, ὠχρον ἐνὶ χρόνῳ for a cubit of time, to signify for a short space of time. See Poet. Min. by Winterton. And so Ovid in Met. xiii. uses the words *Spatiosi tempore belli* for a war long in extent of time, not of space. Horace Qd. iv. 5, 11. *Spatio annuo*.

Lucret. iii. 776. *Ætatis spatia ne fessa vetusto
Obruat.*

Ἡλικία undoubtedly signifies age; and in that sense we find it in the best writers. But it is equally certain, that it also signifies stature. Ἡλικία, μέγεθος σώματος μέτρον τι. Hesychii. Lex. p. 421. col. 1. Zaccheus was little of stature, τῇ ἡλικίᾳ μικρός. Luke xix. 3. In the sense, which our author prefers, the words of our Saviour are not strictly true; if a care of our health, temperance, chastity, exercise, medicines, &c. may be supposed to have any effect on the period of human life.

Here we shall close this article: at the same time assuring our readers, that, in the foregoing remarks, we have not been actuated by the least degree of prejudice or prepossession.

We have cited such notes, as almost accidentally occurred to us. And though we have sometimes differed in opinion, we have

have a profound respect for the judgment of this learned commentator. In our next Review we do not doubt, but that we shall be able to represent his critical abilities in a more advantageous light.

[*To be continued in our next.*]

A Spiritual Diary and Soliloquies. By John Rutty, M. D. Two Volumes. 4to. 6s. Phillips.

There are few writers, who have gained any reputation by recording their own actions. The attempt is attended with peculiar difficulty and danger. If an author speaks of his virtues or his exploits, he runs the hazard of being censured for his vanity and ostentation. If he descends to the trivial circumstances of private life, he makes himself ridiculous, by supposing, that the world will concern itself with his domestic occurrences. We may reduce the egotists to four classes. In the first, we have Julius Cæsar: he relates his own transactions; but he relates them with peculiar grace and dignity; and his narrative is supported by the greatness of his character and achievements. In the second class, we have Marcus Antoninus: this writer has given us a series of reflections on his own life; but his sentiments are so noble, his morality so sublime, that his meditations are universally admired. In the third class, we have some others of tolerable credit, who have given importance to their own private history by an intermixture of literary anecdotes, and the occurrences of their own times: the celebrated Huetius has published an entertaining volume upon this plan, '*De Rebus ad eum pertinentibus*.' In the fourth class, we have the journalists, temporal and spiritual, Elias Ashmole, William Lilly, George Whitfield, John Westley; and a thousand other old women and fanatics, writers of memoirs and meditations.

The author of the *Spiritual Diary* is a writer of this class. His two volumes are filled with a detail of circumstances of importance to himself, but of no consequence to the world. In this light, we suppose the generality of our readers will consider the following memorandums.

' Tenth month 1753. 14. A silent meeting: a frequent case of late. God is withdrawing the clouds.

' 16. A sweet time at meeting.

' 17 and 18. Morose on trifles.

' 23. Indulgence in bed an hour too long.

' Second Month 1754. 11. Weak and fretful. Licked spittle in two places; insolent in two others.

' 12. Feasted with moderation.

' Third

- * Third Month. 15. The pipe enslaves.
- * Feasted beyond the holy bounds, with two dear bewitching friends.
- * Fourth month. 10. Morphe: an ebbing time with regard to fees.
- * 11. A visit to the false brethren who pay tithes: but, N.B. there are greater faults to be warred against.
- * Twelfth month. 17. An hypochondriac obnubilation from wind and indigestion.
- * 17 and 18. Fasted, *mes mes*, on cake and tea, being sick at stomach.
- * 20. Fasted, on milk-pottage.
- * Fifth month 1775. 23. A visit, in consort, to one guilty of paying tithes, and haunting plays. Choler reigned in the morning.
- * 25. Another visit to a payer of tithes: he hath no sense of the spirit of our ancestors.
- * 31. O my doggedness!
- * Seventh month. 15. On a review of my spiritual registry, the result is, that out of four, three capital shares are in a great measure destroyed, viz. Drinking, smoking, and *studying*: but anger unsanctified remains.
- * 16. Dogged: ate too much.
- * Eighth month. 16. A rencounter with a clamorous woman, on a patient dying, and in dread of the mob; but was delivered, blessed be the Lord!
- * Ninth month. 28. An over-dose of whisky.
- * 29. A dull, cross, choleric, sickish day.
- * Fourth month 1756. 1. Ebbing times, as to cash.
- * 16. A little *incubus* last night on too much spinage.
- * Sixth month. 17. Feasted a little piggishly.
- * Eight month. 5. A feast, wherein a little swinish.
- * First month 1757. 22. A little swinish at dinner and repast.
- * 30. I feel the Lord's hammer on perverseness, and on natural studies.
- * 31. Dogged on provocation.
- * Second month. 2. Lord, strike the hammer yet stronger on doggedness.
- * 5. Very dogged or snappish.
- * 14. Snappish on fasting.
- * 15. On resuming the *Materia Medica*: Lord lessen my love for human studies!
- * 17. A little swinish at dinner.
- * 20. Divers troubles and disappointments on my soliciting the publication of my MSS.
- * 21. Dog-

- 21. Dogged.
- 26. Cursed snappishness to those under me; on a bodily indisposition.
- 27. Avaunt Satan! the Lord is strengthening and promoting my progress.
- Third month. 11. On a provocation, exercised a dumb resentment for two days, instead of scolding.
- 22. Scolded too vehemently.
- 23. Dogged again.
- Fourth month. 20. Piggish at a feast.
- 28. In a low and mean way am I exercised in practice: Lord, give me to see that here is more glory than in large fees!
- 29. Mechanically and sinfully dogged.
- Tenth month 1758. 26. Ten visits and one fee.
- 28. Eleven visits, and no fee; blessed be the Lord!
- 29. A fit of anger too vehement?

In this manner the author continues his Diary from 1753 to 1775, the year in which he died; faithfully relating his conflicts with the flesh and the devil.

Sometimes, he says, he inadvertently took 'an over-dose of spirits, and then his upper regions were a little clouded.' Sometimes, at a feast, he was tempted to eat too piggishly. When he had fasted 'on nettles,' when he was encountered by a scold, called by a pauper, obliged to attend eight or ten patients without receiving a fee, in 'ebbing times of cash;' and the like, he was apt to be snappish and dogged. But it must be observed, that he possessed an uncommon delicacy of conscience, extending not only to every plain deviation from the strict rule of duty, but even to matters of mere human infirmity, and such as would escape; not only censure, but observation, in persons of a respectable character. Whatever weaknesses he may seem to betray, in a religious view he deserves commendation, as he took laudable pains to observe that inestimable precept of morality, 'know thyself.'

The Economy of Beauty, in a Series of Fables; addressed to the Ladies. By Dr. Colens. 4to. 101. 6d. in boards. Walter.

THOUGH beauty is in a great measure the gift of nature, yet there are methods, by which it may be improved; or at least set off to greater advantage. It is the design of education to remove every appearance of awkwardness in young people; to direct their notions, their attitudes, their looks, their voice, their conversation; to polish their manners, to refine

fine their sentiments and their taste. By these means a pleasing form appears with additional beauty ; as a diamond, when it is polished by the hand of the artist. Yet education alone, though it may confer many amiable accomplishments, is not capable of giving them a lasting influence. It may invite and receive, but cannot retain the graces. If a young woman wishes to make herself completely agreeable, she must endeavour to acquire the good qualities of the heart : and an habitual ease, gentleness, and complacency will diffuse an air of serenity and sweetness over every feature. All the beauties of the mind, innocence, modesty, sensibility, honour, compassion, and benevolence will appear in spontaneous emanations ; and give the human face the stamp of divinity.

On the contrary, the base and malignant passions will destroy every natural charm, more effectually than either sickness or age. Envy, malice, cruelty, pride, anger, will throw a superciliousness, a gloom, a fierceness into the aspect, which no smile of dissimulation can either disguise or conceal. The ladies therefore, instead of having recourse to paints and cosmetics, should endeavour to remove the deformities of the mind, to rectify their passions, and acquire an habitual good humour. This is the proper economy of beauty. This,

‘ And this only teaches charms to last,
Still makes new conquests, and maintains the past.’

That personal beauty is, in a high degree, dependent on sentiment and manners, is the great truth, which these Fables are calculated to illustrate and enforce.

The first exhibits a lady at her looking-glass, painting her cheeks, but sensible of her folly, and feeling the pernicious effects of that absurd practice. The second contains a conversation between a pelican and a spider, in which the true mother and fashionable one is contrasted. The third recommends temperance, as the first friend of beauty. The fourth illustrates the difference between a beautiful form and an amiable mind, by two lamps at a miser's door, the one dark, the other lighted. The fifth displays the utility of attending to precepts and good examples in the earlier part of life. The sixth inculcates this useful lesson, that the dignity of the female sex is degraded by too great a fondness for dancing, and other trifling amusements. The seventh is designed to shew, that the sphere, in which the female character appears to the greatest advantage, is domestic life. The eighth points out the dangers arising from superior beauty. The ninth exposes the absurdity of affectation. The tenth represents the folly

folly of attempting to make conquests of weak and worthless coxcombs.

This is the substance of the first book. In the second, the author treats of the following subjects; the art of dressing gracefully, the malignity of slander, the choice of a husband, credulity, suspicion, prudery, marriage a lottery, the romantic expectations of both sexes, pleasure, the way to keep a heart, virtue genius and reputation, or the family party, and the conduct of a wife in the absence of her husband.

These Fables are introduced by a variety of moral observations, diversified with little sallies of wit, and occasional strokes of satire.

As this work has a pompous appearance, is addressed to the ladies, and dedicated to the princess royal of England, it will naturally be expected, that we should pay some respect to its importance, and extract, at least, an entire fable, as a proper specimen of the author's plan, and of the manner in which it is executed. We select the following, not because it is either the best or the worst, but because it is one of the shortest, and conveys a moral of the highest importance.

• THE REFORMERS.

• Slander, which all the wise agree,
Like its concomitant, bohea,
Who use it, robs of health and rest,
Is still—sad truth!—the general taste.

• Foul child of envy and ill nature,
All-practis'd, all-exploded satire;
With equal foot still smites the door
Of palaces, and where the poor
Dwell with content, till she appear,
And force from innocence a tear.
With Titan fury now she stands
Hurling her sacrilegious brands.

Against the throne: no rank exempts,
Age, sex, or worth, from her attempts.

• Augusta! thou, whose soul contains
Whate'er of good or great remains
Man's native dignity to shew,
To none but honour's foes, a foe,
Thy virtue's adamant shield,
Celestial panoply, repell'd,
But not extirpated from, her rage,
Thy life, a satire on the age.

Back on themselves rebounds the dart,
And rankles in their fever'd heart.

As bats, and owls, obscene, detest
The sun, in golden radiance dress'd;

So

So knaves and fools indignant view
Faith, friendship, piety, and you.

' This gangrene of the soul, whose air
Breathes pestilence, is fatal there,
Beyond the moral leach's skill,
Where grows th' immedicable ill.

' In wisdom's eye, when Lefbia rails,
Or, with malignant grief, bewails
A sister's error, while she speaks,
Grace dies upon her own warm cheeks ;
A livid paleness seems to spread
O'er the ripe fruitage, glowing-red;
Of beauty's lip ; the dimple deep,
Where all the Loves their revels keep,
Hardens to frowns, or wrinkles dire,
Chilling in every breast desire :
The untun'd voice harsh, the ear pains,
Deformity with discord reigns.
Hence tedious celibacy waits
(The doom denounc'd by angry fates)
On those, whose busy tongues reveal
What female candor should conceal.
Founded on truth's eternal base,
This maxim may preserve your face :
" Where envy, pride, and malice swell,
There beauty never deigns to dwell."

' In Pandæmonium thus the race
Angelic, studious to debase
Heaven's younger sons, in serpent's hiss,
Amorc'd of beauty and of bliss :
Who would indulge that potent evil,
Which chang'd a seraph to a devil ?

' Admit that Chlœe was to blame ;—
Shall I be first to blast her fame ?
Have I no faults myself ?—I'd ask
My heart,—a necessary task !
Impartial search—ere I presume
The censor's sacred chair assume :—
No blemish that I'd wish to save
From Envy's jaundic'd eye ?—I have.
Shall I then judge ?—'Twere want of sense,—
Injustice,—nay, 'tis impudence !

' A saintly fox, and prudish cat,
Had once a solemn tête-à-tête ;
" Dear cousin," thus the fox begins—
" How I deplore the nation's sins !
A lady—you'll excuse her name—
As from the coterie we came,
Of neighbour wolf a story told,
Which made my very blood run cold.

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A sheep,

A sheep, it seems a harmless creature,
 As any in the realm of nature,
 Fell in her way, on whom she seiz'd,
 And, tho' it begg'd to be releas'd
 With cries would pierce a heart of stone,
 She pick'd it, cousin, to the bone.
 But that her ladyship, who said it,
 Is worthy of implicit credit,
 I'd scorn a story, which reflects
 Such vile dishonour on the sex."

"All carnal appetite, you know,
 I have extinguish'd long ago ;"
 Cry'd Prue, demure, "and now you see,
 The reason,—the necessity :
 Did but the least remains, my dear,
 Of such a passion harbour here,
 Myself,—my life I should detest."

She said,—and smote her hollow breast.

"A thoughtless cock, wak'd by the sound,
 That instant lighted on the ground ;

"Wretch," cry'd the saint, "predestinate,
 By everlasting laws of fate,
 T' incur my wrath, nor be forgiven ;
 Obey, as I, the will of heaven."

She said and eat.—The virtuous cat
 Turn'd from the sight :—when lo ! a rat,
 In prime of youth pass'd by :—“What means
 This tumult in a vestal's veins ?”

She cry'd, and grasp'd the trembling creature,
 Obedient to the laws of nature.

"Heaven's !" quoth a spider dame, who stood
 Quaffing a fly's delicious blood,
 Just o'er their heads :—“And are there brutes
 So void of those sweet attributes,
 Compassion, mercy,—all that decks
 With genuine grace our softer sex !
 Well, thank my stars, my soul is free
 From every shade of cruelty.
 This deed, with Stygian horror black,
 Will fright my vile hysterics back.—
 Aim, satire, aim at such thy shaft !”

She said, and took her morning draft.

“One moral from the tale must come ;—
 The censorer's eye should look at home,
 Weed o'er and o'er the mental garden,
 And pity those, she cannot pardon ;
 Or know, henceforth no art shall hide her
 Resemblance to—cat—fox—and spider.”

In most of these Fables the author has taken his idea from
 La Motte ; but he has modelled the story to his own particular
 pur-

purpose, the æconomy of beauty. If we are not greatly deceived, the generality of his readers will think, that his preliminary observations are too diffuse, desultory, and immethodical. They are generally extended to a hundred, and sometimes to a hundred and fifty lines. His performance would have been much more pleasing, if these introductory reflections had been more concise; if in each fable they had been directed to one single point, and illustrated by a short and striking apologue. There seems likewise to be some little irregularity in the arrangement of these pieces. The second, for example, which is a description of a good mother, would have appeared with more propriety after those fables which treat of matrimony.

The author, we hope, will excuse these remarks. The former perhaps may be displeasing; but it is suggested with a friendly intention, without the least design to depreciate his compositions. If we recommend some defalcations, it may be observed, that the vines of Champagne and Burgundy require the pruning-knife.

A Voyage round the World, in his Britannic Majesty's Sloop, Resolution, commanded by Captain James Cook, during the Years 1772, 3, 4, and 5. By George Forster, F. R. S. Two Volumes. 4to. 2l. 2s. White, Robson, Elmsly, and Robinson.

Captain Cook's voyage in the Endeavour, performed a few years since, had been productive of so many discoveries, either curious or useful, that on the return of this navigator, a plan of another voyage was projected by his majesty, which should be conducted upon the same liberal principles of investigation, respecting the improvement of geography and natural history. In regard to the former of those sciences in particular, the Endeavour's voyage so far invalidated the opinion entertained by some ingenious writers, of the existence of a continent in the temperate latitudes of the South Sea, that it proved New Zealand, which had been considered as the continent in question, to consist of two islands; and that near the middle of the southern hemisphere, or in 40 degrees of south latitude, no land whatever was to be found. This discovery might seem sufficient to overturn an opinion which was owing entirely to conjecture, but the theorists were not to be dispossessed of a continent which they occupied already in their imagination; and opposing argument to facts, they alledged that a mass of land was absolutely requisite about the south pole, to counterpoise the great continent in the northern hemisphere. In our opinion, however, this argument has very little weight:

for it may be obviated upon the supposition, that more dense and heavy materials lie under the water in the southern hemisphere, than emerge above its surface towards the northern.

The chief design of the New Voyage was to explore the southern latitudes in the temperate zone, to ascertain whether any land existed in that quarter, and to penetrate as far as possible towards the antarctic pole. The nautical abilities and experience of captain Cook, who had conducted the Endeavour with so much judgment, pointed him out as the most proper person to command the expedition. Two ships, built at Whitby for the coal-trade, the Resolution and the Adventure, were purchased by the admiralty, as the best calculated to resist tempestuous weather. In the first of those sailed captain Cook; and the command of the second was given to captain Furneaux, who had formerly been one of Mr. Wallis's lieutenants in his voyage round the world. Mr. Banks and Dr. Solander proposed to embark with captain Cook on a second circumnavigation, in order to prosecute the researches which they had begun in the preceding voyage. With this intention their equipage was carried on board; but finding soon afterwards that they were not accommodated with such conveniences in the vessel, as they had reason to expect, they abandoned all thoughts of the enterprize. The board of admiralty, who had been highly pleased with the prospect of general improvement which the new voyage offered, were in no small concern at an event, which threatened to frustrate some of the principal objects of the expedition. Fortunately, however, they met with a man of science, who, at so short a warning as ten days, engaged to take upon him the department of natural history. This was Dr. John Reinhold Forster, F. R. S. of whom we had before expressed, in our Review, a desire of seeing him employed on such an occasion. He was accompanied by his son, Mr. George Forster, F. R. S. the author of the present publication.

This voyage is extremely interesting. Besides traversing an immense tract of the South Sea, the navigators have visited most of the principal islands in it: They touched three times at New Zealand, refreshed twice at O-Taheitee and the Friendly Islands: They have sailed round the pole, between the latitudes of 50 and 70 degrees south, and seem to have fully exploded the notion of a southern continent, which some men of science had entertained. They have likewise evinced, that immense quantities of ice float in the southern latitudes, which are much colder than those of the northern hemisphere; and they have proved that the scurvy, and other diseases incident to seafaring men, are not now either so destructive or unavoidable as in former times, when proper precautions are made use of.

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The plan which Mr. Forster proposed to himself in this work, must render the occurrences which he relates yet more interesting to the public. His reflections and remarks appear, through the whole, to have been made with a proper regard to the degree of importance of the various objects which he mentions. In conformity to this principle, he has neither given nautical details, nor directions for sailing, which are useful only to mariners; rejecting, likewise, with equal judgment, the descriptions of plants and flies, which ought not to be inserted in the narrative of a voyage, but reserved for those books that are appropriated to natural history. He appears to have omitted nothing that was new, useful, or instructive, and to have paid particular attention to the character of the inhabitants in the various countries of the southern hemisphere which they visited; not presenting us, however, with a general and arbitrary account, such as is frequently nothing more than the invention of voyagers, but minutely relating every important circumstance in their domestic life and manners, as those casually occurred during the intercourse with the natives, and could be ascertained by observation.

The Resolution and Adventure set out on the voyage the 13th of July, 1772, and the first place they touched at was Madeira, of which island Mr. Forster gives a more circumstantial account than we remember to have seen before. From hence they proceed to St. Jago, one of the Cape Verd Islands, and, after a stay of two days, cross the line to the Cape of Good Hope.—Quitting the Cape in the end of November, which is the beginning of spring in those parts, the voyagers continued their course towards the south, where they passed more than four months out of sight of land, amidst floating rocks of ice, in a rigorous cold climate. This long run was not performed without encountering many dangers and inconveniences, of which the subsequent quotation presents us with one of the most remarkable.

On the 29th the wind, which had for three or four days past blown a very strong gale, now increased so much, that we ran during the last twenty-four hours, almost under the bare fore-sail. The sea at the same time ran very high, and frequently broke over the sloop, in which none of the cabins were prepared for such bad weather, our course from England to the Cape having been remarkably free of storms. The people, and especially persons not brought up to sea-affairs, were ignorant how to behave in this new situation; the prodigious rolling of the vessel therefore daily made great havock among cups, saucers, glasses, bottles, dishes, plates, and every thing that was moveable; whilst the humorous circumstances sometimes attending the general confusion, made us bear these irreparable losses with

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greater

greater composure than might have been expected. The decks, and the floors of every cabin were however continually wet; and the howl of the storm in the rigging, the roar of the waves, added to the violent agitation of the vessel, which precluded almost every occupation, were new and awful scenes, but at the same time severely felt, and highly disagreeable. The air was likewise unpleasantly sharp and cold about this time, our latitude being now about 42° south; and frequent rains contributed to make the service of the seamen hard and comfortable. To secure them in some measure against the inclemencies of the weather, the captain ordered a general distribution of clothes to be made, which had been expressly provided at the expence of the admiralty to serve this purpose. Every person whose duty exposed him to the severity of southern climates, from the lieutenant to the sailor, was provided with a jacket and a pair of trousers of the thickest woollen stuff called *fearnought*, or strong flannel, which kept out the wet for a long time, and had this only fault, in common with every thing the navy provides, viz. that they are supplied by contract, and therefore generally too short for our people. If we consider the distresses to which M. de Bougainville's crew were reduced for want of cloathing, we cannot help reflecting on the better fortune of English seamen, who, under an equitable government, may expect to be treated with peculiar care; and who, on perilous expeditions, are humanely and attentively supplied with necessaries to face the dangers of the sea, and support their spirits in adversity. A trying moment frequently occurs, where the despondence caused by ill-treatment and heavy sufferings, must have the most fatal consequences, since its direct opposite, an undaunted resolution is then most necessary; such a moment we experienced in this night. A petty officer in the forepart of the vessel, awaking suddenly, heard a noise of water streaming through his birth, and breaking itself against his own and his mess-mates chests; he leaped out of his bed, and found himself to the middle of the leg in water. He instantly acquainted the officer of the quarter-deck with this dreadful circumstance, and in a few moments almost every person in the ship was in motion; the pumps were employed, and the officers encouraged the seamen with an alarming gentleness, to persevere in their work; notwithstanding which the water seemed to gain upon us; every soul was filled with terror, encreased by the darkness of the night.

Ponto nox incubat atra,

Præsentemque viris intentant omnia mortem. Vir.

For what obscured light the heav'n's did grant,

Did but convey unto *their* fearful minds

A doubtful warrant of immediate death. Shakesp.

* The chain-pumps were now cleared, and our sailors laboured at them with great alacrity; at last one of them luckily discovered that the water came in through a scuttle (or window) in the boatswain's store-room, which not having been secured against the

the tempestuous southern ocean, had been staved in by the force of the waves. It was immediately repaired, and closely shut up, and we escaped for this time with the greatest parts of the clothes and effects of the sailors and officers thoroughly soaked in salt water. We should have found it difficult, if not utterly impossible, to clear the ship of the water, if the midshipman had not providentially awaked before it had gained too much upon us: the presence of mind of our officers, and the spirit of our seamen would have been exerted in vain, and we must perhaps have gone down to the bottom, in the midst of a very dark night and turbulent ocean, which would have effectually prevented our consort from giving us assistance. A distribution of fishing-hooks and lines was made about this time to every person on board, as it was uncertain how soon we might meet with land, and consequently with an opportunity of making use of them.

The scurvy made its appearance at this time, but was entirely cured by a plentiful use of sweet wort; and the voyagers, being in no distressful circumstances, were at liberty to contemplate the extraordinary scene of nature upon which they had now entered. Their admiration was particularly excited by the huge masses of ice that floated on the ocean, and which, though formed of its waters, discovered not, upon trial, the smallest impregnation of marine salt. They likewise had the pleasure of beholding the *Aurora Australis*, a luminous phenomenon, of the same appearance as the *Aurora Borealis* in our hemisphere.

While the navigators were gratified with the novelty of those objects, they had the mortification to find the two vessels separated from each other in a thick fog, which lasted seven days. The Adventure proceeded to Diemen's Land, and next to New Zealand; and the Resolution, after cruising a month to the southward, likewise took shelter at the south-west end of the same country. The situation of the latter of those vessels, during this interval, is thus feelingly described by Mr. Forster.

As we stood to the northward, we also observed more seals every day, which came from the coast of New Zealand. A large trunk of a tree, and several bunches of weeds were seen on the 25th, and greatly exhilarated the spirits of our sailors. Soon after the land was descried, bearing N. E. by E. at a vast distance. About five o'clock in the afternoon we were within a few miles of it, and saw some high mountains inland, and a broken rocky coast before us, where several inlets seemed to indicate an extensive bay or sound. We tried soundings in 30 fathoms, but found none; however, at the mast-head they observed sunken rocks close to us, on which we immediately tacked, and stood off shore, as the weather was growing dark and misty. The next morning we found this part of New Zealand

lay to the southward of Cape West, and had not been explored by captain Cook, in the Endeavour.

Thus ended our first cruise in the high southern latitudes, after a space of four months and two days, out of sight of land, during which we had experienced no untoward accident, and had been safely led through numerous dangers by the guiding hand of Providence, which preserved our crew in good health during the whole time, a few individuals excepted. Our whole course, from the Cape of Good Hope to New Zealand, was a series of hardships, which had never been experienced before: all the disagreeable circumstances of the sails and rigging shattered to pieces, the vessel rolling gunwale to, and her upper works torn by the violence of the strain; the concomitant effects of storms, which have been painted with such strong expression, and blackness of *Colorit*, by the able writer of Anson's Voyage, were perhaps the least distressing occurrences of ours. We had the perpetual severities of a rigorous climate to cope with; our seamen and officers were exposed to rain, sleet, hail, and snow; our rigging was constantly encrusted with ice, which cut the hands of those who were obliged to touch it; our provision of fresh water was to be collected in lumps of ice floating on the sea, where the cold, and the sharp saline element alternately numbed, and scarified the sailors' limbs; we were perpetually exposed to the danger of running against huge masses of ice, which filled the immense Southern Ocean: the frequent and sudden appearance of these perils, required an almost continual exertion of the whole crew, to manage the ship with the greatest degree of precision and dispatch. The length of time which we remained out of sight of land, and the long abstinence from any sort of refreshment were equally distressful; for our hooks and lines distributed in November, had hitherto been of no service, on account of our navigation in high southern latitudes, and across an unfathomable ocean, where we saw no fish except whales, and where it is well known no others can be expected; the torrid zone being the only one where they may be caught out of soundings.

— Atrium

Defendens pisces hiemat mare.

Horat.

We may add to these the dismal gloominess which always prevailed in the southern latitudes, where we had impenetrable fogs lasting for weeks together, and where we rarely saw the cheering face of the sun; a circumstance which alone is sufficient to deject the most undaunted, and to sour the spirits of the most cheerful. It is therefore justly to be wondered at, and ought to be considered as a distinguishing mark of divine protection, that we had not felt those ill-effects which might have been expected, and justly dreaded as the result of such accumulated distresses.

The harbour of New Zealand, where the Resolution touched at, after her run from the Cape of Good Hope, was named
Dusky

Dusky Bay, the country adjacent to which appears to be so romantic, that we shall insert the account of it as delivered in the narrative.

The weather was delightfully fair, and genially warm, when compared to what we had lately experienced; and we glided along by insensible degrees, wafted by light airs, past numerous rocky islands, each of which was covered with wood and shrubberies, where numerous evergreens were sweetly contrasted and mingled with the various shades of autumnal yellow. Flocks of aquatic birds enlivened the rocky shores, and the whole country resounded with the wild notes of the feathered tribe. We had long and eagerly wished for the land and its vegetable productions, and therefore could not but eye the prospect before us with peculiar delight, and with emotions of joy and satisfaction, which were strongly marked in the countenance of each individual.

About three o'clock in the afternoon, we dropped an anchor under a point of an island, where we were in some measure sheltered from the sea, and so near the shore, as to reach it with a hawser. The sloop was no sooner in safety, than every sailor put his hook and line overboard, and in a few moments numbers of fine fish were hauled up on all parts of the vessel, which heightened the raptures we had already felt at our entrance into this bay. The real good taste of the fish, joined to our long abstinence, inclined us to look upon our first meal here, as the most delicious we had ever made in our lives. The view of rude sceneries in the style of Rosa, of antediluvian forests which cloathed the rock, and of numerous rills of water, which every where rolled down the steep declivity, altogether conspired to complete our joy; and so apt is mankind, after a long absence from land, to be prejudiced in favour of the wildest shore, that we looked upon the country at that time, as one of the most beautiful which nature unassisted by art could produce. Such are the general ideas of travellers and voyagers long exhausted by distresses; and with such warmth of imagination they have viewed the rude cliffs of Juan Fernandez, and the impenetrable forests of Tinian!

During upwards of six weeks which they passed in this harbour, the crew discovered only two or three small families of natives, who lived separately, and with whom they maintained an amicable intercourse. The character of this people appears so strongly marked in their behaviour towards the ship's company, that we cannot refrain from giving a place to the account of captain Cook's first interview with them.

As we were returning home, we heard a loud hallooing on the rocky point of an island, which on this occasion obtained the name of Indian Island; and standing in to the shore, we perceived one of the natives, from whom this noise proceeded. He stood

Rood with a club or battle-axe in his hand, on a projecting point, and behind him on the skirts of the wood we saw two women, each of them having a long spear. When our boat came to the foot of the rock, we called to him, in the language of Tahiti, *teyō barre māi*, "friend, come hither;" he did not, however, stir from his post, but held a long speech, at certain intervals pronouncing it with great earnestness and vehemence, and swinging round his club, on which he leaned at other times. Captain Cook went to the head of the boat, called to him in a friendly manner, and threw him his own and some other handkerchiefs, which he would not pick up. The captain then taking some sheets of white paper in his hand, landed on the rock unarmed, and held the paper out to the native. The man now trembled very visibly, and having exhibited strong marks of fear in his countenance, took the paper: upon which captain Cook coming up to him, took hold of his hand, and embraced him, touching the man's nose with his own, which is their mode of salutation. His apprehension was by this means dissipated, and he called to the two women, who came and joined him, while several of us landed to keep the captain company. A short conversation ensued, of which very little was understood on both sides, for want of a competent knowledge of the language. Mr. Hodges immediately took sketches of their countenances, and their gestures shewed that they clearly understood what he was doing; on which they called him *tōā-tōā*, that term being probably applicable to the imitative arts. The man's countenance was very pleasing and open; one of the women, which we afterwards believed to be his daughter, was not wholly so disagreeable as one might have expected in New Zealand, but the other was remarkably ugly, and had a prodigious excrescence on her upper lip. They were all of a dark brown or olive complexion; their hair was black, and curling, and smeared with oil and ruddle; the man wore his tied upon the crown of the head, but the women had it cut short. Their bodies were tolerably well proportioned in the upper part; but they had remarkable slender, ill-made, and bandy legs. Their dress consisted of mats made of the New Zealand flax-plant, interwoven with feathers; and in their ears they wore small pieces of white albatross skins stained with ruddle or ochre. We offered them some fishes and wild fowl, but they threw them back to us, intimating that they did not want provisions. The approaching night obliged us to retire, not without promising our new friends a visit the next morning. The man remained silent, and looked after us with composure and great attention, which seemed to speak a profound meditation; but the youngest of the two women, whose vociferous volubility of tongue exceeded every thing we had met with, began to dance at our departure, and continued to be as loud as ever. Our seamen passed several coarse jests on this occasion, but nothing was more obvious to us than the general dist of nature, which not only provided

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man with a partner to alleviate his cares and sweeten his labours, but endowed that partner likewise with a desire of pleasing by a superior degree of vivacity and affability.

Mr. Forster has given a particular account of the ceremony, with which an old man and a woman of this country paid a visit to the ship. On approaching the vessel, they were met by captain Cook and Dr. Forster, whom the man saluted with his nose against theirs, presenting each of them with a new cloak or piece of cloth made of the flax-plant, curiously interwoven with parrot's feathers, and at the same time giving the captain a piece of green nephritic stone, or *jade*, which was formed into the blade of a hatchet. Then turning aside, he introduced a bit of a bird's skin with white feathers through a hole in one of his ears, and broke off a small green branch from a neighbouring bush. Thus equipped, he walked on, and stopping when he could just reach the ship's sides with his hand, he struck them and the main-threads several times with his branch. He then began to repeat a kind of speech or prayer, which seemed to have regular cadences, and to be metrically arranged as a poem. His eyes were fixed upon the place he had touched, his voice was raised, and his whole behaviour grave and solemn. The young woman, though at other times laughing and dancing, now kept close to the man, and was serious all the while he spoke, during the space of two or three minutes. At the close of his speech, the man struck the ship's side again, and throwing away the branch, both he and the girl came on board, with each a spear in their hand.

It was the beginning of May when the voyagers left Dusky Bay, and at that season all the country began to be covered with snow. Sailing along the west coast of New Zealand, they arrived in Cook's Strait, where they observed some of those singular phenomena called water-spouts. Next day they came to an anchor in Queen Charlotte's Sound, and here they rejoined the *Adventure*, to their mutual joy and satisfaction. They were soon afterwards visited by the natives, who were much more numerous than at Dusky Bay, and having formerly seen Europeans, they were more bold and familiar at the first interview.

The commerce between the sailors and the New Zealand women is described with that degree of abhorrence which brutality inspires to every man of feeling and moral sentiment.

• About thirty natives surrounded us in several canoes the next morning, and brought a few of their tools and weapons to sell, for which they received great quantities of our goods in exchange, owing to the eagerness with which our crews outbid each

each other. There were a number of women among them, whose lips were of a blackish blue colour, by punctuation; and their cheeks were painted of a lively red, with a mixture of ruddle and oil. Like those at Dusky Bay, they commonly had slender and bandy legs, with large knees; defects which evidently are deducible from the little exercise they use, and their mode of sitting cross-legged and cramped up almost perpetually in canoes. Their colour was of a clear brown, between the olive and mahogany hues, their hair jetty black, the faces round, the nose and lips rather thick but not flat, their black eyes sometimes lively and not without expression; the whole upper part of their figure was not disproportionate, and their assemblage of features not absolutely forbidding. Our crews, who had not conversed with women since our departure from the Cape, found these ladies very agreeable; and from the manner in which their advances were received, it appeared very plainly that chastity was not rigorously observed here, and that the sex were far from being impregnable. However their favours did not depend upon their own inclination, but the men, as absolute masters, were always to be consulted upon the occasion; if a spike-nail, or a shirt, or a similar present had been given for their connivance, the lady was at liberty to make her lover happy, and to exact, if possible, the tribute of another present for herself. Some among them, however, submitted with reluctance to this vile prostitution; and, but for the authority and menaces of the men, would not have complied with the desires of a set of people who could, with unconcern, behold their tears and hear their complaints. Whether the members of a civilized society, who could act such a brutal part, or the barbarians who could force their own women to submit to such indignity, deserve the greatest abhorrence, is a question not easily to be decided. Encouraged by the lucrative nature of this infamous commerce, the New Zealanders went through the whole vessel, offering their daughters and sisters promiscuously to every persons embraces, in exchange for our iron tools, which they knew could not be purchased at an easier rate. It does not appear that their married women were ever suffered to have this kind of intercourse with our people. Their ideas of female chastity are, in this respect, so different from ours, that a girl may favour a number of lovers without any detriment to her character; but if she marries, conjugal fidelity is exacted from her with the greatest rigour. It may therefore be alledged, that as the New Zealanders place no value on the continence of their unmarried women, the arrival of Europeans among them did not injure their moral characters in this respect; but we doubt whether they ever debased themselves so much as to make a trade of their women, before we created new wants by shewing them iron-tools; for the possession of which they do not hesitate to commit an action that, in our eyes, deprives them of the very shadow of sensibility.

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‘ It is unhappy enough that the unavoidable consequence of all our voyagers of discovery, has always been the loss of a number of innocent lives ; but this heavy injury done to the little uncivilized communities which Europeans have visited, is trifling when compared to the irretrievable harm entailed upon them by corrupting their morals. If these evils were in some measure compensated by the introduction of some real benefit in these countries, or by the abolition of some other immoral customs among their inhabitants, we might at least comfort ourselves, that what they lost on one hand, they gained on the other, but I fear that hitherto our intercourse has been wholly disadvantageous to the nations of the South Seas ; and that those communities have been the least injured, who have always kept aloof from us, and whose jealous disposition did not suffer our sailors to become too familiar among them, as if they had perceived in their countenances that levity of disposition, and that spirit of debauchery, with which they are generally reproached.’

Several subsequent visits from different parties of the inhabitants abound with little circumstances which are strongly expressive of their general character.

On the 7th of June, 1773, the two ships sailed out of Queen Charlotte's Sound into the South Sea, in order to cross it between the latitude of 40 and 50 degrees south, in the depth of winter in those parts. Mr. Forster specifies the disadvantages which attended this run : contrary winds, cold weather, with fogs and rains, rendered it very disagreeable, and at the latter end of it the *Adventure* lost a man by the scurvy, the crew likewise beginning to be very sickly. We are told they also had some patients on board, who had been infected with the venereal disease at New Zealand. After enquiring very minutely into the subject, Mr. Forster is inclined to be of opinion that this disorder has been known in New Zealand before ever it was visited by Europeans ; but to establish this conjecture, the most indubitable evidence would be necessary.

On the 11th of August the voyagers observed one of those low circular reefs, which are common in the Pacific Ocean, between the tropics, and which, notwithstanding their small size, are frequently inhabited. They saw several others the following days, and at last descried the island of O-Tahitee on the 15th, where they hoped to overcome the distressing sickness which prevailed on board the *Adventure*.

[*To be continued.*]

The

*The Life of David Hume, Esq. written by Himself. Small 8vo.
1s. 6d. sewed. Cadell.*

IF memoirs of a celebrated person prove interesting, without any uncommon circumstance in the form of the narrative, how much more lively is the pleasure which they are calculated to afford, when he whose life and character are delineated is himself the historian? In such a case, though there be doubtless some ground for the imputation of vanity, it is so far from disgusting the reader, that it even yields him satisfaction; not only by gratifying curiosity, but by the laudable anxiety which it discovers for honest fame, and an unblemished reputation. The performance now under our notice, however, is the more particularly entitled to attention, that it was written but a few months before the decease of the author, at a time when that event was evidently very fast approaching.

After a pertinent exordium, intended to preclude the suspicion of vanity, Mr. Hume informs us that he was born the 26th of April 1711, O. S. at Edinburgh. That he was of a good family, both by father and mother; his paternal ancestors being descended from the earls of Hume, and inheriting, for many generations, the estate which his brother now possesses. His mother was daughter of sir David Falconer, president of the college of justice, whose son succeeded to the title of lord Halkerton.

Mr. Hume's parents were of a respectable character, as well as of good descent, but the family was not rich; and he being a younger brother, his patrimony was of course very small. Losing his father in his infancy, he was brought up, with his brother and sister, under the care of their mother, and passed successfully through the ordinary course of education. He was seized very early with a passion for literature, which he says has been the ruling passion of his life, and the great source of his enjoyments. His family, in consequence of his studious disposition, had devoted him to the profession of the law; but he was unalterably attached by his genius to the pursuits of philosophy and general learning; and while they fancied, says he, I was poring upon Væc and Vinnius, Cicero and Virgil were the authors which I was secretly devouring.

His fortune, however, being unsuitable to this plan of life, and his health a little impaired by an ardent application to study, he was induced, with reluctance, to submit to the proposal of entering into a more active way of life. In 1734, he accordingly went to Bristol, with some recommendations to eminent merchants; but finding in himself an invincible aversion

son to the scene in which he was now engaged, he went over to France, with the view of prosecuting his studies in a country retreat. There, as he informs us, he resolved to make a very rigid frugality supply his deficiency of fortune, to maintain unimpaired his independency, and regard every object as contemptible except the improvement of his talents in literature.

After passing three years in that country, first at Reims, but chiefly at La Fleche, in Anjou, and having composed his Treatise on Human Nature, he came over to London, where he published it in the end of the year 1738. This treatise proved very unfortunate, falling, as he expresses it, '*dead-born from the press*, without reaching such distinction, as even to excite a murmur among the zealots.' Being naturally of a cheerful and sanguine temper, however, he soon recovered this disappointment, and continued to prosecute his studies with great ardour, at his brother's house in the country, to which he now retired. In 1742, he printed at Edinburgh, the first part of his Essays, which was favourably received.

In 1745, he was invited to come and live with the marquis of Annandale, in England, who seems to have required the direction of a person of abilities. With him Mr. Hume passed a twelvemonth, during which time, his appointments, he informs us, made a considerable accession to his small fortune. He then received an invitation from general St. Clair to attend him as secretary to his expedition, which, though first designed against Canada, ended in an incursion on the coast of France. In 1747, which was next year, he was again requested by the general to attend him in his military embassy to the courts of Vienna and Turin, where our author was introduced as aid-de-camp to the general, along with sir Harry Erskine and captain Grant, now general Grant. Those two years, he informs us, were almost the only interruption of his studies in the course of his life; and with his frugality, he had now reached a fortune which he called independent, though most of his friends were inclined to smile when he said so: he tells us he was now master of a thousand pounds.

Having entertained an opinion that his want of success in publishing the Treatise on Human Nature, had been owing more to the manner than the matter of the work, he cast the first part of it anew in the Enquiry concerning Human Understanding, which was published while he was at Turin. But the success of this treatise at first proved little better than that of the former; and a new edition of his Essays, moral and political, which was published at London about the same time, met not with a much more favourable reception.

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Mortifying as those successive disappointments were, they made little impression on our author. In 1749 he went to his brother's house in the country, and there composed the second part of his *Essays*, which he called *Political Discourses*, and also his *Enquiry concerning the Principles of Morals*, another part of his first treatise, which he now cast anew. He had, about this time, the satisfaction to be informed by his bookseller at London, that the sale of his former publications was gradually increasing, and that new editions were demanded.

In 1751, he removed from the country to Edinburgh, where next year he published his *Political Discourses*, the only one of his works that was successful on the first publication; being well received abroad and at home. In the same year was published at London, his *Enquiry concerning the Principles of Morals*, the work which, of all his writings, Mr. Hume thinks incomparably the best.

In 1752, he was appointed librarian to the faculty of advocates, an office, he tells us, from which he received little or no emolument, but which gave him the command of a large library. It is but justice to the memory of Mr. Hume to mention one instance of his generosity while he held this office: we have been informed, that he resigned the whole salary in favour of a man of genius who was in distressful circumstances.

Our author now formed the plan of writing the *History of England*, but recoiling at the thought of continuing a narrative through a period of 1700 years, he commenced with the accession of the House of Stuart, an epoch when, in his opinion, the misrepresentations of faction began to take place. He acknowledges that he was sanguine in the expectations of the success of this work, but was greatly disappointed. The bookseller told him, that in a twelvemonth he sold only forty-five copies of it; and so general was the clamour against this work, that our author only excepts, from its opponents, the primate of England, Dr. Herring, and the primate of Ireland, Dr. Stone, which seem, he justly observes, two odd exceptions. Those prelates separately sent him messages not to be discouraged.

Mr. Hume, however, confesses that he was really discouraged; and he adds, that had not the war been at that time breaking out between France and England, he had certainly retired to some provincial town of the former kingdom, have changed his name, and never more have returned to his native country. But this scheme being now impracticable, and

ticable, and the subsequent volume considerably advanced, he determined to persevere in the work.

About this time he published at London his *Natural History of Religion*, with some other small pieces.

• Its public entry, says he, was rather obscure, except only that Dr. Hurd wrote a pamphlet * against it, with all the illiberal petulance, arrogance, and scurrility, which distinguish the Warburtonian school. This pamphlet gave me some consolation for the otherwise indifferent reception of my performance.'

The next volume of the *History*, which was published in 1756, met with a more favourable reception; but against the *History of the House of Tudor*, which appeared in 1759, the clamour was almost equal to that against the first volume of the work. Our author, however, proceeded to finish the more early part of the *English History*, which he published in 1761, with tolerable, he modestly says, and but tolerable success.

Mr. Hume observes, that, notwithstanding the various, and generally unsuccessful fate of his writings, the copy-money given him by the booksellers, much exceeded any thing formerly known in England. He was become not only independent but opulent, and resolved never more to set his foot out of his native country of Scotland, but to pass the remainder of his life in a philosophical retirement. In 1763, he received an invitation from the earl of Hertford, with whom he was not in the least acquainted, to attend him on his embassy to Paris, with a near prospect of being appointed secretary to the embassy, and in the mean time, of performing the functions of the office. This offer, however advantageous, Mr. Hume at first declined, till his lordship repeated the invitation. He was appointed secretary to the embassy, and in summer 1765, was *chargé d'affaires*, during the interval be-

* The title of the pamphlet alluded to is—*Remarks on Mr. David Hume's Essay on the Natural History of Religion. Addressed to the rev. Dr. Warburton.*—Since the appearance of Mr. Hume's *Life*, a new edition of this performance has been published, with the following advertisement from the bookseller to the reader.

"The following is supposed to be the pamphlet referred to by the late Mr. David Hume, in page 21, of his *Life*, as being written by Dr. Hurd. Upon my applying to the bishop of Litchfield and Coventry for his permission to republish it, he very readily gave me his consent. His lordship only added, he was sorry he could not take to himself the WHOLE infamy of the charge brought against him; but that he should hereafter, if he thought it worth his while, explain himself more particularly on that subject.

T. CADELL."

"*Strand, March, 1777.*

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tween the departure of lord Hertford, and the arrival of the duke of Richmond. In the beginning of 1766, he left Paris, and next summer went to Edinburgh, with the same view as formerly, of passing his life in a philosophical retreat; but soon afterwards receiving an invitation from Mr. Conway, to be under-secretary, he accepted the office. In 1769, he returned to Edinburgh very opulent, possessing at this time, as he informs us, a revenue of 1000*l.* a year. The subsequent part of this interesting performance we shall give in his own words.

‘ In spring 1775, I was struck with a disorder in my bowels, which at first gave me no alarm, but has since, as I apprehend it, become mortal and incurable. I now reckon upon a speedy dissolution. I have suffered very little pain from my disorder; and what is more strange, have, notwithstanding the great decline of my person, never suffered a moment’s abatement of my spirits; insomuch, that were I to name the period of my life, which I should most choose to pass over again, I might be tempted to point to this later period. I possess the same ardour as ever in study, and the same gaiety in company. I consider, besides, that a man of sixty-five, by dying, cuts off only a few years of infirmities; and though I see many symptoms of my literary reputation’s breaking out at last with additional lustre, I knew that I could have but few years to enjoy it. It is difficult to be more detached from life than I am at present.

‘ To conclude historically with my own character. I am, or rather was (for that is the style I must now use in speaking of myself, which emboldens me the more to speak my sentiments); I was, I say, a man of mild dispositions, of command of temper, of an open, social, and cheerful humour, capable of attachment, but little susceptible of enmity, and of great moderation in all my passions. Even my love of literary fame, my ruling passion, never soured my temper, notwithstanding my frequent disappointments. My company was not unacceptable to the young and careless, as well as to the studious and literary; and as I took a particular pleasure in the company of modest women, I had no reason to be displeased with the reception I met with from them. In a word, though most men any wise eminent, have found reason to complain of calumny, I never was touched, or even attacked by her baleful tooth: and though I wantonly exposed myself to the rage of both civil and religious factions, they seemed to be disarmed in my behalf of their wonted fury. My friends never had occasion to vindicate any one circumstance of my character and conduct: not but that the zealots, we may well suppose, would have been glad to invent and propagate any story to my disadvantage, but they could never find any which they thought would wear the face of probability. I cannot say there is no vanity in making this funeral oration of myself, but I hope it is not a misplaced one;

one; and this is a matter of fact which is easily cleared and ascertained.'

The whole of this narrative breathes ingenuoufness, and a noble consciousness of integrity, not without that solicitude of literary, as well as moral fame, which we may suppose to have animated a writer, so distinguished, from his earliest years, for his ardor in the pursuits of philosophy and general learning.

This performance is dated the 18th of April, 1776, from which period, to the time of Mr. Hume's death, which happened on the 25th of August, an account of his state and behaviour is delivered in a letter annexed, written by Dr. Adam Smith, to Mr. Strahan. It appears that Mr. Hume supported his illness to the last, with such patience, resignation, and composure, as perhaps may be reckoned Stoical fortitude; and that, when the discourse of his friends turned on his approaching dissolution, he was even jocular on the subject. 'Upon the whole, says Dr. Smith, I have always considered him, both in his lifetime and since his death, as approaching as nearly to the idea of a perfectly wise and virtuous man, as perhaps the nature of human frailty will permit.'

FOREIGN ARTICLES.

Elementa Historiæ Germanicæ, &c. Editæ à Johanne Michaelæ Lorenz, Eleg. et Hist. Prof. Publ. 8vo. Argentorati.

IN this very accurate, concise, and instructive work, Prof. Lorenz has followed the same plan as in his Elements of Universal History, of which we have formerly taken notice. He contents himself with pointing out the leading facts and events, and the several historians by whom they have been recorded at length. His performance is therefore a sketch rather than a regular history; but at once so accurate and complete, that it will prove highly useful, both for acquiring a just idea, and for facilitating the recollection of the contents of the extensive and complicated history of Germany.

The work is divided into ten periods; of which the first comprises all that is still known of the most ancient inhabitants of Germany. The second, its history under the Romans. The Third, the confederacy of the nations between the Rhine and the Elbe, their passage into France, and their conquests in Germany from the year 431 to 752. The fourth period, from 752—911, presents the history of Germany under the Carolingians, their conquests in Italy, their divisions, and the origin of the German kings and constitution. The fifth treats of the Saxon kings and emperors, from 911—1024, when these nations elected their sovereigns, extended their territories to the Schelde and the Maes, and re-united Italy to the empire, and when their grandees, lords, and bishops rendered themselves sovereign in their respective provinces and bishopricks. The sixth period comprehends the history of Germany under the emperors of the family of the dukes of Franconia; from 1024—1125. The seventh, that under the emperors of the house of Swabia from 1138—

1254. The eighth, the famous interregnum from 1254—1273: the origin of the electoral college, and of the hanse-towns. The ninth period contains the German history under emperors of various families, from 1273—1437. And the tenth, that under the Austrian emperors, from 1438—1740. To this tenth period a second part has been added, comprising the history from 1740—1773. The author has subjoined to his work a chronological table of the emperors, and of the principal events of their reigns, with an enumeration of the writers on the public laws of Germany.

Beitrage zur Kriegskunst und Geschichte des Krieges von 1756—1763: or, Contributions to the military Science and the History of the War, &c. By J. G. Tielke, Captain of Artillery in the Service of the Elector of Saxony. With Plans and Maps. Part I. 4to. Freyberg. (German.)

CAPTAIN Tielke has already distinguished himself by a valuable treatise on field-fortification; and the present work has, by competent judges, been pronounced to be the result of great military knowledge and sound judgment.

In his introduction he gives his reasons for thinking why no complete scientific history of the last war can well be expected from any private individual; and judiciously observes, that single, detached events, faithfully and accurately related by an ocular witness, may at once afford valuable materials for a history of that war, and prove instructive to military officers.

With these views he proposes to investigate the causes of the issue of every operation he relates, to deduce from them some military rules and observations, and more particularly, to treat of the attack and defence of camps, whether fortified or unfortified.

This first part of his intended work accordingly consists of four sections. The first contains a perspicuous and impartial relation of the famous engagement at Maxen, by Mr. Tielke, who assisted at it; together with the relations given of it by the imperial army, by that of the empire, and by the Prussians.

In the second section the author explains the method of drawing up plans of the profiles of a mountainous country. In the third he treats of the attack and defence of unfortified eminences: and in the fourth, he proposes three different plans, on which, in his opinion, the post at Maxen might have been maintained against all the different bodies of troops by whom it was attacked.

Instruction Pastorale de M^{sr}. l' Archevêque de Lyon, sur les Sources de l'Incredulité & les Fondemens de la Religion. 4to. Paris.

THIS respectable author traces, in the first part of his interesting performance, the errors of irreligion to their sources, passions and ignorance; acquits learning of the imputation of having favoured the progress of infidelity; and observes, that those men of real talents and learning who have, in imitation of Bayle's example, endeavoured to rise on the ruins of general principles, to eminence and fame; have alike mistaken the interests of their temporal reputation, and their immortal concerns.

In the second part he proceeds to establish the fundamental articles of faith by a strict concatenation of principles and inferences, an eloquent abstract of the best works on this important subject, a display of the history and proofs of religion, of the object of her mysteries,

mysteries, of her promises, and sanctions, and of the duties imposed by her. Those of her own ministers, as here stated by a very eminent member of their body, may serve for a specimen of the spirit of this performance.

‘ La religion n’a d’autre but que de rendre les hommes sages et heureux. Et qui osera s’élever contre elle, lorsque tous ses ministres, animés du même esprit, se dévoueront pleinement à ce grand ouvrage? Lorsqu’on ne les verra quitter le silence de leurs rétraites que pour entretenir la paix dans les familles, réconcilier des ennemis, ramener les pécheurs, protéger les foibles, se courir les pauvres, consoler les affligés, prêcher l’humanité aux grands, la soumission aux peuples, la justice aux rois; lorsqu’enfin toutes leurs paroles seront des instructions, toutes leurs actions des exemples, tous leurs entreprises des bienfaits publics?’

‘ Ce seroit méconnoître tout à la fois et les principes et les intérêts du christianisme, que de ne pas embrasser jusqu’à ses détracteurs dans l’étendue de notre charité. Souvenons-nous que pour être les ennemis de notre culte, ils n’en sont pas moins nos frères; que plus ils sont inexcusables, plus ils sont malheureux; qu’à Dieu seul appartient le droit de les juger, et à nous l’obligation de les aimer et de les plaindre; qu’un zèle amer seroit plus propre à les aigrir, qu’à les attirer: que la vérité s’insinue presque toujours par les douceurs de la persuasion, et ne s’établit jamais par les excès de la violence; que la force de la parole, le pouvoir de l’exemple, la ferveur de la prière, les attraites de la piété sont les armes de la religion; et que lors même qu’elle paroît s’irriter de l’obstination des pécheurs, c’est en core au feu de la charité que s’allume le flambeau de sa colere.’

Manuel, ou Journée Militaire. Paris.

MR. de Gaigne begins his work with some preliminary reflections tending to inspire young military gentlemen with a desire and an emulation to distinguish themselves in their profession; and then proceeds to the elementary and indispensable instructions, which he divides into twelve chapters.

The first chapter treats of the duties of a general, and of those of subaltern officers; the second, of artillery and its dependencies; the third, of the subsistence of an army, and of ammunition; the fourth, of military operations in general, of entrenchments and field-fortifications; the fifth, of marches; the sixth, of encampments, foraging, &c. the seventh, of general engagements, order of battle, retreats, skirmishes, ambuscades, &c. the eighth, of garrisons, citadels, fortifications, &c. the ninth, of garrison-duty, magazines, ammunition, arms, and powder, utensils, tools, materials, artificers, and provisions; the tenth, of the duty and the police of a garrison; the eleventh, of the various attacks on places, &c. the twelfth, of their defence, from the beginning of a siege to the capitulation.

The work concludes with general explanations of military terms: and though its method be liable to exceptions, it may be allowed to comprize a great deal of useful and necessary instruction, in so small a compass as that of three hundred pages.

Esprit de M. Saurin, ou Extraits analysés de ses Sermons. 2 vols. 12mo. Paris.

THE Sermons of Mr. Saurin, a protestant minister at the Hague, deservedly celebrated for his learning, his candour, and his eloquence, appear to be as highly valued in France, as those of the most eminent French preachers: and their reputation has induced the editor of these volumes, to present his orthodox catholic readers, with an analytical abstract of them; in which he proposed to himself, to guard his readers against such protestant doctrines as are reprobated by the Roman catholic church, to show the superiority of the catholic method in moral instructions over that of the protestants; and to revendicate from those protestant sermons, the principles originally belonging to the catholic church: 'for, says he, when the pretended reformers, separated themselves from us, they kept a part of the fundamental doctrines of christianity, such as that of the Trinity, the incarnation, a future life, the moral and gospel law; on those objects they have the same principles with us. Thus, whatever they have of truth, of sense, of morality, was taught before them, and at all times, by the church, and properly belongs to her; with the protestants it is a mere plagiarism.'

We smile at the charge of plagiarism, brought by an abstract-maker: and heartily wish, that his own pious labours, as well as the genius of Saurin, may prove beneficial and instructive to all his orthodox and catholic readers.

FOREIGN LITERARY INTELLIGENCE.

Idee Sommaire, ou vue générale du Systeme Physique et Metaphysique de Monsieur Needham sur la Génération des Corps organisés. A Bruxelles.

MR. Needham, director of the Imperial academy of sciences and belles lettres at Brussels, and author of many philosophical enquiries on microscopic animalcules, and polypes; in short, a man acknowledged among the learned as a most accurate and useful observer, is himself the author of this little pamphlet. He was induced to publish it in justification of his own principles, having been accused of materialism, by the author of the *Système de la Nature*, Voltaire, and others, who were very proud of placing a philosopher of his distinguished merit at their head, and who hoped to give their depraved opinions greater importance if they could persuade the world that he had adopted them. Mr. Needham's defence must give pleasure to every good man, who cannot behold the progress of impiety without abhorrence; for it is a very comfortable reflection, that the most enlightened philosophers, have at all times maintained those principles, which alone can give us true peace of mind.

Essai géométrique et pratique sur l'Architecture navale, à l'Usage des Gens de Mer, par M. Vial de Clairbois. 8vo. Brest and Paris.

An useful elementary treatise, in which practice is continually guided and directed by a solid theory.

Traité sur la Construction des Vaisseaux, &c. par M. le Comte du Maillet de Goimpy, &c. 208 Pages in 4to. with two Plates. Paris.

The author's first intention was to publish a new edition of M. Bouguer's *Traité du Navire*, illustrated and improved by notes; but

on a farther consideration of the subject, of the questions agitated, and the improvements made since Mr. Bouguer's time, he changed his design, and chose rather to compose a work of his own, in which such questions, occasionally introduced by his predecessor, as have no use in practice, are omitted, and many interesting modern improvements inserted, especially from Mr. Euler's *Scientia Navalis*, and his *Théorie complète de la Construction & Manœuvre des Vaisseaux*. Count du Maitz has, however, built his theory on new principles, resulting from a long and great experience, and judicious observations.

Recueil de Memoires et d'Observations sur la Formation et la Fabrication du Salpêtre. Par les Commissaires de l'Académie des Sciences de Paris pour le jugement du Prix du Salpêtre. 8vo. Paris.

Containing a comprehensive and most valuable abstract of all that has hitherto been published by chemists concerning saltpetre, from Glauber to the present times; originally intended for the use of those who are actually employed in writing for the considerable prize proposed by the Parisian academy of sciences; but highly useful and interesting to chemists in general.

Le Jeu du TriStrac, ou les Principes de ce Jeu, éclaircis par des Exemples en Faveur des Commencans, avec l'Explication des Termes par Ordre Alphabétique, &c. par M. J. M. F. one Volume, of 376 Pages. 8vo. Paris.

The first edition of this performance, appeared in 1749, in a small pamphlet of 76 pages, in 12mo. The 300 additional pages contain examples, calculations, and explanations.

Memoire sur le Cours des Eaux, des Avantages qu'on peut tirer des crues d'Eau, Qualité des Eaux stagnantes, des Eaux souterraines. 12mo. Paris.

A short but useful pamphlet of 58 pages.

MONTHLY CATALOGUE.

P O L I T I C A L.

An Essay on British Liberty: addressed to both Houses of Parliament. Small 8vo. 3s. Bew.

THE design of this Essay is to expose the licentiousness so openly practised and asserted under false ideas of liberty. That the charge of indecency, in many instances, is far from being groundless, the author has sufficiently evinced, by a number of advertisements copied from the news papers, expressive of the most shameful venality. Against those public abuses, he employs both ridicule and argument; and though the satire should not prove effectual, the intention of it at least deserves the commendation of every friend to decorum and his country.

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A Let-

A Letter to Dr. Price on his "Additional Observations," &c. 8vo. 6d. Southern.

A short Letter, containing some pertinent, though trite remarks on Dr. Price's Observations.

The American Crisis. 8vo. 1s. Flexney.

This pamphlet contains nothing new on the subject of American affairs. The author recommends the prosecution of the war with vigour, and the temperate use of victory.

A Calm Address to the Inhabitants of England. By John Wesley, 12mo. 3d. Fry.

Mr. Wesley's present Address is employed on the same subject with the former; being intended to expose the injustice of the American claim to independency, as well as the ridiculous notion of that liberty which the rebels pretend to assert.

A Letter to the Directors of the East India Company. By Keane Fitzgerald, Esq. 8vo. 1s. Payne.

Mr. Fitzgerald exposes, in the clearest light, the unjustifiable practices respecting the management of the shipping employed in the service of the East India company. His remarks are urged with decency, politeness, and temper, unmixed with invective; but notwithstanding all his candour, he discovers that just indignation against the objects of the charge, which cannot fail of being excited at the view of abuses, so inconsistent with public duty, and prejudicial to the interest of the company.

We most potently believe in the existence of every abuse which Mr. Fitzgerald has pointed out, and congratulate him on the very intelligible manner in which he has addressed the public; a manner worthy the imitation of those who wish their writings to be serviceable to mankind.

Reflections on Usury. 8vo. 1s. Fielding and Walker.

We are here presented with an account of those usurious and pernicious contracts carried on under the mode of under-valued annuities; with the substance of the bill now before the parliament to prevent them, and observations on the advantage of which it will be productive to the public.

P O E T R Y.

The Lion extricated; or, the Jackall's Defeat. A Fable. 4to. 1s. Almon.

An allegorical rhapsody in doggerel verse, founded on party-misrepresentations which are no longer credited, and therefore an uninteresting as well as invidious Fable.

The New Paradise of Dainty Devices: consisting of original Poems. By different Hands. 4to. 2s. 6d. Almon.

These Poems are chiefly of the humorous kind, intermixed sometimes with the vulgar ribaldry of political prejudices. That

That they are in general *Devises*, we readily admit; but whether *Dainty* or not, must be determined by the taste of the reader.

The Garrulous Man. 4to. 6d. Wilkie.

A parody upon L'Allegro of Milton, written much in the manner of that poet.

Poetical Excursions in the Isle of Wight. 4to. 2s. 6d. Conant.

This performance discovers a fund of poetical fancy, which might be approved by readers of taste, did not the length of the poem exceed the proper bounds of lyric composition, and had not the author lavishly prostituted unmerited panegyric on an obnoxious character.

Wittenham-Hill, *a descriptive Poem.* 4to. 2s. 6d. Bew.

The hill which is here celebrated stands near the centre of the Berkshire and Oxfordshire hills, and commands a prospect of several eminent towns and other objects. This poem, however, abounds not so much in description, as in historical anecdotes and allusions, with which it is sufficiently enriched.

Heath-Hill, *a descriptive Poem.* By W. Hurn. 4to. 2s. 6d. Robinson.

Local scenes that are unconnected with any great events or characters, are much more proper subjects for landscape than descriptive poetry; and however beautiful Heath-Hill may appear to the eye, it seems to be too destitute of those qualities which are necessary to affect the imagination. We shall, therefore, not determine Mr. Hurn's poetical talents from this effort of his muse.

The Art of Conversing. Translated from the French. 4to. 1s. T. Lewis.

The author of this poem, or, if he chooses, the translator, may, for ought we know, be a proficient in the art of conversing, but we must own that he is evidently very little acquainted with that of writing.

Theodosius to Constantia: a poetical Epistle. 4to. 1s. Walter.

This Epistle is supposed to have been written by Theodosius immediately after his having retired to the convent, where he first learnt the falsity of the report concerning the marriage of Constantia*. The Epistle is animated, and flows in a strain of pathetic sentiments, not unlike the tender and passionate correspondence between Eloisa and Abelard.

An Heroic Epistle from Donna Teresa Pinna y Ruiz, of Murcia, to Richard Twiss, Esq. F. R. S. 4to.

An Heroic Answer from Richard Twiss, Esq. F. R. S. at Rotterdam, to Donna Teresa Pinna y Ruiz. 4to. 1s. 6d. Kearsly.

The Epistle to Mr. Twiss is an imitation of that from queen Oberea to Mr. Banks. The heroic Answer, is composed in the same amorous, but not *Ovidian* style.

* For the story of Theodosius and Constantia, see the Spectator, N^o 164.

Madge's Addresses to Christopher Twist-wit, Esq. Bath-Laureat, and Miller's Plumian Professor. 4to. 1s. 6d. Bew.

Honest Madge seems inclined, at least, to be in a facetious humour; but, perhaps, by not previously examining the object with her spectacles, she has directed her railery against a kinsman; for we strongly suspect that Madge is a limb of the Twist-wit family.

Ode to Dragon, Mr. Garrick's House-Dog, at Hampton. 4to. 6d. Cadell.

A sop to Cerberus, but which may be relished even without a canine appetite for poetical offals.—*Love me, love my dog.*

The Electrical Eel; or, Gymnotus Electricus. Inscribed to the honourable Members of the R—l S—y, by Adam Strong, Naturalist. 4to. 1s. 6d. Bew.

As we are not at present in the humour of receiving a *stock*, we shall defer the examination of the Electrical Eel to a more convenient opportunity. In the mean time, we advise the ladies to beware of this insinuating animal, however much its virtues may be extolled by Mr. Adam Strong, Naturalist, who might have styled himself *Wag*, if he did not think this appellation derogatory to his very *philosophical* character.

The Asses Ears, a Fable. Addressed to the Author of the Goat's Beard. 6d. Riley.

For the honour of poetry, we wish that Asses Ears were never to be found on any of the lovers of that art. But, alas! the case is often otherwise, "*As in presenti.*"

Additions to the Diaboliad, a Poem. 4to. 1s. Kearlly.

Keep it up! is a maxim known to the author of every catch-penny production. In the present instance, however, this policy seems not likely to be attended with effect. For those additions must convey a very despicable opinion of any poem with which they can be supposed to have the smallest degree of congruity.

Anti-Diabo-Lady. 4to. 1s. 6d. Bew.

Whether this effusion has been dictated from the same motive as the preceding, we will not determine; but with respect to demerit, and the probability of a similar fate, we may pronounce them, from intrinsic evidence, to be very intimately allied.

M E D I C A L.

A Treatise on the Management of pregnant Women, and the Means of curing, but more especially of preventing the principal Disorders to which they are liable, &c. Second Edition, enlarged, to which is added an Appendix. By Charles White, F. R. S. 8vo. 5s. in boards. Dilly.

In our Review of the first edition of this work, we acknowledged that Mr. White had exposed the pernicious effects of a
hog

hot regimen in the puerperal state, with explicit and satisfactory observations; that his arguments for establishing the putrid nature of the puerperal fever, were not only deduced from the laws of the animal œconomy, but confirmed by experience; and that there was reason to expect the most salutary consequences from the prophylactic directions which he inculcated*. To the present edition Mr. White has added an Appendix, in which he continues to maintain, from experience, the success of the methods of practice he had formerly recommended. In particular, he strongly affirms the efficacy of the temperate bath in preventing miscarriages, and many other disorders incident to the pregnant state; declaring that he has not known a single instance of its failure, except where the patient had received some violent injury. He likewise asserts the good effects of the same remedy in increasing the secretion of milk, and preserving the health during the time of suckling; but particularly in preventing the colds to which nurses are so liable. For the additional cases which occur in this Appendix, we refer our readers to the work; observing only, that all the remarks of this judicious practitioner are worthy of attention.

An Examination of the Charge brought against Inoculation, by Dr. Hayen, Raft, Dimsdale, and other Writers. By John Watkinson, M. D. 8vo. 1s. 6d. J. Johnson.

The Charge examined in this pamphlet is, that inoculation spreads the variolous contagion, and increases the mortality of the natural small-pox. Dr. Watkinson, however, produces the strongest evidence to prove that such an opinion is totally groundless and chimerical. It would lead us into an unnecessary detail, to enumerate the conclusive facts and observations by which he fully vindicates the practice of inoculating from the injurious imputation thrown out against it. Those who are desirous of particular information, may have recourse to the pamphlet, where they will find the subject treated in the most rational, unprejudiced, and convincing manner.

D I V I N I T Y.

A Sermon preached at the Anniversary Meeting of the Sons of the Clergy, in the Cathedral of St. Paul, on Thursday, May 9, 1776. By Beilby Porteus, D. D. now Lord Bishop of Chester. 4to. 1s. Bathurst.

His lordship has taken his text from 2 Kings, iv. i. 'Thy servant my husband is dead, and thou knowest, that thy servant did fear the Lord: and the creditor is come to take unto him my two sons to be bond-men.'

The unhappy sufferer, who made this moving complaint, was the widow of one of the sons of the prophets, whose distress Elisha immediately relieved by the miraculous increase of her pot of oil. It will not be easy to find in any writer, sacred or

* Critical Review, Vol. xxiv. p. 340.

profane,

profane, a more piteous story, or a case more applicable to the occasion, on which this Sermon was delivered.

As this text requires no comment, the author immediately proceeds to his purpose; and, 1. points out some of the advantages, with respect to religion, literature, liberty, arts and sciences, which this nation has derived from her clergy, at different periods, from the early ages of Christianity, to the present time.

2. He observes, that we shall no where find, either in ancient or modern times, a body of more than ten thousand persons, situated in the midst of a populous, rich, commercial, luxurious kingdom, surrounded with every temptation, and every danger, to which virtue can be exposed, whose morals are so blameless, and so little injured by the general contagion, as those of the English clergy.

Lastly, he pathetically represents the distressful situation, in which their families, in many cases, are involved, when death has deprived them of their principal support.

This is an excellent Sermon, and does honour to his lordship's literary character, and humanity.

A Sermon preached before the House of Lords, in the Abbey Church of Westminster, on Thursday, Jan. 30, 1777; being the Day appointed to be observed, as the Day of the Martyrdom of King Charles I. By John Lord Bishop of Bangor. 4to. 1s. Robson.

His lordship's text is this passage in the first Epistle of St. Peter ii. 17. "Fear God. Honour the king."

It has been sometimes considered as a defect, or omission in the Gospel of Christ, that it gives no precise directions, with respect to civil government. His lordship therefore, in the beginning of his discourse, observes, that Christianity has for its primary object, men's higher and more permanent concerns; regarding all others as secondary considerations, and taking account of them so far only, as they are connected with, or may be subservient to, the former; that a religion designed to be universal, to be the law of all nations, could not well descend to particular and minute precepts on that subject, which would suit equally with every mode of government; and that it seems to have been wisely and beneficially intended by Providence, that beings endowed with reason, and every requisite provision for the purpose, should be left to choose for themselves their own particular forms, such as their situation and circumstances might recommend. Hence, he says, we are authorised to conclude, that Christianity has introduced no alterations in the civil rights of men, or the political constitutions of different countries.

He then proceeds to shew, that the general precepts of the Gospel oblige all, who embrace it, to fulfil every duty, that can strengthen society, and promote peace and union among men; that they add their weight and authority to every political

litical constitution, and aid magistracy and legislation, in all places, by such sanctions, as have the most powerful influence on the human heart.

Having fully represented the tendency of revelation to promote the public welfare, by its excellent precepts on the subject of civil subordination, he observes, that opposition to ruling powers may be sometimes expedient; that governors are fallible, like other men; and, in so extensive and complicated a course, may and must sometimes, even with the most upright intentions, make mistakes, and, it is possible, may mean amiss; that in either of these cases, wise and good men, appointed for such purposes, and making a conscience of their duty, will speak and act according to reason and their own information; and that, if this be done soberly and candidly, and according to the forms of the constitution, it is truly meritorious, becoming men living in a land of liberty, and in divers respects serviceable to government itself.

On the contrary, when things are carried to extremities, and conducted with rashness and violence, the most pernicious consequences must ensue.

The learned author of this discourse illustrates the fatal effects of such proceedings by a general view of the latter part of the reign of Charles I. and concludes with some judicious observations on the circumstances of that melancholy, but instructive period.

A Sermon preached before the University of Dublin, Dec. 13, 1776, being the Day appointed for the General Fast. By Thomas Leland, D. D. 4to. 1s. Conant.

Dr. Leland* has taken his text from Judges xxi. 2, 3. His principal design is to point out some of those immoralities, which are unfriendly to national prosperity; and to promote a general reformation.

We have seldom read a more animated discourse. The ingenious writer appears to have imbibed in a very considerable degree, the spirit of Demosthenes.

M I S C E L L A N E O U S.

A Letter upon Education, Translated from the French of a Royal Author. Small 8vo. 2s. Nourse.

This letter, as the translator informs us, was printed in French not long since at Berlin, under the feigned name of a Citizen of Geneva; and is said to have been written by a great northern potentate, but we do not know upon what authority.

The author observes, that every wise prince should employ his utmost attention in forming useful and virtuous subjects. By the number of illustrious men, which appeared in the Grecian and Roman states, it is evident, he thinks, that a nation might be formed of purer morals, than what the moderns now possess.

* The translator of Demosthenes.

Having shewn the impropriety and the defects of the common modes of education, by which young men, especially the nobility, are brought up in effeminacy and indolence, he earnestly recommends a more vigorous and manly discipline. 'Regulate, says he, their morals, impress them with virtuous sentiments, elevate their souls, render them laborious, cultivate their understandings with care, use them to reflect upon their actions, teach them to be wise and circumspect, to love frugality and simplicity.'

He likewise takes notice of the frivolous education of the fair sex, and with equal warmth and energy recommends the cultivation of their minds.

As this is a matter of universal importance to society, the author's advice is extremely seasonable, and merits the highest attention.

The translator has subjoined a considerable number of notes, more particularly applicable to the circumstances of the English nation.

Metallurgic Chymistry. Translated from the German of C. E. Gellert, by John Seiferth. 8vo. 6s. in boards. Becket.

This treatise, which is translated from the German, comprises a system of mineralogy in general, and of the several arts immediately connected with that science. It is undoubtedly much superior to any work on the subject, and establishes upon certain fixed principles a branch of natural knowledge, which, notwithstanding its utility towards the improvement of various manufactures, has hitherto remained extremely vague, and indeterminate.

A Journey to the Highlands of Scotland. With occasional Remarks on Dr. Johnson's Tour. By a Lady. Small 8vo. 2s. 6d. sewed. Fielding and Walker.

Whatever reflections some writers have unjustly thrown out against the barrenness of Scotland, that country seems at present to be considered as an inexhaustible subject of entertainment, if we may judge from the number of those who have lately favoured the public with accounts of it. Objects, however, which at first were pleasing to the fancy, may be so often described, as in the end to become perfectly insipid: and there is reason for apprehending that this will soon prove to be the case with respect to Caledonian excursions. The lady who writes this epistolary narrative, appears to be a lively correspondent, but her information is sometimes erroneous; and where she has deviated from the track of Mr. Pennant, even her novelty, being chiefly on frivolous subjects, is but little interesting.

A Letter to Courtney Melmoth, Esq. with some Remarks on Two Books, called Liberal Opinions, and The Pupil of Pleasure. 8vo. 6d. Wilkie.

The advice of a good friend to Mr. Melmoth, and apparently so to morality.

The

The Preceptor, or Counsellor of Human Life; for the Use of the British Youth. Compiled by John Ryland, M. A. 12mo. 3s. Dilly.

The author's design in this publication is to furnish the apprentices of the city of London, and other young men, who have had a tolerable education, with a book, which may be a pleasing and instructive companion, from the age of fourteen to twenty-one.

For this purpose the author has given them a variety of pieces, on natural and moral philosophy, history, and other branches of science; and referred them to those authors, who have treated on the same subjects in a more ample manner.

The principal articles are, the being of a God proved from the frame of the material world, by Abernethy; of the nourishment and growth of animals, and the changes of matter, by Watts; of Atheism, by the editor; truths relating to the Deity, by Woolaston; the importance and certainty of moral philosophy, an explanation and proof of the law of nature, by Grove; of history, eloquence, and composition, by Rollin; extracts from Demosthenes and Æschines; the lives of Waterland, Newton, Rollin, Demosthenes, and Milton; Solomon's Proverbs methodized under thirty-two heads; advice to a young man, by Watts; maxims and rules of prudence; poetical pieces, by Blackmore, Watts, and Pope; and a chronological account of about 400 of the most illustrious men of all ages.

This work is very properly calculated for young men, and others, who wish to acquire some notion of the sciences, or recollect the most important parts of a good education.

An Address to the Inhabitants of St. Anne, Westminster, by the rev. Thomas Martyn. 8vo. 1s. Corral.

Mr. Martyn was ordained on a title from Dr. Hind to the curacy of St. Anne's. A difference arose between them in 1774. The doctor attempted to dismiss Mr. Martyn from his employment. The cause was tried in Westminster-hall, and a verdict was given for Mr. Martyn.

Before this decision it was generally imagined, that rectors had a right, or rather a power to discharge their curates, when they thought proper. A title was generally considered as a mere form for ordination, and a licence was easily evaded. Yet it seems very reasonable, that gentlemen and scholars, who have had an academical education, have devoted themselves to the church, and have only been able to obtain a curacy, with a pitiful stipend; should have some legal security for their maintenance, without being subject to the caprice of incumbents.

The clergy in general are materially concerned in the determination of this question.

Dr. Hind's defence was grounded by his advocates upon three points: first, Mr. Martyn's incompetency to sue, because the title related only to the bishop, either as an agreement, or a se-

security, Secondly, that the obligation, if it ever extended to Mr. Martyn was become void by the acceptance of a readership, which, they contended, was an ecclesiastical preferment; and, thirdly, that Mr. Martyn wanted the indispensable qualification of a curate, the bishop's licence. From each of these objections it was inferred, that the doctor was entitled to a verdict.

In reply to the first objection, the title was read. To the second, the original appointment of readers referred to; and the form of ordination was conceived to be a full answer to the third.

The judgement of the court on these three points, delivered by lord Mansfield, was to this effect.

'Left the indigence of ministers should bring discredit upon the church, is provided by the thirty-third canon, "That, if any bishop shall admit any person into the ministry who hath no title, then he shall keep and maintain him with all things necessary, till he do prefer him to some ecclesiastical living." Titles, are, therefore, necessarily required at ordinations, to indemnify the bishop; and likewise to secure a maintenance to the person ordained. And if such title be exhibited, as required by the canon, the bishop can incur no penalty, nor be otherwise affected by any subsequent event. And, therefore, though a title be literally an agreement with the bishop, he transfers it by ordination to the curate, and its future operation applies only to him.'—Upon this opinion, Mr. Martyn's competency to sue was indisputably admitted.—Proceeding to the next objection, his lordship observed: 'that no acquisition, but ecclesiastical preferment could discharge the obligation of a title; that the readership did not, in its nature, fall under that description, and was besides a precarious employment; and that want of permanency would preclude its effect upon the title, even if admitted to be an ecclesiastical office.'—In observation upon the third objection, his lordship admitted the necessity of a bishop's licence; but considered it, in the present case, to be fully implied, though not formally expressed in the letters of orders; for licences and letters of orders being granted upon the same qualifications, and for the same purpose, an ordination to a curacy conveys the true spirit of a licence, and invests the person ordained with the same privileges.

It was therefore determined, that Mr. Martyn had a right to the curacy of St. Anne's.

This pamphlet is written with poignancy and spirit,

The Guide to Domestic Happiness. In a Series of Letters. Second Edition. 8vo. 1s. Buckland.

Considerably enlarged.



THE CRITICAL REVIEW.

For the Month of *April*, 1777.

A Commentary, with Notes, on the Four Evangelists and the Acts of the Apostles; together with a new Translation of St. Paul's First Epistle to the Corinthians, with a Paraphrase and Notes. To which are added other theological Pieces. By Zachary Pearce, D.D. late Lord Bishop of Rochester. Published from the Original MSS. by John Derby, A.M. Two Vols. 4to. 2l. 2s. Cadell. [Continued from p. 204.]

IN a former article we have given our readers some extracts from the annotations of this learned writer. But as we went no farther than the sixth chapter of St. Matthew, we shall proceed, with that impartiality, which ought to be observed in all critical investigations.

‘Mat. vi. 11. *This day our daily bread.*] Origen (de Oratione) says “that the word ἐπιβίωσις had not been used by any Greek author, or [nor] was used in common conversation; but seemed to have been first formed by the evangelists.” It is probable, that they derived it from ἐὰν and βίωσις, and therefore Jerom rendered it by supersubstantialis, meaning thereby, as I suppose, spiritual food, that is, the doctrine of the gospel, called frequently ἄρτος, bread or food, in what John, ch. vi. reports Jesus to have said to the Jews . . . This sense seems to be the more probable, because no other part of this prayer has any relation to a bodily want, and this sense of the word comes most naturally after the foregoing petitions.’

The sense, which our author prefers, is surely the most improbable and unnatural.

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They who translate *ἐπισιον* *super substantialem* do not consider the difference between *ἐπισιος* and *ὑπερσιος*. Chrysostom explains the word *ἐπισιον*, *ἐπὶ τὴν ὕσιν τοῦ σώματος διαβαίνοντα, καὶ συγκροτεῖν ταύτην δυνάμενον*. Vol. v. 187. 14: but in another place, by *ἐφημέριον*. Vol. ii. 138. 29, 30; and i. 426. 4. reciting this petition, he adds, *ἀντὶ τοῦ, τὴν τῆς ἡμέρας τροφήν*. Suidas interprets it, *ὁ ἐπὶ τῇ ὕσιν ἡμῶν ἀρμόζων*: that is, sufficient to sustain life, a competency; *ἢ ὁ καθημέριος*, or daily bread. vol. i. p. 823. vol. iii. p. 6.

Every body, says Le Clerc, knows, that the Greeks used the phrase *τὸν ἐπιοῦντα χρόνον* to signify, as well in general the time future, as the day immediately ensuing, from the verb *ἐπιμι*, to approach, or be at hand. The meaning of Christ therefore is this: 'give us every day, all the remaining part of our lives, as much as may be sufficient for our subsistence.'

It may be observed, in favour of the common translation, that the primitive church read it *panem quotidianum*, as appears by the citations of Tertullian de oratione, & Cyprian. St. Jerom, whom our author quotes, seems to be wavering in his opinion: for in his notes on Ezekiel, ch. xviii. he calls it, *panem substantivum*, sive *superventurum*, and in St. Luke he reads *quotidianum*. But, which is of great importance in this question, he tells us, that he consulted the Gospel of the Nazarenes, supposed to be the genuine Hebrew copy of St. Matthew, and found the word *מחר* *macher*, *of to-morrow*. "In evangelio, quod appellatur secundum Hebræos, pro super-substantiali pane reperi *מחר*, quod dicitur crastinum: ut sit sensus, panem nostrum crastinum, id est, futurum, da nobis hodie." Com. in Matth. ch. vi.

The spiritual interpretation of this passage was chiefly maintained by the African fathers, and those who allegorized the plainest texts of scripture, on an absurd supposition, that our bodily wants were not worthy to be the objects of a christian's prayer.

If this petition is to be understood of the sacramental bread, it would oblige all christians to receive the sacrament every day: which is not required. But supposing such a practice were enjoined, it is not to be imagined, that our Saviour would teach his disciples to pray for what they could not comprehend: for the sacrament was not then instituted. On the contrary, it was very natural to teach them (circumstanced as they were) to pray for the necessities of life, and to depend on Providence from day to day, as their forefathers had done, when they were fed with bread from heaven, in the wilderness.

Lastly,

Lastly, if this petition refers to the gospel, as our author supposes, it is a useless repetition : for the same thing is expressed much more intelligibly and emphatically in these words almost immediately preceding, 'thy kingdom come.' There is also an impropriety in praying for the greatest of all spiritual blessings in a limited sense, requesting only to have it from day to day, especially when just before we had prayed for the same thing without restriction.

Ch. viii. 17. *He took our infirmities and bare our sicknesses.*] The prophet Isaiah means the afflictions, which Jesus was to undergo, not those of others, which he was to cure. It is not obvious then, how that prophecy has any relation to Jesus's healing diseases. May not the whole verse have been inserted here by mistake, having been at first a marginal or interlineal quotation of somebody, who judged it, though ignorantly, to the purpose of what is said in ver. 16? Peter in 1 Ep. ii. 24, where he seems to have this place of Isaiah in view, quotes the LXX. version aright, and applies the word aright: 'he bare our sins, says he, in his body upon the tree, i. e. the cross.'

Our author, by asserting, that this quotation is 'ignorantly' or improperly applied, has thrown out a reflection, which must necessarily fall on the evangelist, if this verse is authentic: and we have not the authority of any one MS. to justify us in supposing, that it is an interpolation. The prophet, speaking of the Messiah, says: "he took our infirmities and bare our sicknesses, or griefs." This is the literal translation of the original. **שָׂא** signifies to *take up* a thing, in order to carry it; and **בָּרַךְ** to *carry it*, when it is taken up. Now the very design of our Saviour in bearing our sorrows and infirmities, was to carry them away; to ease the loaded and oppressed. The evangelist, speaking of Christ's having cured many diseased persons, or taken away their infirmities, subjoins the expressive words of the prophet. There is nothing extraordinary in this application. In many other passages the evangelists apply the words of the Old Testament to different purposes, and different incidents, without regarding the original intention and view of the prophet.

Ver. 28. *Possessed with devils.*] Mention is frequently made in the New Testament of men possessed with devils: agreeably to which, Jos. Antiq. viii. 2, 5, gives us a long account of a devil, which he saw driven out of a man by one Eleazar in the presence of Vespasian; and where he speaks of such attempts as very common among the Jews; and he describes the *Salmoria* to be "the spirits of wicked men, entering

into the living, and destroying such as did not meet with help." Bell. Jud. vii. 6.

Our author supposes, that the Jewish phrase, being 'possessed with a devil,' does not mean any natural disorder, but a real possession by an evil spirit. And he refers us to two passages in Josephus, in confirmation of this opinion.

The assistance, to which that historian alludes, were certain charms, communicated by king Solomon. The story of Eleazar is worth reciting. "This venerable rabbi is introduced into the presence of Vespasian, and a great number of his courtiers and soldiers. A demoniac is produced. Eleazar takes a ring, which had one of those roots under the seal, the virtues of which had been discovered by Solomon. He applies it to the nose of the demoniac, and bids him smell; and instantly extracted the demon through his nostrils. The man immediately falls down; but the exorcist repeating two or three magical words, together with the name of Solomon, adjured the demon, that he should never return. However, being desirous to give the company more complete satisfaction, with respect to the efficacy of his art, he sets a basin full of water at a small distance, and commands the demon to overturn it, and thus convince the spectators, that he had left the body of the patient. The demon obeys the injunction; and every one acknowledges the prodigious wisdom of king Solomon."

The root, by which this wonderful operation was performed, was called Baaras, and is described in the place, to which our author refers us, with many circumstances more ridiculous, if possible, than the story of extracting the evil spirit through the nose of the demoniac.

If our learned commentator had endeavoured to invalidate the scriptural account of the demoniacs, and the cures performed by our Saviour, perhaps he could not have taken a more effectual method for this purpose, than that of appealing to this impudent cheat. It may be observed that Josephus, when he introduces the story, says, *ἰσοπία γὰρ τῆα*. This is a little equivocal. *ἰσοπία*, though usually translated *vidi*, signifies also *memoria tradidi*, *percepi ex auditu ac relatione*; and if this last interpretation be admitted, the testimony of Josephus may be only founded on some idle report. Be this as it may, Josephus has given us many instances of his extreme credulity and superstition, and his propensity to relate the most incredible tales. Speaking of the pillar of salt (Antiq. i. 11.) he says, *ἰσόπῃκα αὐτήν*. But if he saw the ejection of the demon no better than he saw the pillar of salt, we need not use many words to disprove his testimony.

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* Ch. ix. v. 10. *Publicans and sinners sat down with him.*] I suspect, that the words *and sinners*, in the original, are an interpolation; for as Matthew was himself a publican, it is not likely, that he, when he spake of publicans, would add the words, *and sinners*, though the rest of the Jews were accustomed to do it by way of contempt to the publicans. In no one instance, I think, throughout his gospel does he join publicans and sinners together, when speaking in his own person, and not in the words of others.

We differ in opinion from his lordship for the following reasons: 1. No MS. countenances the idea of an interpolation. 2. Matthew and all the rest of the sacred writers relate the plain matter of fact, even when it implies a reflection on themselves. This verse therefore contains a noble instance of the author's ingenuousness and sincerity. 3. He could not properly avoid the expression, as the next verse would have been unintelligible without it. "When the Pharisees saw it, they said unto his disciples, why eateth your master with publicans and sinners?"

* Ch. xiv. 2. *This is John the Baptist.*] According to the English translation here, and in Mark vi. 14, 16. Herod pronounced, that Jesus was John risen from the dead: but Luke, in ch. ix. 7, 8. represents this matter otherwise. For he tells us, that 'it was said of some, that John was risen from the dead;' while others said, that Jesus was Elias; and others, that he was one of the old prophets. To this Luke adds, that Herod was perplexed (or rather, *doubted*) i. e. doubted which of the three Jesus was, or rather, whether he was any one of them. With regard to John, Herod seemed to be almost sure, that Jesus was not he: for in verse 9 of that chapter, Luke tells us, that Herod said, "John have I beheaded: but who is this of whom I hear such things? And he desired to see him." These seem not to be the words of one, who was convinced, that John was risen from the dead, but rather of one, who was convinced of the contrary.

In conformity to this note his lordship translates Herod's words, by way of question, thus: 'Is this John the Baptist? has that very He been raised from the dead? and do therefore powers work in him? or is he therefore enabled to do mighty works?'

If we are not much deceived, this clumsy translation destroys the beauty and energy of this passage. As it stands in the common version it exhibits an admirable picture of a guilty mind. People in general formed uncertain conjectures concerning Jesus. "Some said, it is Elias: others said, it is one of the old prophets." But when Herod heard thereof he

formed a conclusion which filled him with horror. "It is John the baptist, whom I beheaded: he is risen from the dead." His conscience told him, that he was actually risen; and he believed, that he was come to proclaim his own innocence, and call him to an account for his crimes; that he was come from the dead with miraculous powers, to give the world a public demonstration of his own integrity, and discover the guilt of the murderer.

Our annotator accommodates his translation to the words of St. Luke. This mode of interpreting the scripture is very common: but in general absurd. For surely it is doing an author great injustice to suppose, that he ought not to have any ideas, but such as are precisely the same with those of another writer, upon the same occasion; or with those, which even he himself has before suggested in relating the same event.

Ch. xvii. 21. *This kind goeth not out, but by prayer and fasting.*] This faith, so strong, as in ver. 20. *goeth not out*, i. e. doth not exert itself, so as to have the proper effect, unless it be first raised in the man by fasting and prayer.*

This is Knatchbull's conjecture; but seems to be an unnatural and unsatisfactory interpretation. If this had been our Saviour's meaning, his expression would, most probably, have been, *this faith*, not *το το γένος*, *this kind*; and he would, most likely, have represented it, as originally produced, not *going out*, or exerting itself by *prayer and fasting*. However, what totally overthrows this explication is the parallel passage in St. Mark, in which *faith* is not once mentioned. "His disciples asked him, why could not we cast him out? And he said unto them, *this kind* can *ἐξελθεῖν* *come forth* by nothing, but by prayer and fasting." Mar. ix. 28, 29. This cannot be explained upon our author's hypothesis: *το γένος* must refer to the demon or disease; for there is nothing else, to which it can possibly refer.

Ch. xxiii. 35. *Zacharias the son of Barachias.*] It is difficult to ascertain, who this Zacharias was. Our author thinks, he was the father of John the Baptist. These words, "the son of Barachias" he observes, are omitted in two evangelistries*, and in St. Luke xi. 51. "Though this Zacharias was not a prophet, in the strict sense of the word, yet he was a righteous man, Luke i. 6. and of such Jesus is here speaking. Besides, he is said to have prophesied, v. 67. The silence of history, respecting his death, is no material objection. It is probable,

* MS. Copies of such parts of the Gospels, as were read formerly in the Christian churches.

he might speak his mind too freely in favour of Jesus, and suffer on that account.'—On this supposition there is a propriety in our Saviour's words, which there is not on some others; the death of this Zacharias being near to the time, when he was speaking, as Abel's was to the beginning of the world.—This however is one of those passages, where there will always remain difficulties and objections; several things being supposed, which cannot be proved.

¶ Ver. 39. *Blessed is he that cometh.*] Rather *that came*. Here ὁ ερχόμενος signifies, I think, *he, who came*; for these words are supposed to be what would be used by such Jews, as after Jesus's death lived long enough to see the ruin of their church and state. As if Jesus had said: then they will remember what they did to me, when I was among them; then they will acknowledge, that I was the Christ, the person, who came in the name of the Lord. Accordingly, Eusebius, in Hist. Eccles. iii. 35, tells us, that upon having seen that destruction, "vast multitudes came over to the faith of Christ."

Our author proceeds to shew, that ὁ ερχόμενος may be rendered, 'he who came.' But, is there any occasion for this construction? Our Saviour expresses himself in the words of the multitude, ch. xxi. 9. who attended him into Jerusalem; and to whatever appearance he may allude, the word ερχόμενος may be translated here as well as there, in the present tense. For example: in the next chapter he says, "they shall see the son of man coming in the clouds of heaven." On this occasion, would not the expression, "Blessed is he that cometh," be much more proper, than blessed is he that came, in the name of the Lord? The one is frigid, the other emphatical.

¶ Ch. xxvii. 19. *This day in a dream*] Euthynius, a Greek monk of the twelfth century, who wrote a comment on the four Evangelists, of which we have in print only a Latin version by Hentenius, is here represented by Hentenius as saying "Notandum est, quod ὁ ἡμῶν hodie de nocte dicitur." Ita Euthynius. It is to be observed, that by *this day* is meant *this night*. This may seem a strange interpretation, till it is considered, that the day, according to the reckoning in Judea, began on the evening before Pilate's wife sent this message to her husband; and that therefore the night, in which she had had her dream, was a constituent part of what she meant by this day. This is agreeable to what we read in Genesis i. 5. The evening and the morning were the first day.'

The Greek monk and the English bishop are pleased to amuse themselves with enigmas in the explication of this passage. There is no occasion to tell us, that by *this day* is meant

this night. Many things had been transacted during the course of that morning or that day. Jesus had been examined before the council, the governor, and Herod, and had been sent from place to place, before this message came from Pilate's wife. It is most probable, she had had the dream after her husband left her: perhaps about nine in the morning. For, according to Hammond, "Jesus was condemned by Pilate betwixt nine and twelve." And therefore she might say, with strict propriety, that she had been disturbed by a disagreeable dream that day.

* Ver. 29. *Platted a crown of thorns.*] The word *ἀκανθών* may as well be the plural genitive case of the word *ἀκανθός*, as of *ἀκανθή*. If the latter, it is rightly translated *of thorns*; but the former word signifies what we call *bears-foot*, and the French *branche-ursine*. This is not of the thorny kind of plants, but is soft and smooth. Virgil calls it *mollis acanthus*. Pliny says, that it is *lævis*, smooth, and that it was one of those plants, which are cultivated in gardens. I have somewhere read (but cannot at present recollect where) that this soft and smooth herb was very common in and about Jerusalem. I find nothing in the New Testament said concerning this crown, which Pilate's soldiers put on the head of Jesus, to incline one to think, that it was made of thorns, and intended, as is usually supposed, to put him to pain. The reed put into his hand, and the scarlet robe on his back, were only meant as marks of mockery and contempt. One may also reasonably judge by the soldiers being said to *plat* this crown, that it was not composed of such twigs and leaves as were of a thorny nature. I do not find, that it is mentioned by any one of the primitive Christian writers, as an instance of the cruelty used towards our Saviour, before he was led to his crucifixion, till the time of Tertullian, who lived after Jesus's death about 160 years. He indeed seems to have understood *ἀκανθών* in the sense of thorns, and says, "*Quale, oro te, Jesus Christus sertum pro utroque sexu subiit? Ex spinis, opinor, & tribulis.*" De Coron. § 44. The total silence of Polycarp, Barnabas, Clem. Romanus, and all the other Christian writers, whose works are now extant, and who wrote before Tertullian, in this particular, will give some weight to incline one to think, that his crown was not platted with *thorns*. But as this is a point, in which we have not sufficient evidence, I leave it almost in the same state of uncertainty, in which I found it. The reader may see a satisfactory account of the nature of *acanthus*, *bears-foot*, in Quincy's Eng. Dispensatory, part ii. § 3. Ed. 1742.

The crown of thorns, with which our Saviour was crowned at his passion, has given a great deal of exercise to learned men. Th. Bartholine has written a dissertation upon this subject. Some have supposed, that the crown was made of the

the rubus, which bears the small-fruit called sloes. Others think it was made of the rhamnus, or buckthorn. Some imagine it was formed of the acacia; others of the juncus marinus, or sea rush.

Our author's opinion is problematical. Could the acanthus be of sufficient growth for the purpose of plating a crown at the passover? Botanical writers tell us, that it does not flower till about midsummer. Secondly, the word *ακανθας* in the plural very naturally and properly signifies *thorns*; but if the acanthus had been meant, would not the expression have been *σερανον εξ ακανθας*, not *εξ ακανθας*? 3. Among the Romans the triumphal crown was made of laurel, the corona ovalis of myrtle, and the corona civica of oaken boughs; sometimes of the boughs of the ilex, according to this verse in Cæcilius, an old comic poet:

Advehuntur cum iligneâ coronâ, & CHLAMYDE *.

Di vestram fidem!

Aul. Gel. v. 6.

Might not the crown of Jesus be intended as a ludicrous contrast to the triumphal, or the civic crown? If so, the thorns were more suitable to that purpose, than the acanthus.

* Ver. 46. *My God, my God, &c.*] These words most probably were not uttered by way of complaint, but by way of pointing out the 22d. Psalm, which begins with these words, as prophetic of Jesus the speaker. He, who twice before had said (and that upon a prospect of this very suffering) 'thy will be done,' ch. xvi. 42, 44, had *so be sure* [surely] brought himself to submit to God's will, and therefore would not complain here of his being forsaken. It seems more probable, as I said, that Jesus by quoting the first words of this psalm, meant to point it out to the Jews, as containing several passages, which are descriptive of him and his suffering. See, for instance, v. 7, 8, 16, 18. I shall only add here, that Dr. Prideaux in his *Connection*, vol. ii. b. 8. says, that Jesus quoted these words out of some Chaldee Targum then in common use: for in the Hebrew text it is *עֲוֹנֹתַי*; and the word *שְׁבַתְתִּי* is nowhere to be found, but in the Chaldee tongue.

Our Lord's discourses were all delivered in the Syro-Chaldaic, called, Acts xxi. 40, the *Hebrew* tongue, because it was a dialect of the Hebrew. If therefore on the cross he expressed himself in his usual language, it need not be said, that he quoted a Jewish Targum †.

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* The very word used by St. Matthew, *χλαμυδα*, v. 28.

† A learned author is of opinion, that *Sabachthani*, is a Hebrew word, from *שָׁבַח*, perplexus fuit; that it is not put for *azabiani* of

The opinion proposed in the former part of this note is advanced by abbé le Pluche, in his treatise on the Truth of the Gospel, p. 349. But, on this occasion, we should recollect, that our Saviour was subject to the infirmities of human nature. Before this awful hour, his soul is said to have been *περιλυτος*, exceedingly sorrowful, *ὡς θάνατον*, as if he had been seized with the pangs of death. He is said *ἀδηνουειν*, to be in great anxiety and anguish; and *ἐν ἀγωνίᾳ*, in an agony; *ταραττεσθαι*, to be troubled, and *ἐκθαμβεσθαι*, to be overwhelmed with horror and amazement. These words express the sufferings of our Saviour in the most emphatical manner. Surely then it could not be his whole design, in repeating this pathetic ejaculation, to point out a prophecy to the spectators, which they either did not consider, or did not understand, as appears by their imagining, that he called on the prophet Elijah to help him.

When the face of the creation was darkened, and nature seemed to be, as it were, in agonies, his *unknown* and *inconceivable* anguish might induce him to cry out, in the bitterness of his soul, but at the same time with the most perfect resignation, "My God, my God, why * hast thou forsaken me?"

As we have now extended this article to a considerable length, we shall prosecute our enquiries no farther: for it is not our design to analyse every part of this volume; but to give our readers a general view of his lordship's performance. In several instances we made our extracts at random; and in others, with a design to applaud; but, upon a more accurate examination, we perceived, or imagined we perceived, inadvertencies, and false deductions. We have therefore taken the liberty to propose our objections. Yet, whether his lordship's notions are solid, or fallacious, the learned reader must determine.

Before we conclude, we shall give his opinion, in general terms, concerning two or three passages, which have been variously interpreted.

John xxi. 25. *Could not contain the books.*] A strong eastern expression. See the like hyperboles, Numb. xiii, 33. Deut. i

of Psal. xxii. 1. and that this passage in the evangelists is not a quotation, but an earnest and passionate exclamation. See Letters concerning the Septuagint Transl. p. 438. The word *εγκατελιπες*, which is used by the Septuagint, and likewise by St. Matthew and St. Mark, is a circumstance in favour of the opposite opinion. *Θεός, ὁ Θεός μου... ἵνατι εγκατελιπες με*; Septuag. *Θεὸς μου, Θεὸς μου, ἵνατι με εγκατελιπες*; Matth. *ὁ Θεός μου, ὁ Θεός μου, ὡς τί με εγκατελιπες*; Mar.

* Mark renders *lama* by *ὡς τί*, i. e. to what a degree, or to what length of time.

28. Dan. iv. 11. Ecclef. xlvii. 15. Yet, he says, the original may be rendered, the world would not receive the books.

Acts xv. 20. *From fornication, &c.*] Fornication; which was commonly committed at the sacrifices, or feast upon the sacrifices, offered to idols in heathen temples.—*Και τὸ σφραγισμένον*, *what is strangled*, is probably an interpolation, its meaning being included in the next words.—If the apostles and elders meant to forbid the eating of blood, and of things strangled, in the sense, wherein the Jews were commanded to abstain from both of them, it seems strange, that in none of their epistles, they mention this as a necessary point. They express themselves fully against idolatry and fornication; but things strangled and blood, in the Jewish notion of them, are no more heard of. The *blood* therefore here forbidden to the Gentile converts must have, I think, some relation to the heathen sacrifices. See Newt. Chr. p. 189.

Acts xxvii. 14. *Euroclydon.*] A name formed by the seamen of ancient times, from their corrupt manner of pronouncing the Euroaquilo of the Romans, called *Ευρακυλων* by the Greeks, when they spoke more accurately. If it had been a proper word, Luke would hardly have said, it was called Euroclydon. See Bentley's Remarks. Bryant's Observations.

Ch. xxviii. 1. *Melita*] In the Mediterranean, for two reasons, 1. because another ship of Alexandria had wintered in the island. 2. Paul and his companions landed at Syracuse, and from thence went to Rhegium, which was an improper course from the northern part of the Adriatic sea.

1 Cor. xv. 29. *Baptised for the dead.*] The most probable meaning of the phrase is to be fetched from Matth. xx. 22. Luke xii. 50. Mar. x. 38. in all which places *βαπτίζεσθαι* signifies to die a violent death by the hands of persecutors. The original phrase may literally signify, 'who are baptized with regard to the dead.' i. e. such as have been put to death for their belief in Christ.—This notion was proposed by Junius. See Calmet's Dissert. upon this verse.

In his two Letters to Dr. Waterland our author shews the fallacy of the following notions, maintained by the doctor in his Treatise on the Sacrament, viz. that the eucharist is a federal rite; that it was instituted in the room of the passover; that the passover was a sacrifice; that there is a reciprocal intercourse in the eucharist, between God and man; that the eucharist conveys pardon and grace, &c. On these points Dr. Pearce reasons like a rational divine, in opposition to Dr. Waterland, and others, who represent the sacrament as a mystery,

mystery, when in reality it is nothing but a plain, religious action.

There are many ingenious criticisms in the *Epistolæ duæ*; but as these pieces were published many years since, we have no occasion to specify their contents.

Though, it is very probable, this work may not answer the sanguine expectations of some critical readers, who look for novelty and demonstration, as well as learning; yet it must be acknowledged, that it contains many valuable remarks, many excellent emendations of the common translation; and deserves a place among the most rational and manly commentaries on the Scriptures.

The Sublime and Beautiful of Scripture: being Essays on Select Passages of Sacred Composition. By Courtney Melmoth. 2 vols. Small 8vo. 5s. sewed. Murray.

DR. Smith, in his notes to the translation of Longinus, has observed, that instances of majestic simplicity and unaffected grandeur are to be met with, in great plenty, throughout the sacred writings. He has produced many passages from thence, which in this respect are superior to any, that we find in the ancient classics, or in modern writers. Several circumstances concurred to give the Scriptures this distinguishing pre-eminence. They were written in ages of primitive simplicity, when all frivolous embellishments of style were unknown. They are the productions of oriental writers, who were used to bold, metaphorical expressions and magnificent images. But, above all, the sacred writers employed their thoughts on the most exalted subjects; the excellence of the Supreme Being, the works of Omnipotence, and the dispensations of Providence. They were animated by a divine spirit, and felt that noble enthusiasm, which Longinus calls, *το σπασμὸν καὶ ἐκθροῦντιανον πάθος*.

Mr. Melmoth seems to have read the Scriptures with great sensibility. He has pointed out many beautiful passages, many sublime thoughts, many touches of delicacy and nature, which are overlooked by almost every reader.

His remarks, he says, were written in the animated moments of feeling, when he was destined to holy orders, and while the impression, made by each passage, was yet glowing on the imagination and the heart.

We at once admit the truth of this intimation, respecting the time, when he says they were composed. For many of them are written in a florid style, and appear to be juvenile pro-

productions; at the same time, they are productions, which discover a lively imagination, and a taste, capable of the highest refinement.

Such observations as the following would most probably have been corrected, or omitted, if the author had employed his maturer judgment.

In his remarks on the first chapter of Genesis, he says,

‘ The third verse fills the human soul with as magnificent an image, as it is capable of entertaining; and recites, indeed, so bright a blessing, that we must seek relief from its effulgence in the feebleness of our mortal understanding, that cannot bear the fuller displays of celestial radiance.’

This is not the language of elegant simplicity, but of pomp and affectation. The author is treating of light; but his meaning is wrapped up in darkness, and seems to be nothing more than this, that we must seek relief against the effulgence of light in the feebleness of our faculties, which cannot bear that effulgence. . . As if he had said, blindness is remedy for weak eyes: a prescription we do not understand.

The author however makes several just observations on the Mosaic account of the Creation, and especially on this admirable passage, “ God said, Let there be light, and there was light.” Milton’s description of this astonishing act of Omnipotence, lib. vii. 243, is a languid circumlocution.

‘ Pope’s famous line,

‘ God said, *let Newton be*, and all was *light*.

Is evidently borrowed from the noble passage under consideration, but is a forced compliment carried to the border of impiety; and, when compared with the original, shrinks to nothing. What were the talents, philosophy, or discoveries of Newton; or what his observations or experiments; what, indeed, the consequence of the greatest individual to the actual existence, oeconomy, and establishment of *light*, of light brought instantaneously forth at the commanding fiat of the Omnipotent? Read the passages together.

‘ God said, *let Newton be*, and all was *light*.

‘ And God said, *let there be light*, and there was *light*.

As there is no bearing the parallel let us quit it.’

In the second Essay the author makes some remarks on the innocence and simplicity of our first parents, before the fig-leaf was introduced. The third contains reflections on the longevity of the patriarchs; the fourth, some observations on Noah’s ark, from which he supposes mankind took ‘ the first idea of a possibility to pass beyond the limits of land.’ The first

fifth is a comment on five or six verses in the eighth chapter of Genesis, relative to the dove. As this seems to have been one of the author's favourite subjects, we shall subjoin the whole essay.

"He sent forth a dove from him, to see if the waters were abated from off the face of the ground.

"But the dove found no rest for the sole of her foot, and she returned unto him into the ark; for the waters were on the face of the whole earth. Then he put forth his hand, and took her, and pulled her in unto him into the ark.

"And he stayed yet other seven days, and again he sent forth the dove out of the ark.

"And the dove came in to him in the evening, and lo, in her mouth was an olive leaf pluckt off: so Noah knew that the waters were abated.

"And he stayed yet other seven days, and sent forth the dove, which returned not again to him any more."

There is a peculiar beauty, not only in the sentiment and language of these verses, but in the thing itself.

The transactions and friendly intercourse of Noah and his dove have a tenderness and ceremony in them, truly delightful. The eye melts at the simplicity, and the heart warms at the sentiment. Poetry, in her happiest flight, could imagine nothing more so interesting to the fancy.

Hail, gentlest of birds!—Hail, messenger of security! Through thy means was the dry ground discovered, and the gratitude of man shall not easily forget the fidelity of the dove!

He sent forth the dove to see if the waters were abated. What an important errand, for so small an express! Yet the industrious little wing flew over the watry universe, and employed every feather in the service of man: after a vain excursion she returned; for the waters were still without a shore. Methinks I see the patriarch stand upon the deck, to wait the return of his messenger, and as soon as she rests her fatigued foot upon the ark, he tenderly puts forth his hand and pulls her to him: thus rewarded for her labours, after seven days repose, her assistance being again summoned, she trusts to her pinion; and lo, in the evening, she came. By mention of the evening, it should appear, that she was dispatched in the morning, or, at least, very early in the day. What a task of toil must it then have been! how many billowy leagues must she have travelled ere she found that, of which she was in search! Linger upon the land I can never believe she did, however the verdure and vegetable novelty might charm her. No! it was not until the evening she succeeded in her endeavours, and then, upon the wings of kindness, she hastened to satisfy the impatience of her master. Upon her second return, behold a leaf was in her mouth! What a sweet way is here of communicating the happy tidings. But, indeed, every syllable of this matter hath a grace and

and a consequence peculiar to it: it was an olive leaf which she bore, the leaf of amity, the emblem of peace; as much as to say, Lo, master, the waters are abated, and I have plucked a leaf as a testimony of my truth: the Power who commandeth the waves to dry up and disappear, hath ordained me to bear to thee this olive-branch; haply it is the pledge of promise and conciliation betwixt him and thee, and thou shalt not only set thy foot safely upon land, but there prosper, and enjoy the pardon of thy God.

And after seven days more, he sent her forth again, and she returned no more. One is divided here betwixt smiles and tears: it is an exquisite passage. The land and earth had, by this time, resumed their accustomed beauties; the trees displayed a greener glory, the flowers sprung brighter from the wave, and the dove having performed her duty, enjoyed, as nature directed, the beauties of renovated verdure. Yet she returned no more. Noah, though he knew the cause of her delay, had lost his favourite bird. Alas! it was a drawback upon the felicity of the new-appearing world, Fie upon the heart that has not a feeling upon such occasions. The softness of the dove, however, is still had among the children of men, in grateful remembrance. She is equally celebrated in prophane and sacred history, and every epithet of endearment is allotted to her. She is considered as favourable to love, and propitious to every tender undertaking; nor can we, at any time, express a courteous character without giving to it, among other qualities, the gentleness and truth of the dove.

Is there not an air of puerility in the following passages?—

What an important errand for so *small an express*!—Methinks I see the patriarch stand upon the *deck* to wait the return of his messenger.—Linger upon the land I can never believe she did, however the *verdure and vegetable novelty* might charm her.—Noah lost his *favourite bird*. Alas! this was a *drawback* upon the felicity of the new appearing world.

In the first volume, besides the foregoing subjects, the author treats of the Seasons, the Supremacy of Man, the story of Abraham and Lot, the story of Abraham and Isaac, the death of Abraham, the story of Jacob and Rachel, the reconciliation of Jacob and Esau, the story of Dinah, the story of Joseph, the death of Jacob, the generosity of Joseph, the birth and bravery of Moses, &c.

Mr. Melmoth is of opinion, that a writer like Milton might render a poem, upon the history of Joseph, equal, if not, in some respects, superior to the now unrivalled *Paradise Lost*.—This, we beg leave to observe, is impossible. The history of Joseph contains some very pathetical incidents; but nothing remarkably grand and heroic. Milton himself could not raise his *Paradise Regained* to that grandeur and sublimity, which

dis-

distinguished his *Paradise Lost*: not perhaps for want of the same poetical abilities, but for want of incidents in the story, susceptible of the same embellishment. The fall of the rebellious angels, the infernal regions, the realms of chaos and night, the garden of Eden, the creation of the world, the innocent loves of Adam and Eve, &c. are the circumstances, which astonish and affect the reader's imagination in *Paradise Lost*, and give the poem all its dignity. But what incidents like these can be connected with the story of Joseph?

The second volume contains remarks on the institutes of Moses, the story of Balaam and his ass, the death of Moses, the story of Caleb and Othniel, the story of Naomi and Ruth, Goliath of Gath, Elijah and the widow of Zarephath, the character of Solomon; and concluding strictures.

The story of Naomi and Ruth is related in a very pathetic manner; but it is too long for our insertion.

The author informs us, that these little sketches are only intended as an introduction to more, on other passages selected from different parts of the Old and New Testament. His design is highly commendable; as it is calculated to illustrate and recommend the noblest compositions of antiquity; the beauties and sublimities of which, though diffused through almost every page, have been shamefully neglected or misunderstood.

Philosophical Transactions, of the Royal Society of London. Vol. LXVI. for the Year 1776. Part II. 4to. 7s. 6d. sewed.
L. Davis.

ART. XXVI. Of the Tides in the South Seas. By Capt. James Cook, F. R. S. As this article is short, and very curious, we shall extract it entire.

To Sir John Pringle, Bart. P. R. S.

In compliance with your request, I send you my observations on the tides in Endeavour River, on the east coast of New Holland, in latitude $15^{\circ} 26' S$.

About 11 o'clock in the evening of the 10th of June 1770, as we were standing off shore, the ship suddenly struck, and stuck fast on a reef of coral rocks, about six leagues from the land. At this time I judged it was about high water, and that the tides were taking off, or decreasing, as it was three days past the full moon; two circumstances by no means in our favour. As our efforts to heave her off, before the tide fell, proved ineffectual, we began to lighten her, by throwing overboard our guns, ballast, &c. in hopes of floating her the next high-water: but, to our great surprize, the tide did not rise high

high enough to accomplish this by near two feet. We had now no hopes but from the tide at midnight; and these only founded on a notion, very general indeed among seamen, but not confirmed by any thing which had yet fallen under my observation, that the night-tide rises higher than the day-tide. We prepared, however, for the event, which exceeded our most sanguine expectations; for, about 20 minutes after 10 o'clock in the evening, which was a full hour before high-water, the ship floated. At this time the heads of rocks, which on the preceding tide were, at least, a foot above water, were wholly covered, I was fully satisfied with the truth of the remark, after getting into the river, where we remained from the 17th of June till the 4th of August, repairing the damage the ship had received. As this was to be done with the assistance of the tides, it led me to make the following observations, which upon any other less important occasion might have escaped my notice.

The times of high-water on the full and change days I found to be about a quarter after nine; the evening-tide, at the height of the spring, to rise nine feet perpendicular, the morning-tide scarce seven; and the low-water preceding the highest or evening-tide, to fall or recede considerably lower than the one preceding the morning-tide. This difference in the rise and fall of the tide was uniformly the same on each of the three springs which happened while we lay in the place, and was apparent for about six or seven days; that is, for about three days before and after the full or change of the moon. During the neep, the tide was very inconsiderable, and if there was any difference between the rise of the tide in the day and in the night, it was not observed; but to the best of my recollection none was perceptible. Excepting two or three mornings, when we had a land-breeze for a few hours, we had the winds from no other direction than S. E., which is the same as this part of the coast, and from which quarter I judged the flood-tide came. The wind, for the most part, blew a brisk gale, and rather stronger during the day than the night. How far this last circumstance might affect the evening-tide, I shall not pretend to determine; nor can I assign any other cause for this difference in the rise and fall of the tide, and therefore must leave it to those who are better versed in this subject than,

‘ Sir, your, &c.’

Whatever be the cause of this curious difference observed in the spring tides, it is not likely to be owing to the greater strength of the wind, in the direction of the flood, in the day more than in the night. For if the stronger day-wind, by blowing *with* the flood, should increase it in the evening at 9 or 10 o'clock; the same, by blowing *against* the preceding ebb, would obstruct it, and the water, would not fall so low, at 3 or 4 o'clock in the afternoon, as the other low water at

3. or 4 in the morning; the contrary to which was observed. As the subject of the tides however is very imperfectly known, it is to be wished that those who have opportunities would carefully observe and record their phenomena, that from thence some assistance may be applied to so interesting a business.

XXVII. An Experimental Examination of the Quantity and Proportion of Mechanic Power necessary to be employed in giving different Degrees of Velocity to Heavy Bodies from a State of Rest. By Mr. John Smeaton, F. R. S.—To this very ingenious mechanician, the world is indebted for the invention and improvement of many mechanical works of great consequence, and for the publication of many curious, and, we think, accurate experiments, which he has at different times made for the discovery or confirmation of the true theory of the forces and effects of bodies in motion, &c. His motive for undertaking the experiments related in this paper, is not less commendable, than the result of them may be useful, viz. to render the theory of mechanical powers and effects clear to himself and others, and to remove the false notions and prejudices which they have but too frequently entertained, as he justly observes. And we wish we could have added that he himself was always entirely free from misapprehension in those reflections. For although many practical mechanicians and some authors may have erred very much in this business, yet we think this censure is not due to all of them whom Mr. Smeaton has reflected on; nor, in our opinion, does he always understand those authors perfectly, or draw from his own experiments, beautiful and interesting as they are, conclusions that are entirely free from legal objection. This will perhaps appear in our review of this paper, of which it may be necessary here to extract the introductory part, as it states most of his objections, and his motive for undertaking these experiments, thus,

“About the year 1686 sir Isaac Newton first published his *Principia*, and, conformably to the language of mathematicians of those times, defined, that “the quantity of motion is the measure of the same, arising from the velocity and quantity of matter conjointly.” Very soon after this publication, the truth or propriety of this definition was disputed by certain philosophers, who contended, that the measure of the quantity of motion should be estimated by taking the quantity of matter and the square of the velocity conjointly. There is nothing more certain, than that from equal impelling powers, acting for equal intervals of time, equal increases of velocity are acquired by given bodies, when unresisted by a medium; thus gravity causes a body, in obeying its impulse during one second of time,

time; to acquire a velocity which would carry it uniformly forward, without any additional impulse, at the rate of 32 ft. 2 in. *per second*; and if gravity is suffered to act upon it for two seconds, it will have, in that time, acquired a velocity that would carry it, at an uniform rate, just double of the former; that is, at the rate of 64 ft. 4 in. *per second*. Now, if in consequence of this equal increase of velocity, in an equal increase of time, by the continuance of the same impelling power, we define that to be a double quantity of motion, which is generated in a given quantity of matter, by the action of the same impelling power for a double time; this will be co-incident with sir Isaac Newton's definition above mentioned; whereas, in trying experiments upon the total effects of bodies in motion, it appears, that when a body is put in motion, by whatever cause, the impression it will make upon an uniformly resisting medium, or upon uniformly yielding substances, will be as the mass of matter of the moving body, multiplied by the square of its velocity: the question, therefore, properly is, whether those terms, the *quantity of motion*, the *momenta* of bodies in motion, or *forces* of bodies in motion, which have generally been esteemed synonymous, are with the most propriety of language to be esteemed equal, double, or triple, when they have been generated by an equable impulse, acting for an equal, double, or triple time; or that it should be measured by the effects being equal, double, or triple, in overcoming resistances before a body in motion can be stopped? For, according as those terms are understood in this or that way, it will necessarily follow, that the *momenta* of equal bodies will be as the velocities, or as the squares of the velocities respectively; it being certain, that, whichever we take for the proper definition of the term quantity of motion, by paying a proper regard to the collateral circumstances that attend the application of it, the same conclusion, in point of computation, will result. I should not, therefore, have thought it worth while to trouble the Society upon this subject, had I not found, that not only myself and other practical artists, but also some of the most approved writers, had been liable to fall into errors, in applying these doctrines to practical mechanics, by sometimes forgetting or neglecting the due regard which ought to be had to these collateral circumstances. Some of these errors are not only very considerable in themselves, but also of great consequence to the public, as they tend greatly to mislead the practical artist in works that occur daily, and which often require very great sums of money in their execution. I shall mention the following instances.

Desaguliers, in his second volume of Experimental Philosophy, treating upon the question concerning the forces of bodies in motion, after taking much pains to shew that the dispute, which had then subsisted fifty years, was a dispute about the meaning of words; and that the same conclusion will be

brought out, when things are rightly understood, either upon the old or new opinion, as he distinguishes them; among other things, tells us, that the old and new opinion may be easily reconciled in this instance: that the wheel of an undershot water-mill is capable of doing quadruple work when the velocity of the water is doubled, instead of double work only: "because (the adjutage being the same), says he, we find, that as the water's velocity is double, there are twice the number of particles of water that issue out, and therefore the ladle-board is struck by twice the matter, which matter moving with twice the velocity that it had in the first case, the whole effect must be quadruple, though the instantaneous stroke of each particle is increased only in a simple proportion of the velocity." See vol. II. Annotations on lecture 6th, p. 92.

Again, in the same volume, lecture 12th, p. 424. referring to what went before, he tells us, "The knowledge of the foregoing particulars is absolutely necessary for setting an undershot wheel to work; but the advantage to be reaped from it would be still guess-work, and we should be still at a loss to find out the utmost it can perform, if we had not an ingenious proposition of that excellent mechanic M. Parent, of the Royal Academy of Sciences, who has given us a *maximum* in this case, by shewing, that an undershot wheel can do the most work, when its velocity is equal to the third part of the velocity of the water that drives it, &c. because then two-thirds of the water is employed in driving the wheel with a force proportionable to the square of its velocity. If we multiply the surface of the adjutage or opening by the height of the water, we shall have the column of water that moves the wheel. The wheel thus moved will sustain on the opposite side only four-ninths of that weight, which will keep it in equilibrio; but what it can move with the velocity it goes with, will be but one-third of that weight of equilibrio; that is, $\frac{1}{3}$ ths of the weight of the first column, &c.—This is the utmost that can be expected."

The same conclusion is likewise adopted by Maclaurin, in art. 907. p. 728. of his Fluxions, where, giving the fluxionary deduction of M. Parent's proposition, he says, "that if A represents the weight which would balance the force of the stream, when its velocity is a ; and u represents the velocity of the part of the engine, which it strikes when the motion of the machine is uniform, &c.—the machine will have the greatest effect when u is equal to $\frac{a}{3}$; that is, if the weight that is raised by the engine be less than the weight which would balance the power, in the proportion of 4 to 9, and the momentum of the weight is $\frac{4Aa}{27}$."

Finding that these conclusions were far from the truth; and seeing, from many other circumstances, that the practical theory of making water and wind-mills was but very imperfectly delivered by any author I had then an opportunity of consulting;

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In the year 1751 I began a course of experiments upon this subject. These experiments, with the conclusions drawn from them, have already been communicated to this Society, who printed them in vol. 21. of their Transactions for the year 1759. and for this communication I had the honour of receiving the annual medal of Sir Godfrey Copley, from the hands of our very worthy president the late earl of Macclesfield. Those experiments and conclusions stand uncontroverted, so far as I know, to this day; and having since that time been concerned in directing the construction of a great number of mills, which were all executed upon the principles deduced from them, I have by that means had many opportunities of comparing the effects actually produced with the effects which might be expected from the calculation; and the agreement, I have always found between these two, appears to me fully to establish the truth of the principles upon which they were constructed, when applied to great works, as well as upon a smaller scale in models.

Respecting the explanatory deduction of Desaguliers in the first example abovementioned, which, indeed, I have found to be the commonly received doctrine among theoretical mechanics, it is shewn, *Phil. Trans.* vol. LI. p. 120, 121, and 123. part 1. maxim 4. that, where the velocity of water is double, the adutage or aperture of the sluice remaining the same, the effect is eight times; that is, not as the square but as the cube of the velocity; and the same is investigated concerning the power of the wind arising from difference of velocity, p. 156. being part 3. maxim 4.

The conclusion in the second example abovementioned, adopted both by Desaguliers and Maclaurin, is not less wide of the truth than the foregoing; for if that conclusion were true, only $\frac{1}{27}$ of the water expended could be raised back again to the height of the reservoir from which it had descended, exclusively of all kinds of friction, &c. which would make the actual quantity raised back again still less; that is, less than one-seventh of the whole; whereas it appears, from table 1. p. 115. of the said volume, that in some of the experiments there related, even upon the small scale on which they were tried, the work done was equivalent to the raising back again about one quarter of the water expended; and in large works the effect is still greater, approaching towards half, which seems to be the limit for the undershot mills, as the whole would be the limit for the overshot mills, if it were possible to set aside all friction, resistance from the air, &c. see p. 130.

The velocity also of the wheel, which, according to M. Parent's determination, adopted by Desaguliers and Maclaurin, ought to be no more than one-third of that of the water, varies at the *maximum* in the above-mentioned experiments of table 1. between one third and one half; but in all the cases there related, in which the most work is performed in proportion to the water expended, and which approach the nearest to the circum-

stances of great works, when properly executed, the *maximum* lies much nearer to one half than one third; one half seeming to be the true *maximum*, if nothing were lost by the resistance of the air, the scattering of the water carried up by the wheel, and thrown off by the centrifugal force, &c. all which tend to diminish the effect more, at what would be the *maximum* if these did not take place, than they do when the motion is a little slower.

• Finding these matters, as well as others, to come out in the experiments, so very different from the opinions and calculations of authors of the first reputation, who, reasoning according to the Newtonian definition, must have been led into these errors from a want of attending to the proper collateral circumstances; I thought it very material, especially for the practical artist, that he should make use of a kind of reasoning in which he should not be so liable to mistakes; in order, therefore, to make this matter perfectly clear to myself, and possibly so to others, I resolved to try a set of experiments from whence it might be inferred, what proportion or quantity of mechanical power is expended in giving the same body different degrees of velocity. This scheme was put in execution in the year 1759, and the experiments were then shewn to several friends, particularly my very worthy and ingenious friend Mr. William Ruffel.

Of this introduction it may be necessary to make some remarks before we proceed to the experiments themselves. Mr. Smeaton's observations on the mistakes that have sometimes been made by artists and others in the misapplication of the term momentum or quantity of motion, may be very just, as well as on one part of the quotation from Desaguliers, who indeed seems to have failed here by the want of a sufficient degree of mathematical knowledge; at least he has not quite understood the meaning of the authors, whose principles he would illustrate and defend. For it is very true that the *effects*, or quantities of work performed, by undershot wheels, are not as the squares, but as the cubes of the velocities of the water, when the section of the stream is the same.

But we think Mr. Smeaton also is mistaken, when he fancies Desaguliers had expressed the true theory of undershot wheels as delivered by M. Parent, Mr. Maclaurin, and others; and that Mr. Smeaton himself has mistaken not only those last mentioned authors on this subject, but also the true conclusions that result from his own curious experiments themselves; for these quite agree with, and confirm, the theory of those gentlemen, when they are properly compared. As Mr. Smeaton has so directly condemned the theory itself, and that on the *seeming* difference between it and his own experiments, we shall first examine and endeavour to explain it, and then try

try whether his experiments do not entirely agree with it. In the first place then, Mr. Smeaton seems to think, with Dr. Defaguliers, that the principle used by M. Parent, Mr. Maclaurin, and other mathematicians, makes the effect, or quantity of work, of an undershot wheel, to be proportional to the square of the velocity of the stream which drives it. But this is a mere misconception of their true meaning. It is indeed certain that they make the *force* of the stream to move the wheel, or any other obstacle, to be as the square of the velocity; but by that is meant only the mere momentary impulse of the stream, and not the momentum given, or effect arising from its continued action in moving the wheel for a certain given portion of time. And this is so evidently their meaning, that it seems not a little strange how any intelligent man, who reads Mr. Maclaurin's solution abovementioned, can mistake it so far. For in that solution he first determines the weight to be raised by the wheel on this very principle, that it is proportional to the square of the velocity; and then multiplies the weight, so determined, by the velocity with which it is raised, to produce the momentum, or what Mr. Smeaton calls the mechanical effect. The unavoidable consequences then of these proceedings, are, that the weight, brought out by the solution of the problem, must be as the square of the velocity, and the momentum or whole effect, as the cube of the same. And these consequences perfectly agree with Mr. Smeaton's experiments. But not only the *proportions*, but the very *quantities* of the weights and velocities, determined by this theory, agree with the experiments as near as any experiments can be expected to come. When an undershot wheel is turned by a given current of water, the effects produced on the wheel may be measured by appending different weights to the wheel, and so raising them by the motion of it. Now it is very evident that the greater the weight is to be raised, the less will be its velocity, or the velocity of the wheel; and that the weight may be increased so far that the corresponding velocity shall be diminished to nothing, and the wheel stop. If the action of the current were the same in all velocities of the wheel, then the effect would be constantly the same, that is, the weight raised would be always inversely as its velocity, so that the product of the weight multiplied by its velocity, would be also a constant quantity. But the action of the stream depending on the relative velocity, or difference between the true velocities of the wheel and the stream, the effect must needs vary; that is, the abovementioned product will be continually varying, by increasing from nothing, when the weight is nothing, till it arrive at its

greatest magnitude, and then afterwards decreasing till it again become nothing when the velocity vanishes. Now it is the design both of M. Parent's problem, and of Mr. Smeaton's experiments, to find the relation or quantity of the velocity and weight when this product, or mechanical effect is at its greatest state; for then it is that the wheel executes the most work in a given time. Now at this maximum state, the theory discovers, first, that the velocity of the wheel must be equal to the $\frac{1}{3}$ d of the velocity of the stream; secondly, that the weight raised must be equal to $\frac{2}{3}$ ths of the weight which will balance the power, or $\frac{2}{3}$ ths of the falling column of water; and thirdly, that the momentum, or mechanical effect, will be $\frac{2}{3}$ ths of that of the power. And with these values, Mr. Smeaton's experiments very well agree, although he has been led to assert the contrary by having taken one false step in his reduction of them, he having multiplied by half of the altitude of the column of water instead of the whole height of it. Let us, for instance, compare his first example in page 115 of the Phil. Transf. for 1759. In it the height of the water in the supplying cistern is kept up always at 33 inches, which issues through a small hole close by the bottom, in a horizontal direction, and by an undershot turns a wheel at the rate of 30 turns in a minute when the effect is at the greatest, raising then a weight of 10 lb. 9 oz. which hangs by a double line, the one end of which is fixed, and the other winds round the axle of the wheel, the circumference of which is 9 inches, while that of the wheel itself is 75 inches: moreover he found the actual velocity of the water to be equal to that of the wheel when it turned 88 times in a minute, and that the expence of water was 275 lb. in a minute. Such then are the *data* given in the experiment, from which we are to deduce the relation of the velocities, weights, and momenta of the power and effect. Now the velocity of the wheel being 30 turns in a minute, and that of the water equal to that of 88 turns in a minute, the ratio of their velocities is that of 88 to 30, or of 44 to 15; and since $3 \times 15 = 45$, the ratio of the velocities of the power and weight is that of 3 to 1 very nearly, the difference being only in the proportion of 44 to 45. The velocity therefore is sufficiently near the theory. Again $88 \times 75 = 6600$ inches is the length of the stream of water, or the space run over by the column of 33 inches high; by this divide 275 lb. or 4400 oz. the weight of water run out, and the quotient 2 oz. is the weight of 1 inch in length of the stream or of the column of water; which being multiplied by 33, its height, the product 22 oz. is the weight of the column of water or power which acts at the cir-

circumference of the wheel. Now the weight raised was 10 lb. 9 oz. or 169 oz. but as this weight hung by a double line, we must take the half of it, or $84\frac{1}{2}$ oz. which would be the equivalent weight hanging by a single line. And as this line wound round an axis of 9 inches while the wheel was 75, therefore as $75 : 9 :: 84\frac{1}{2} : 10\frac{1}{3}$, the equivalent weight which would be raised at the circumference of the wheel. Thus then the power is 22 oz. and the weight raised is $10\frac{1}{3}$ oz. And $22 : 10\frac{1}{3} :: 9 : 4\frac{1}{7}$ nearly. So that the power is to the weight raised, as 9 to 4 very nearly; as it ought to be by the theory. But the velocities were as 44 to 15; therefore as 9×44 is to 4×15 , so is 27 to $4\frac{1}{11}$; that is, the momenta are in the ratio of 27 to 4 very nearly; which is the proportion required by the theory. Thus then all the quantities, as determined in the problem, agree with the experiments, as made by Mr. Smeaton, as near as can be well expected. And the conclusions are also nearly the same when any other of the experiments are reduced and compared in a similar manner. So that those experiments evince no new principles nor theory, but only confirm the old one long before established, and as such they have great merit. We are farther of opinion that some improvement may be made in the manner in which the maxims or rules deduced from those experiments are expressed. Mr. Smeaton has expressed these conclusions in four maxims; 1. That the virtual or effective head being the same, the effect (or quantity of work performed in a given time) will be nearly as the quantity of water expended; 2. That the expence of water being the same, the effect will be nearly as the height of the virtual or effective head: 3dly, That the quantity of water expended being the same, the effect is nearly as the square of its velocity: and 4thly, that the aperture, or section of the stream, being the same, the effect will be nearly as the cube of the velocity of the water. Now these rules or maxims are unnecessarily multiplied by the introduction of what is here called the virtual or effective head, by which is meant the height from which a heavy body must freely fall to acquire the velocity of the water, and which is therefore as the square of the velocity; so that the 2nd and 3d maxims are in effect the same. Neither is there any one of them sufficiently general for both different degrees of velocity and different apertures or sections. Such general rule or maxim is this, viz. That the effect, or work performed, is as the quantity of water expended, multiplied by the square of its velocity. From this general rule, the other three particular cases easily flow by supposing one or other of the parts to be the same or constant; viz. 1. If the velocity be the same, the effect is as the

water

water expended; 2. When the expence of water is the same, the effect is barely as the square of the velocity; and 3dly, When the section of the stream is the same, the effect is as the cube of the velocity, because the expence of water is as the velocity multiplied by the section. And hence also it appears that the general rule may be otherwise expressed thus, viz. That the effect is as the section of the stream multiplied by the cube of its velocity.

Having examined so much of the paper which Mr. Smeaton refers to, as regards the introductory part of the present one, which, though it has already run us to some length, is fully justified by the magnitude of the subject of it; we shall now give some account of the beautiful little set of experiments described in the present paper.

The machine with which these experiments are made, consists of a vertical axis moving on its ends with very little friction; about this axis is wound a fine flexible thread, which is passed over a pully and has fixed to its end a scale, for receiving different weights, which descends perpendicularly. Through a hole in the axis an arm of wood is passed horizontally, on which are placed equal leaden weights at any equal distances. The whole is very simply and ingeniously contrived, having very little friction, and that little is pretty accurately measured and brought to account. The thread being wound about the axis, and given weights put in the scale and on the arms; the scale descends by the weight it contains, and, by means of the thread, turns the axis with the arm fixed in it, and weight placed on it in a horizontal circle. The effects are obvious. By disengaging the thread from the axis when the scale has descended different distances, the weight then ceasing to act on the axis and arm, they continue to revolve for some time with the velocity given to them by the weight descending certain given distances; then measuring these velocities and the times of descent, for which purpose here are given certain and accurate means, it is evident that the law of the times, velocities, and spaces descended with the same power, become known. Then by varying the weights in the scale, or the weights on the arm, or their distance from the axis, or the part of the axis about which the thread is wound, the axis being purposely made of different diameters or thickness in different parts, by varying any of these it is evident that the results will give the effects of different powers or generating forces. As the power here employed is exactly similar to that of gravitation, it is scarcely necessary to add, that the effects are so likewise, the law of the forces, velocities, times, and spaces descended being exactly as those in nature as explained by

by Galileo and Newton. Besides clearly evincing those laws to persons but moderately skilled in mathematics or mechanical effects, Mr. Smeaton had another thing particularly in view, and which he takes some pains to explain, viz. the law of the effects produced by what he calls *mechanical power*, that is, according to him, the products arising from the multiplication of the impelling force, power, or weight, by the distance it descends or passes over. He thinks the closely adhering to this may prevent many mistakes which artists and others frequently make. And we doubt not but it may have its use with some readers.

[*To be continued.*]

A General History of the Science and Practice of Music, by Sir John Hawkins. In Five Volumes. 4to. 6l. 6s. boards. (Continued from p. 109.) Payne.

HAVING deduced the history of Church Music to the æra of the Reformation, when the form of the choral service was no longer prescribed by the old ritual, Sir John Hawkins suspends for a while the prosecution of that subject, and resumes, at the beginning of the third volume, the account of the secular music in this country. He observes, that till about the commencement of the sixteenth century, it does not appear that any one of the English masters had attempted to emulate the Flemings or the Italians in the composition of madrigals, but that songs and ballads, with easy tunes adapted to them, must always have been a favourite species of general entertainment. Notwithstanding their frequency, however, we are informed that very few of them now remain with the music annexed, and those are only to be found in odd part books, written without bars, and with ligatures, in a character so obsolete, that all hope of recovering them, or of rendering intelligible any of the popular tunes in use before the middle of the sixteenth century, must be entirely abandoned. Two of those curious compositions have nevertheless been recovered by means of a manuscript formerly in the collection of Mr. Ralph Thoresby, which are supposed to have been set by William Cornish of the chapel royal in the reign of Henry VII. The first is written by Skelton, but the author of the second is unknown. The composition is judged, however, to be a satire on those drunken Flemings, who accompanied the princess Anne of Cleves to England, upon her marriage with king Henry VIII.

After

After those two curious monuments of the ancient English music, Sir John Hawkins presents us with several songs and ballads of those times, the recovery of the mere words not proving a matter of so much difficulty as to elude the researches of the inquisitive. The first in the order of arrangement appears to be written, as our author observes, in the time of one of the Henrys, and seems to be a fruitless prayer, to avert the consequences of pregnancy. It is succeeded by others chiefly in the amorous strain, where the emotions of the passion, in various circumstances, are described with agreeable simplicity. The next that occur are two short poems, supposed to relate to Anne Boleyn, and conjectured to be even written by her, a short time before her execution. Examples of several others, on different subjects, all copied from manuscripts, are afterwards inserted, on which the author makes pertinent remarks. In a few of those poems both the sentiment and expression are indelicate, and sometimes even profane; but it is a sufficient apology for admitting them into the work, that they are highly characteristic of the manners of the times in which they were written.

Sir John Hawkins next presents us with a variety of fac simile extracts, exhibiting a series of characters used for the purpose of musical notation, from the eleventh to the fourteenth century, as they are to be found in the several books of offices adapted to the Romish service. It appears from those curious specimens, that the symbols of musical notation were extremely fluctuating, from the time of their being invented by Guido, till they began to acquire a stability soon after the origin of printing; and our author observes with respect to the smallness of the intervals, that it may be questioned whether the notes are intended to signify any more than certain inflections of the voice, so nearly approaching to monotony, that the utterance of them may rather be called reading than singing.—He afterwards enters upon a historical detail of the objections against antiphonal singing, the origin of which practice, as he shews in a preceding part of the work, was derived from the churches of the East. Among those who expressed their disapprobation of the use of music in cathedral worship, our author mentions St. Jerom, Isidore of Seville, Rabanus Maurus, Thomas Aquinas, Cornelius Agrippa, the celebrated Erasmus, and others.

With respect to the arguments produced by those writers our author justly observes, ' that they seem less calculated to convince the reason than to inflame the passions of those who should attend to them; that allowing them all their weight, they

they conclude rather against the abuse of singing than the practice itself: and that all those writers who have been thus free in their censures of church-music, were not so well skilled in the science as to be justifiable for pretending to give any opinion at all about it.'

As we advance a few pages farther in this volume, we meet with an account of the splendid manner in which divine service was celebrated, even in domestic chapels, in the sixteenth century. The instances of magnificence adduced by our author are those of cardinal Wolsey, and the earl of Northumberland; the latter of which is copied from a manuscript of the Percy family. This historical document relates to the regulations and establishment of the household of Henry Algernon Percy, the fifth earl of Northumberland, at his castles of Wressell and Lekington in Yorkshire, begun in the year 1512. From which it appears, that the earl had his dean and sub-dean of the chapel, a gospeller and pistoler, gentlemen and children of the chapel, an organist, and, in short, the same officers and retainers as were employed in the royal and other chapels.

After delineating with accuracy the different choral rituals of the Lutheran and Calvinistic churches, as prescribed by the fathers of the Reformation, our author observes, that by the followers of Calvin, the Psalms of David were the only part of divine service allowed to be sung, and this too in a manner so simple and plain, that the whole congregation might join in it. The Lutherans, on the contrary, affected in great measure the pomp and magnificence of the Roman worship; adhering not only to the use of the organ and other instruments, but adopting a kind of music not much less artificial in its contexture than that of the church of Rome. From the evidence produced, it is unquestionable that Luther was a passionate admirer of music, as well as a proficient in the science; and there appears to be the strongest reason for our author's opinion, that the ritual of this reformer's church was either composed by himself, or under his immediate direction.

In the course of the narrative we meet with some particulars relative to Don Nicola Vicentino, a musical writer of the sixteenth century; concerning whose dispute with Don Vincenzio Lusitano, we insert the following account, drawn up by himself as a matter of curiosity, and little known.

"I Don Nicola, being at Rome in the year of our Lord 1551, and being at a private academy where was singing, in our discourse on the subject of music, a dispute arose between the reverend Don Vincenzio Lusitano and myself, chiefly to this effect.

sect. Don Vincenzio asserted that the music now in use was of the diatonic genus, and I on the contrary maintained that what we now practise is a commixture of all the three genera, namely, the chromatic, the enarmonic, and the diatonic. I shall not mention the words that passed between us in the course of this dispute, but for brevity's sake proceed to tell that we laid a wager of two golden crowns, and chose two judges to determine the question, from whose sentence it was agreed between us there should be no appeal.

"Of these our judges the one was the reverend Messer Bartholomeo Escobedo, priest of the diocese of Segovia, the other was Messer Ghisilino Dancherts, a clerk of the diocese of Leige, both singers in the chapel of his holiness; and in the presence of the most illustrious and most reverend lord Hyppolito da Este, cardinal of Ferrara, my lord and master, and of many learned persons, and in the hearing of all the singers, this question was agitated in the chapel of his holiness, each of us, the parties, offering reasons and arguments in support of his opinion.

"It fortuned that at one sitting, for there were many, when the cardinal of Ferrara was present, one of our judges, namely, Ghisilino, being prevented by business of his own, could not attend. I therefore on the same day sent him a letter, intimating that in the presence of the cardinal I had proved to Don Vincenzio that the music now in use was not simply the diatonic as he had asserted, but that the same was a mixture of the chromatic and enarmonic with the diatonic. Whether Don Vincenzio had any information that I had wrote thus to Ghisilino I know not, but he also wrote to him, and after a few days both the judges were unanimous, and gave sentence against me, as every one may see.

"This sentence in writing, signed by the above-named judges, they sent to the cardinal of Ferrara, and the same was delivered to him in my presence by the hand of my adversary Don Vincenzio. My lord having read the sentence, told me I was condemned, and immediately I paid the two golden crowns. I will not rehearse the complaints of the cardinal to Don Vincenzio of the wrong the judges had done me, because I would rather have lost 100 crowns than that occasion should have been given to such a prince to utter such words concerning me as he was necessitated to use in the hearing of such and so many witnesses as were then present. I will not enumerate the many requests that my adversary made to the cardinal to deliver back the sentence of my unrighteous judges; I however obtained his permission to print it and publish it to the world, upon which Don Vincenzio redoubled his efforts to get it out of his hands, and for that purpose applied for many days to Monsignor Prepositio de Troiti, to whom the cardinal had committed the care of the same."

The

The most celebrated musicians whom we find mentioned about the middle and towards the end of the sixteenth century, are Gioseffo Zarlino, of Chioggia, Viucentio Galilei, of Florence, and Franciscus Salinas, a native of Burgos in Spain, who, though blind from his infancy, became not only a great musician, but a proficient in the learned languages, and the philosophy of those times. The following lines in his praise were written by Johannes Scribanus, his contemporary.

Tiresiæ quondam cæco pensauerat auctor
Naturæ damnum munere fatidico.
Luminis amissi jacturam cæcus Homerus
Pignore divini sustinet ingenii.
Democritus visu cernens languescere mentis
Vires, tunc oculos eruit ipse sibi.
His ita dum noctæ mentis constaret acumen,
Corporis æquanimi damna tulere sui.
Unus at hic magnus pro multis ecce Salinas
Orbatus visu, præstat utrumque simul.

Salinas was the inventor of an instrument or diagram for determining the consonances and dissonances in music; but it has since been discovered, as the historian observes, that those qualities may be demonstrated with an equal degree of certainty by the forty seventh proposition of the first book of Euclid. The author of this discovery was Mr. John Harrington, a copy of whose curious letter on that subject to sir Isaac Newton, with the answer, is inserted in a note.

In the same century flourished the famous Palestrina, who is justly considered as the greatest of all church musicians. This extraordinary person, whose name was Giovanni Pierluigi da Palestrina, was born at Præneste, corruptly called Palestrina, and still more corruptly Palestina. He is said to have adopted so exquisite a style of harmony, that in a mass composed on purpose, sang before pope Marcellus Cervinus, and the college of cardinals, the astonishment excited by his performance, induced that pontiff to alter the intention he had of enforcing the bull of John XXII. which entirely abolished church-music under the penalty of excommunication. It would be unpardonable not to mention, on this occasion, the wooden print in page 173, representing Palestrina offering his book of masses to the pope. The design is beautiful, and has been copied, for this work, by Mr. Hodgson, with such a superior degree of excellence, as must excite in every beholder the highest opinion of his genius and imitative talents.

The

The first English musician of eminence, after the Reformation, was John Marbeck, of Windfor; a man to whom, our author observes, church-music is under greater obligations than the world is sensible of. To this person, and not to Tallis, Sir John Hawkins ascribes the cathedral musical service of the church of England; and he adds, that the musical notes to the preces, suffrages, and responses, as they are at this day sung in the choral service, were likewise of his composition. This ingenious musician narrowly escaped martyrdom, for copying with his own hand an epistle of Calvin against the mass.

The next English musician is Christopher Tye, born at Winchester, who was musical preceptor to prince Edward, and probably to the other children of Henry VIII. Our author presents us with a curious dialogue, in a dramatic style, between that prince and Tye on the subject of music; but for this we refer our readers to the work.

Another of the most eminent musicians of England was Thomas Tallis, who flourished about the middle of the sixteenth century. The historian observes concerning him, that his studies seem to have been wholly devoted to the service of the church, for his name is not to be found to any other musical compositions. Contemporary with Tallis, was Richard Farrant, another composer for the church; Robert Parsons, or Persons, organist of Westminster Abbey; and William Bird, author of various musical compositions. About the same time lived Alfonso Ferabosco, of Italian parents, but born at Greenwich in Kent; and a few years later, William Blitheman, a gentleman of queen Elizabeth's chapel. This musician was the master of John Bull, another cultivator of the science, who was born in Somersetshire about the year 1563. Bull was the first Gresham professor of music, and was appointed to that station upon the special recommendation of queen Elizabeth; with this indulgence, that being unable to read his lectures in Latin, he was permitted to deliver them in his native tongue. The next in the catalogue of English musicians, are, John Dowland the famous lutenist, born in 1562; and Peter Philips, better known by the name of Pietro Philippi, an excellent composer of vocal music both sacred and profane; Thomas Morley, one of the gentlemen of queen Elizabeth's chapel, and author of a well known treatise on the subject of practical music, and other works.

Passing over William Bathe, an obscure person, whose name our author seems to admit only on account of the few particulars mentioned of him in the *Biographia Britannica*, the next we find is John Mundy, organist, first of Eton college, and afterwards

terwards of the chapel of Windsor, reputed an excellent musician, and the author of a few compositions in that art. He is succeeded by Thomas Weelkes organist of Winchester, and likewise author of some excellent madrigals.

The person who next attracts our regard is John Milton, the father of the celebrated poet, who, though not a musician by profession, is said to have been eminent in the science. By what means he acquired a knowledge of music, we are not informed, but there remains no doubt of his proficiency. His name is prefixed to several of the psalm-tunes, published by Thomas Ravenscroft in 1633, particularly that named the York tune. In the Triumphs of Oriana is a madrigal for five voices, distinguished by the same signature; as are likewise several songs for five voices, in a collection intitled, 'The Tears or Lamentations of a Sorrowful Soule.' To these instances of his musical talents, our author subjoins, from unquestionable authority, that he composed an In Nomine of forty parts, for which he was rewarded by a Polish prince, to whom he presented it, with a golden medal and chain.

We afterwards meet with an account of John Coperario, a celebrated artist on the viol da gamba, and a good composer for that instrument, as well as for the lute. He taught music to the children of James I. and is said to have particularly excelled in fantazias for viols in many parts:—Edward Bevin, a man eminently skilled in the knowledge of practical composition:—Thomas Batefon, an excellent vocal composer, organist of the cathedral church of Chester:—Thomas Tomkins, descended of a family which, our author observes, seems to have produced more musicians than any in England:—Nicholas Laniere, an Italian by birth, but who lived and died in this country:—George Ferebe, minister of Bishops Cannings, Wilts, and well skilled in music.

The biographical memoirs contained in this part of the work, which must have been collected with great industry, and of which we have only mentioned a few outlines, bring the history of theoretic and practical musicians, in close succession, down to the end of the sixteenth century. Having arrived at this period, Sir John Hawkins suspends the narrative, to take a review of the state of music in this country, during the age of which he had last treated, and to ascertain with greater precision the general knowledge and proficiency in the art at that time. In this retrospective enquiry he discovers, as usual, the great extent of his elaborate researches; but for the numerous particulars which are the object of investigation, we must refer our readers to the work; as well as for pertinent observations on the English poetry

of the same period, which is treated in a subsequent chapter.

The author next enquires into the origin of the opera and oratorio, with the invention of recitative; on which interesting subjects he continues to discover and communicate extensive information, intermixed with a variety of judicious sentiments and remarks. The same impartial eulogium is due to the account afterwards given of the rise of psalmody, and the accurate history of its progress; as well as to the enquiry into the origin of the English cathedral service, and the perspicuous deduction of its gradual improvement, during several years after the Reformation. We may add, that the great extent of the author's historical researches into those parts of English antiquities, connected with the subject of music, is no less apparent, from the many particulars afterwards mentioned respecting parish-clerks, and their office, with which the present volume concludes.

That we might, as much as seemed consistent with a faithful account, comprise the analysis of this extensive work within moderate limits, we have industriously avoided giving any extract which would have lengthened our Review. We ought however to acknowledge, that in consequence of this expedient, our readers are deprived of much pleasure, which they would otherwise have reaped from innumerable passages of this history.

[*To be continued.*]

Experiments and Observations on different kinds of Air. Vol. III.
By Joseph Priestley, LL.D. 8vo. 6s. boards. Johnson.

SINCE the dawn of experimental philosophy, there is no period in which natural knowledge has been so successfully cultivated as within these few years; nor, perhaps, any person that has either made greater or more rapid progress in scientific discoveries than the author under consideration. In the two preceding volumes of this work, he investigated the nature of air, with a degree of accuracy and precision not inferior to what might be expected in subjects of the most palpable kind; and he continues to display the same spirit of enquiry in the experiments and observations which he now presents to the public.

Section I. treats of the Production of Dephlogisticated Air from several Metals.—From the detail of the experiments, it appears that Dr. Priestley has discovered a method of determining the quantity of phlogiston which each species of metal con-

contains, with the quantity of pure earth that remains after all the phlogiston is expelled, and likewise the quality of it, with respect to its convertibility into air.

Sect. II. Of the Phenomena which attend the Solution of some of the Semi-metals in Spirit of Nitre.

Sect. III. Of the Production of dephlogisticated Air from earthy substances.

Sect. IV. An Attempt to ascertain the Quantity of Spirit of Nitre in a given Quantity of dephlogisticated Air.

The fifth section contains Observations on Respiration, and the Use of the Blood, in which the ingenious author endeavours to establish a new hypothesis respecting this curious and much contested subject of physiology. According to the experiments on which Dr. Priestley founds his opinion, respiration is a phlogistic process, affecting air in the same manner as every other process of this kind; diminishing the quantity of it in a certain proportion, lessening its specific gravity, and rendering it unfit for respiration or inflammation; but leaving it in a state capable of being restored to a tolerable degree of purity by agitation in water, &c. In respect of the blood, he supposes that one great use of it must be to discharge the phlogiston with which the animal system abounds, imbibing it in the course of its circulation, and imparting it to the air, in the lungs, where it is nearly brought into contact with that element. He also confirms by experiment, that it is really the air, acting by means of the serum, that gives the florid colour to the blood.

Sect. VI. Miscellaneous Experiments and Observations relating to dephlogisticated Air.

Sect. VII. Of the Influence of Oil of Turpentine and Spirit of Wine on common Air.

Sect. VIII. Miscellaneous Experiments relating to common Air.

Sect. IX. Of the Impregnation of Water with nitrous Air.

Sect. X. Of the Absorption of nitrous Air by Oils, Spirit of Wine, and caustic Alkali.

Sect. XI. Of the Phenomena attending the Absorption of nitrous Air by acid Liquors.

Sect. XII. Of the Processes by which nitrous Air is brought into a State in which a Candle will burn in it with an enlarged Flame produced by the Solution of Metals in the nitrous Acid.

Sect. XIII. Of the Phenomena attending the Diminution of nitrous Air by Iron Filings and Brimstone, and also by Liver of Sulphur.

Sect. XIV. Of the Diminution of nitrous Air in consequence of its being confined in a Bladder in certain Circumstances.

Sect. XV. Of the nitrous Acid extracted from nitrous Air, by a Decomposition with Common, or Dephlogisticated Air.

Sect. XVI. Miscellaneous Experiments relating to nitrous Air.

Sect. XVII. An Account of some Experiments made in Consequence of an Attempt to confine the nitrous acid Vapour by means of animal Oils.

Sect. XVIII. Observations on the nitrous acid Vapour.

Sect. XIX. Of the Saturation of Water with nitrous Vapour.

Sect. XX. Of the Impregnation of Oils, and of Spirit of Wine, with the nitrous Vapour.

Sect. XXI. Of the Impregnation of Acids, &c. with the nitrous Vapour.

Sect. XXII. Of the Action of nitrous Vapour upon some solid Substances.

Sect. XXIII. Various Observations relating to the process for making Spirit of Nitre, and to the nitrous Acid.

Sect. XXIV. Observations relating to the Colour and Strength of the nitrous Acid, according to different Circumstances in the Process for making it.

Sect. XXV. Of the Effects of the Solution of Bismuth, and of Distillation, on the nitrous Acid.

Sect. XXVI. Experiments relating to inflammable Air.

Sect. XXVII. Observations relating to viriolic acid Air.

Sect. XXVIII. Observations relating to fluor Acid.

Sect. XXIX. Experiments relating to marine acid Air.

Sect. XXX. Experiments on the Mixture of different Kinds of Air, that have no mutual Action.

Sect. XXXI. Of the Effects of Fixed Air on Vegetation, and the Colour of Rose Leaves.

Sect. XXXII. Observations relating to the Production, or Non-production of Air, in various Circumstances.

Sect. XXXIII. Miscellaneous Experiments.

The volume concludes with an Appendix, containing Letters, from different persons, to Dr. Priestley, on the subjects of his investigation. We are sorry to understand that so accurate and ingenious an experimentalist proposes to discontinue, at least for some time, the prosecution of enquiries which have enlarged the bounds of philosophy; but it is to be hoped, if he should not resume the subject, that the laudable spirit of observation, which he has already excited, will not likewise cease to operate for the farther advancement of science.

Me-

Medical Instructions towards the Prevention, and Cure of Chronic or Slow Diseases peculiar to Women. By John Leake, M. D. 8vo. 6s. boards. Baldwin.

Medical writers may be distinguished into two classes; those who address themselves to persons of the faculty only, and those who chiefly dedicate their observations to such as are unacquainted with physic. Though it is by the former class alone that the science has been improved, and its principles acquired any stability, it would be hard to exclude the latter from that share of praise, to which at least their benevolent intentions seem justly to entitle them. When in this respect we recognize their merit, however, we have perhaps made retribution to the utmost extent of their deserts. For, admitting that their injunctions may, in many cases, be adopted with success, there is ground to apprehend, that, upon the whole, the attempt of accommodating medical precepts to every capacity, is productive of more detriment than advantage to the public. Let it be acknowledged, at the same time, that such an attempt is likely to prove more beneficial in respect of the diseases of women, than of others which are common to both sexes; nor so much on account of its exploding vulgar errors, which, being chiefly speculative, have little influence on practice, as of giving those a chance of curing their own complaints, who might otherwise conceal them, from modesty, till they had become irremediable.

A few years ago, Dr. Leake published *Practical Observations on the Child-bed Fever*, in which he also considered such other acute diseases, as are most fatal to women during the state of pregnancy*; and he comprehends, in the present treatise, the remaining diseases of the sex. It ought to be remarked, as an instance of his candour, that he acknowledges the great merit of Dr. Manning's treatise on female diseases; and indeed the opinion which he expresses in favour of that work is such, that he seems to have entered on the subject of the chronic diseases of women, merely because the above mentioned performance was calculated for the medical profession, rather than the perusal of the female reader.

The first chapter of this work contains an account of the menstrual discharge, with its commencement, termination, and various morbid irregularities. The second chapter is employed on the diseases of the womb, and its contiguous parts. The third is of greater extent, and even includes diseases which cannot justly be considered as peculiar to women. The sub-

* See Crit. Rev. vol. xxxv. p. 105.

jects of this chapter are, diseases of the stomach and bowels, nervous disorders, consumption, dropsy, cuticular and glandular diseases, effects of the passions, and various non-naturals, with those of simple medicines in the prevention and cure of chronic diseases.

In a work that is written upon the plan of this treatise, we ought not to look for novelty of observation so much as for simplicity of style, with a faithful detail of descriptions, remarks, and precepts, divested as much as possible of technical terms. That the author has sufficiently well acquitted himself in those respects, without offending against delicacy, will, we doubt not, be acknowledged by those who peruse the work, of which the following extract may serve as a specimen.

‘ So long as the prime of life continues, together with that extraordinary natural faculty of preparing redundant blood for the service of the child; so long its circulating force will be more than equal to the slender resistance of the uterine vessels, and the menses will continue to flow; but when they become so firm and strong, from the effect of age, that the current of blood, now diminished in quantity, is insufficient to force them open; then the periodical discharge will totally cease.

‘ At this time, the female constitution is in a state, the very reverse of what happened to it at maturity, when the discharge first appeared; so that the circulating force of the blood and resisting power of its vessels, may be simply considered as an unequal ballance to each other, at different periods of life; producing those two natural changes in the body, which bring on the menses at maturity, and carry them off in advanced age, as the one or other alternately prevail.

‘ The mass of blood being the source from which the periodical discharge is derived; and, from that failure of appetite and digestion which prevails in advanced age; it will then gradually become less copious; so that, the monthly returns will be more irregular, both as to quantity, and the time of their duration.

‘ Thus the tide of nature being turned, and as it were on the ebb; this long accustomed evacuation will entirely cease; and with it the faculty of having children. Hence, from a dissipation of the blood and juices, and the consequent emptiness, and rigidity of their vessels, they will gradually shrink up and contract; so that instead of the wonted freshness and smoothness of the skin when replete with moisture; age, and wrinkles, those unwelcome intruders, will come at last.

‘ At this critical time of life, the female sex are often visited with various diseases of the chronic kind: I have observed, more women die about this age, than at any other period, during the years of maturity; for, as many constitutional infirmities,

firmities, or hereditary disorders were relieved by the first approach of the menses; so they often return at the cessation of that discharge. If, for instance, the patient had naturally weak lungs, pains at her stomach, head-ache, or complaints in the breast or bowels inclining her to a consumption; she will probably, now again, be attacked with those disorders more violently than ever.

Several, indeed, who have lived temperately, and are naturally very healthy, escape without much inconvenience; and I have known some delicate women inclined to hysterics, and nervous disorders, who were relieved by this change, and became much more strong and healthy than before; whilst others, on the contrary, of a sanguine constitution, who used little exercise, and indulged their appetites to excess, often suffered severely at this juncture, particularly when bleeding and evacuations had been neglected.

Some are subject to pain and giddiness of the head, hysteric disorders, colic pains, and a female weakness. The bleeding piles, a strangury, and intolerable itching at the neck of the bladder and contiguous parts, are often very troublesome to others. The rheumatism and scurvy, attended by their several symptoms, viz. pains in the limbs, ulcers in the legs, and eruptions on the skin, at this time frequently appear; also obstructions of the glands, with the most grievous and distressing of all human maladies, cancerous tumors of the breast and womb.

Women are likewise sometimes affected with low spirits and melancholy; which, together with the principal disorders already mentioned, will hereafter be particularly considered under their proper titles. It will now be sufficient to point out, in a general way, those methods which have been found most successful in affording relief at this critical juncture; on a due attention to which, their future health greatly depends.

Perhaps it may appear extraordinary that so many disorders should happen from a change so usual with every female; but it would be unreasonable to expect that nature should always be obedient to her own laws, when they are so often interrupted and transgressed from the many excesses introduced by luxury, and the irregularity of the passions.

It is observable, that in treating of nervous disorders, Dr. Leake mentions the power of music in curing those who have been bitten by the tarantula. But he ought to have placed this supposed fact among the vulgar errors; since it has been repeatedly exploded by modern enquirers, of unexceptionable authority. With respect to the numerous and prolix quotations from the poets, which he has admitted into the work, we shall leave him to the censure or approbation of his female readers, whom it seems to have been his intention to amuse, as well as instruct.

Travels through the Bannat of Temeswar, Transylvania, and Hungary, in the Year 1770. Described in a Series of Letters to Prof. Ferber, on the Mines and Mountains of these different Countries, by Baron Inigo Born. To which is added, John James Ferber's Mineralogical History of Bohemia. Translated from the German, by R. E. Raspe. 8vo. 5s. boards. Kearsley.

MR. Ferber, the author of the work which we reviewed in our last Number, published baron Born's Letters on Hungary, &c. in the same manner as that gentleman had done with his Italian Letters; and thus by the endeavours of these two ingenious friends the world has been favoured with many valuable acquisitions to science. Baron Born, counsellor of the royal mines in Bohemia, seems to have been inspired exactly with the same spirit which animates Mr. Ferber; and these great mineralogists by communicating their ideas to each other, must of course speak with equal discernment and perspicuity in their science. There is this difference to be observed, that Mr. Ferber wrote in a country where every subject, except that of natural history, was exhausted by former travellers; he therefore was obliged to confine himself entirely to mineralogy, and to write a work which illiterate and superficial readers will throw aside as tedious and unentertaining. On the contrary, Transylvania and Hungary are little known to the enlightened western world, and baron Born has sometimes interspersed the abstruse scientific parts of his book with accounts of the inhabitants, their manners, dresses, and dwellings; a method which certainly deserves great commendation, as it is founded on that excellent Horatian rule:

Omne tulit punctum, qui miscuit utile dulci.

Mr. Raspe, the translator of Ferber's Letters, has likewise given us those of baron Born, with large explanatory notes, which form a set of new observations in mineralogy, and a copious and instructive index, exactly upon the plan of that, which we recommended in our account of Ferber's Letters. The preface to that work was a general view of the late improvements in mineralogy, and a plan for its future enlargement. In the same manner, in the preface to Born's Letters, Mr. Raspe gives a prospect of the present state of the art of mining, points out the means of bringing it to perfection, and describes the metallic mountains and their veins. We may look on this preface, rather as an instructive essay on the subject, containing the result of a long experience, of extensive reading, and of the modern discoveries in mineralogy. Mr. Raspe sets out with observing that it has long been the fate of
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the most useful arts, to remain neglected in their infant state, in the hands of ignorant labourers, or presumptuous quacks. Wants and accidents first gave rise to various arts, which afterwards caused their inventors to be immortalised and deified; but a few individuals soon hoarded up their little stock of knowledge, and by that means prevented its encrease. It was owing to this that the arts which render life more comfortable, were formerly in high esteem, and practised by princes. The hard labour which the arts required was left to slaves, who being destitute of liberty and property, drudged on in a dull, stubborn, habitual manner, averse to every improvement. The universal connection of mankind in the best times of the Greek and Roman republics, served to improve the arts, even under the above disadvantages; but they fell into contempt soon after, and remained neglected, till science came to their assistance, and placed them on a firm basis, by laying down their true principles with exactness and perspicuity. The art of war, the nautical, and many mechanical arts are upon that footing at present in England; but the art of mining, which is treated mathematically, and studied upon regular principles in Germany, is little known to us, under this improved form. Mr. Raspe clearly shews that many circumstances have concurred to make that country the seat of the art of mining; and enumerates many eminent men of learning, by whose assistance it has been brought to its present state. The different branches of this art are, 1. The art of working and building the mines; 2. The art of extracting and separating the metals from heterogeneous substances; and, 3. The art of investigating, discovering, and pursuing the metallic veins and mineral substances under ground. A skilful application of natural philosophy and mathematics; a knowledge of chemistry, and metallurgy, and a thorough acquaintance with mineralogy upon the best principles, are requisite in the proper execution of these several arts. After laying down Mr. Ferber's and Giovanni Arduino's idea of primitive and secondary mountains, Mr. Raspe mentions a few of the most general rules which have been observed in Germany, Sweden, and Hungary with regard to the course of the metallic veins in these mountains, and by the help of which the art of mining is now carried on in those countries. It is evident that a better acquaintance with the stratification and different native places of minerals; in a word, a better *system of the earth* than has hitherto been published, would give the art of mining its greatest perfection. Mr. Raspe proposes soon to publish such a desirable work, and (at the end of his preface) invites the friends of science to support him in the undertaking. His
known

known abilities give us room to hope that it will be worthy of the attention of the public; and the orological tables which form an appendix to his preface, may give every reader a convincing specimen of his skill, and of his clear systematical ideas.—So much for the advantages of this English translation.

Baron Born describes his travels in twenty-three Letters, written between June and October, 1770. From the contents of these, our readers will be able to form some idea of the importance of the whole work, in a scientific respect.

The 1st Letter is dated from Temeswar, the principal town of the Bannat. Baron Born gives an account of his journey to this place from Shémnitz, in Lower-Hungary, describing the nature of the intermediate country, the villages, and the state of husbandry.

Lett. 2. A general account of the Bannat, which lies in 45 deg. north lat. on the banks of the Danube, and is described as a fertile country, where vineyards and mulberry-plantations thrive with great luxuriance, and abundance of silkworms are bred.

The civil and military establishments are enumerated, some oeconomic observations, and a remark on the unhealthiness of Temeswar, fill up the letter.

Lett. 3. Contains an account of the inhabitants, who are of two kinds, *Raizes* and *Wallachians*. The former call themselves *Srbi*, a word which retains the etymology of *Serbia*. This language is a dialect of Slavonic. The Wallachians name themselves *Romun*, and speak a language corrupted from Latin and mixed with modern Italian words. The account of their mode of life is entertaining.

* Their manner of living is extremely rough and savage. They want religion, arts and sciences. Their children are from their first infancy washed every day in the open air, in warm water, and then swathed in coarse linen or woollen cloth. The difference of the seasons and the weather makes herein no difference. From the fifth to the twelfth or fourteenth year of their age they are left with the herds and flocks to attend them; however, the girls are taught in the same time washing, baking, spinning, making needle-work, weaving, and so on. From the 14th year they are brought up and employed in husbandry. Kukuruz or maize is their chief object of agriculture. However, they sow likewise oats, barley, and corn. They distil from the fruits of trees, which they plant in great plenty, a sort of brandy, called *rakie*, which they are very fond of. Their meat is as simple as their dress. Biscuit of coarse grinded maize, baked under ashes, which they call *malai*, some flesh, milk, cheese, beans, and other vegetables, are their common food.

food. Their dress is various; but generally it consists of the following articles. The men wear long white woollen trowsers, as the Hungarians, but wider; soles of raw skin tied about the feet instead of shoes; a shirt open on the breast; a woollen jacket or coat, tight around the waist, with long sleeves, and a fur cap or bonnet for the head. The women have long shirts down to the ancles; a brown variegated striped petticoat open on both sides, and tied with a girdle; a waistcoat or garment of coarse cloth, somewhat shorter than the shirts, and an annular bolster stuffed with hair or straw upon their head, which they cover with a woven cloth. The girls go bare-headed. Their ornaments consist of ear-rings of white or yellow brass, of coloured glass, beads, pearls, glass, feathers, and pieces of money fastened to a string and tied around the head and neck. This ornament makes a ringing, so that a fine dressed Raize, or Wallachian girl, may very often be heard sooner than seen. They marry very young; and there are married couples, the man not above fourteen, the wife even not twelve years of age. Some manual arts seem to be peculiar to them. Scarce any where you will find a cartwright or a weaver; every Wallachian being a cartwright, and every woman a weaver. No woman is seen going about without some work in hand. What they bring to sale they carry on their heads. If they have a child to nurse, it is carried in the same manner. The spindle is sticking in their girdle, and all the way they are spinning. All their necessities are worked up by themselves. Scarce any tradesmen nor any beggars are seen among them. What can I say to you of their religion? They confess the non-united Greek religion, *Græcismus non unitorum*. But in fact, they have scarce more religion than their domestic animals, except repeated fastings, which almost take up half the year, and are so extremely severe, that they dare not eat any meat, eggs, or milk: they scarce have any idea of other religious duties. But in these fastings they are so scrupulous, that they do not break them, even should they slight every other divine or human law. A robber will never indulge himself contrary to this abstinence, nor lie with his own or another man's wife, for fear that God might in this case withdraw his blessing from his trade. What barbarism! what humiliating ideas of the Supreme Being! The ignorance and superstition of the bonzes cannot possibly be above that of their popes. Some of them are so ignorant as to be unable to read; what can they teach the poor people? They plow and till their ground, they attend their herds like other peasants, deal in every trade as Jews, and get drunk at the expence of their stupid parishioners, who sell them their sins, and fancy to be happy and to be saved if they discharge their own and their deceased relations sins at a good price.—

—‘The religious rites and ceremonies of this people favour rather of Paganism and Judaism, than of that religion which they profess. For example; no woman will attempt to kill any animal

animal whatever it be. The bride is on her wedding day, and the day before, constantly hid under a veil. Whoever unveils her is entitled to a kiss; and, if she desire it, obliged to make her a present. The women are in the churches separated from the men. Their funerals are singular. The corpse is with dismal shrieks brought to the tomb, in which it is sunk down as soon as the pope has done with his ritual. At this moment the friends and relations of the deceased raise horrid cries. They remind the deceased of his friends, parents, cattle, house and household, and ask for what reason he left them. As no answer ensues, the grave is filled up, and a wooden cross, with a large stone placed at the head, to avoid the dead becoming a *vampire*, or a strolling nocturnal bloodsucker. Wine is thrown upon the grave, and frankincense burnt around it, to drive away evil spirits and witches. This done they go home; bake bread of wheat flower, which to the expiation of the deceased they eat, plentifully drinking to be the better comforted themselves. The solemn shrieks, libations of wine and fumigations about the tomb continue during some days, nay even some weeks, repeated by the nearest relations. The funeral of a bridegroom is still more solemn. A pole, some fathoms long, is fixed to his tomb, and the bride hangs on it a garland, a quill, and a white handkerchief.—

— If they engage themselves in an indissoluble friendship in life and death, they put the form of a cross in the vessel or the cup from which they eat or drink; swearing everlasting fidelity. This ceremony is never to be slighted. It is generally a previous rite to robberies. The same ceremony is resorted to as the most efficacious bond; for example, if robbers release a man, by whom they apprehend to be indicted, they oblige him to silence by an oath by the cross, the salt and the bread, which they call *giurar pe cruce, pe pita, pe sare*. Their canon law is very different from ours. Stealing and adultery are considered as trifling crimes, but violating or dishonouring a girl are great ones. No murder can be dispensed with by their popes. That dispensation is reserved to God alone. However, robberies and murders are extremely common among this people. The reason is obvious. They have no true ideas either of God or of the soul; how should not they be wrong in their ideas of the social and political obligations of man? Any phenomenon, or effect of unknown causes, is considered by them as a miracle. They look upon a solar eclipse as a fray of the infernal dragon with the sun; for that reason, during an eclipse, a great firing is heard through the land, to frighten away the dragon, which else might conquer and devour the sun, and plunge the world into eternal darkness. The insects which in the spring creep forth from under a rock near Columbacz on the limits of the Turkish dominions, and which greatly annoy their herds, are, according to their opinion, vomited by the devil. The holy knight, St. George, is said to have cut off his head in a cavern under

under that rock. A Wallachian will never cut a spit of beech to roast his meat on. The reason is, beech yields in the spring a red sap, and the sentimental compassionate tree weeps these bloody tears according to the learned and profound observations of the Wallachians, because the Turkish bloodhounds used to cut the spits for roasting Christians from beech-wood. No capital punishment is in greater abhorrence among the Wallachians than that of the rope. The pale and wheel seem preferable to it. But why? A rope ties the neck and forces the soul out downwards. They call that a most disgusting impure defilement of the soul, and I call their singular nicety on that account true psychological materialism.

Lett. 4, 5, and 6. dated at Oravitza, give an account of the copper-mines in that neighbourhood; also of the gold-washes in a plain between Saska, Oravitza, and Bosnia, or New Moldava, together with the iron-works of Reshitza.

Lett. 7, from Saska, describes the curious copper-mines and ores near that place, as well as the nature of the metallic rocks which contain the veins.

Lett. 8, from Bosniak or New Moldava, contains a detail concerning the veins of copper there; as Lett. 9. contains an account of those at Dognazka.

Lett. 10, from Lugos, gives a general description of the methods used in smelting and refining copper in the Bannat; and the latter part relates the journey from Dognazka to Lugos. Two curious appendixes are added, being essays by different hands: 1. on a method of softening copper; and 2. on the gold-washes in the Bannat, with a topographical map of that part of the country where they are chiefly found.

In Lett. 11. dated Nagyag, in Transylvania, baron Born describes the copper-mines at Deva, and the famous mineralized gold-ore from the mines of Nagyag.

Lett. 12 and 13, give an account of the gold, mercurial, silver, and other mines of Transylvania, together with some curious remains of ancient Roman mines.

Lett. 14, Foldwinz. The gold-washes of Transylvania, which are carried on by gypsies, are described with great discernment.

Lett. 15, dated Clausenburg, speaks of the *sal-gemmæ* or rock-salt which is dug at Torda.

Lett. 16, 17, and 18, dated Nagy-Banya, contain accounts of the iron-works at Toroczko; the lead-mines of Runda, the salt-works at Dees, and the auriferous silver-mines of Nagy-Banya, and Kapnik. The last likewise gives a description of the method of firing the mines at Felső-Banya, the examination of which had nearly cost the author his life.

In

In Let. 19, dated Shemniz, baron Born speaks of the lavas he found near Tokay, and the volcanoes of the Carpathian hills; and enumerates the copper and iron mines in the neighbourhood.

Let. 20, describes the rich gold and silver mines of Lower-Hungary, with many valuable mineralogical observations.

Let. 21, is an essay on the mountains of Hungary and Transylvania, and their strata, which is replete with scientific knowledge and experience.

Let. 22, contains a particular description of the different kind of ores in Lower-Hungary; and Let. 23, which is the last, gives an account of the mineral collections at Vienna.

The whole work is interspersed with such choice observations, and interesting mineralogical discoveries, as will doubtless form a good and lasting basis, for a future noble superstructure. Our age takes giant-strides towards the improvement of science in general; but chemistry and mineralogy seem to be peculiarly favoured by the efforts of Mess. Sage, Scheele, Bergman, Gahn, Ferber, Arduino, Raspe, and Born.

The Mineralogical History of Bohemia, written by Mr. Ferber, which is annexed to these Letters, appears to be the most circumstantial and elaborate performance in a mineralogical respect, that ever appeared in print. The observations on the nature, dipping, and direction of the veins, on the different species of metallic rocks, and on the crossing veins, are of surprising utility to miners in general, and fit for the perusal of gentlemen who have mines on their estates, but do not know on what grounds to build their hopes of success. The map or plan of the mountains, their veins and cross-veins, round Joachimsthal in Bohemia, would be a striking evidence of Mr. Ferber's merit as a mineralogist, if we had need of any such proofs after reading his Italian Travels.

A Father's Instructions to his Children: consisting of Tales, Fables, and Reflections. Part II. small 8vo. 2s. 6d. sewed.
Johnson.

PRECEPTS and maxims of morality are seldom read with pleasure, or make any strong and lasting impression on the mind, if they are delivered in plain and simple language. To render them acceptable, to give them any degree of efficacy, we must place them in an advantageous light, we must represent them under pleasing images, we must have recourse to poetry, to allegory, to fable, &c.

In

In this work the ingenious author * has furnished his children with a variety of useful instructions, in the form of short moral tales, calculated to make an impression on their infant minds, and to cherish generous and amiable affections.

Bishop Fleetwood gives us the following inscription : *Romæ, Inscriptio sub Herma.*

QUISQUIS HOC SUSTULERIT,
AUT JUSSERIT,
ULTIMUS SUORUM MORIATUR.

He adds : " *Imprecatio gravissima !—amicos & parentes claudat sepulchris ; nec hæredem post se relinquat.*" *Inscript. Antiq.* p. 221.

Mr. Melmoth, who cites this inscription †, observes, that the thought is conceived with great delicacy and justness ; as there cannot perhaps be a sharper calamity to a generous mind, than to see itself stand single, amidst the ruins of whatever rendered the world most desirable.

Our author illustrates this 'pathetical sentiment by the following story.

* The true Enjoyments of Life.

* *May he survive his relatives and friends !* was the imprecation of a Roman, on the person who should destroy the monument of his ancestors. A more dreadful curse could scarcely be denounced. I remember to have seen it somewhere recorded, that an emperor of China, on his accession to the throne, commanded a general release from the prisons, of all that were confined for debt. Amongst the number was an old man, who had been an early victim to adversity ; and whose days of imprisonment, reckoned by the notches which he had cut on the door of his gloomy cell, expressed the annual revolution of more than fifty suns. With faltering steps he departed from his mansion of sorrow : his eyes were dazzled with the splendor of light ; and the face of nature presented to his view a perfect paradise. The goal, in which he had been imprisoned, was at some distance from Pekin ; and he directed his course to that city, impatient to enjoy the gratulations of his wife, his children, and his friends.

* With difficulty he found his way to the street, in which formerly stood his decent habitation ; and his heart became more and more elated at every step which he advanced. He proceeded, and looked with earnestness around ; but saw few of those objects with which he was formerly conversant. A magnificent edifice was erected on the site of the house which he had inhabited. The dwellings of his neighbours had assumed new forms ; and he beheld not a single face of which he had the least

* Dr. Percival.

† Fitzosb. Let. lviii.

recollection. An aged pauper, who stood with trembling knees at the gate of a portico, from which he had been thrust by the insolent menial who guarded it, struck his attention. He stopped to give him a pittance out of the bounty, with which he had been supplied by the emperor's liberality; and received, in return, the sad tidings that his wife had fallen a lingering sacrifice to penury and sorrow; that his children were gone to seek their fortunes in unknown climes; and that the grave contained his nearest and most valuable friends. Overwhelmed with anguish, he hastened to the palace of his sovereign, into whose presence his hoary locks and mournful visage soon obtained admission; and casting himself at the feet of the emperor, Great prince, he cried, remand me to the prison, from which mistaken mercy hath delivered me! I have survived my family and friends; and in the midst of this populous city, I find myself in dreary solitude. The cell of my dungeon protected me from the gazers at my wretchedness; and whilst secluded from society, I was less sensible of the loss of social enjoyments. I am now tortured with the view of pleasures in which I cannot participate; and die with thirst, though streams of delight surround me.

'If the horrors of a dungeon, my Alexis, be preferred to the world at large, by the man who is bereft of his kindred and friends, how highly should you prize, how tenderly should you love, and how studious should you be to please those near and dear relations, whom a more indulgent Providence has yet preserved to you! Listen to the affectionate counsels of your parents; treasure up their precepts; respect their riper judgment; and enjoy, with gratitude and delight, the advantages resulting from their society. Bind to your bosom, by the most endearing ties, your brothers and sisters; cherish them as your best companions, through the variegated journey of life; and suffer no jealousies or feuds to interrupt the harmony which now reigns, and, I trust, will ever reign in this happy family. Cultivate the friendship of your father's friends; merit the approbation of the wise and good; qualify yourself, by the acquisition of knowledge and the exercise of the benevolent affections, for the intercourse of mankind; and you will at once be an ornament to society, and derive from it the highest felicity.'

Sometimes the author explains and illustrates appearances in nature in this familiar manner:

'One morning, in the month of September, as Alexis was riding with Euphronius from Hart-Hill to Manchester, he noticed, with surprize, the sudden dispersion of a thick fog, which had obscured every object around them. The sun now shone in full splendour: and the veil being withdrawn from the face of nature, the hills and dales, the meadows, corn-fields, and woodlands seemed to meet the eye with renewed beauty and

and lustre. As soon as they were arrived in town, Euphronius took a glass of *clear* spring water, and threw into it a tea-spoonful of salt. An *opacity* almost instantly ensued through the whole of it; but when the glass was placed near the fire, and gently agitated, the liquor quickly recovered its transparency. This experiment, said Euphronius to his son, explains to you the phenomenon you lately observed. The watery vapours, floating in the atmosphere, which formed the thick mist we found so incommodious to us, were dissolved by the air, as soon as the sun had given sufficient warmth and motion to its particles: and in the evening, the fog will again return, and the dews descend, from the absence of that genial influence, which now dissolves and renders them invisible. This glass of salt and water, which has been withdrawn from the fire, as it becomes colder, loses, in the same manner, its transparency. Does your amiable heart, my dear Alexis, suggest to you any other analogy? There are mists of the mind as well as of the atmosphere; and the sun of reason, like the great luminary of our system, has the happy power of producing their dispersion. Religion too offers her cheering *light*, when the soul is clouded with adversity, and overspread with gloom. A well grounded conviction that all events are under the direction of Providence, and a firm reliance on the power, wisdom, and goodness of the Deity, will dispel every anxious thought; illuminate and extend into futurity our prospects; and, by contrasting brightness with shades, will beautify the chequered landscape of life.

The following experiment is likewise very properly explained, and applied to the purposes of common life.

‘It was a clear frosty day: the sun shone bright, and the ground was covered with snow, when Euphronius invited Alexis, Lucy, Emilia, and Jacobus to assist him in a little experiment, which he thought would contribute to their instruction, and amusement. He took four pieces of woollen cloth, equal in dimensions, but of different colours; one being *black*, another *blue*, a third *brown*, and a fourth *white*: and having chosen a proper situation, he laid them all, very near each other, on the surface of the snow. In a few hours, the black piece of cloth had sunk considerably below the surface; the blue almost as much; the brown a little: but the white remained precisely in its first position.

‘Observe, said Euphronius, how varied is the influence of the sun’s rays on different colours? They are absorbed, and retained by the *black*; and in the piece of cloth before us, they have produced such a strong and durable heat, as to melt the snow underneath. Their effect on *blue* is nearly similar; but they seem not to penetrate the *white*: and the piece of that colour, by having no warmth communicated to it, still continues on the surface of the snow.

This little experiment teaches you, Emilia, that white hats will afford the best defence to your complexion; but that they should have dark linings, to absorb the rays of light which are reflected from the earth. You may learn from it, Alexis, that cloaths of a light colour are best adapted to summer, and to hot climates; that black substances acquire heat sooner, and retain it longer than any other; and that fruit walls, drying stoves, &c. should be painted black. Other inferences I shall leave to you: the pleasure of discovering. Allow me only to remind you, that knowledge and virtue may be justly compared to rays of light; and that it is my warmest wish, and highest ambition, that your heart and understanding may unite the qualities of the two opposite colours you have been contemplating. May your mind be quick in the reception, and steady in the retention of every good impression! And may the lustre of your endowments be reflected on your brothers, sisters, and friends!

In one of his longer pieces, our author endeavours to prove, that the pleasing idea of a reunion with our virtuous relations and friends, in a future state, is agreeable to the natural expectations of mankind; necessary to the exercise of our most distinguished moral powers; favourable to every sentiment of gratitude, devotion, and piety; and conformable to the dictates of divine revelation.

In our Review for November 1775, we mentioned the first volume of this work with approbation. The present, which is written upon the same plan, is not inferior to the former.

Observations on Popular Antiquities: including the whole of Mr. Bourne's Antiquitates Vulgares, with Addenda to every Chapter of that Work: as also, an Appendix. By John Brand, A. B. 8vo. 5s. sewed. Johnson.

IN every country there is a number of vulgar errors, and superstitious customs, in proportion to the ignorance and credulity of the inhabitants. Thus, in former times, and probably in many parts of this kingdom at present, the vulgar believed, that spectres and evil spirits were continually wandering about in the night, till the crowing of the cock; that almost all church-yards and old mansion-houses were haunted with apparitions; that the devil frequently appeared with a cloven foot; that bells, hallowed by baptism, drove away the spirits of darkness; that fairies were to be seen, dancing by moon light, in almost every grove and meadow; that the croaking of a raven, the hoosting of an owl, the chattering of a magpie, the howling of a dog, and the chirping of a cricket, were prognostications of death; that some days in the week

week were fortunate, and others inauspicious; that the sun danced at his rising on Easter Sunday; that a set of strolling beggars, called gypsies, could foretell the good and evil fortune of young men and maidens; and that old women, by a contract with the devil, could assume the shape of cats, bewitch their neighbours, raise winds and tempests, and fly through the air on a broomstick.

There have been likewise many customs and ceremonies handed down by our forefathers, and observed, with some degree of veneration, by the common people: such as, the tolling of the passing-bell, watching a corpse, hanging up garlands in country churches, bowing towards the altar, visiting wells and fountains, adorning the windows at Christmas with laurel, dying eggs, called *paste* or *pasche*-eggs, at Easter, the ceremonies of New-year's day, the Twelfth-day, Candlemas-day, Valentine-day, Shrove-tide, Palm-Sunday, May-day, Midsummer-eve, Michaelmas, Christmas, &c.

Now though most of these popular opinions and customs are, in a great measure, exploded by persons of a liberal education, and are gradually sinking into oblivion among the common people; yet, having acquired some degree of credit and authority from their long establishment, they afford an entertaining subject for the investigation of the antiquarian.

Durandi Rationale divinatorum Officiorum, is a magazine of curious intelligence; but confined to the rites and ceremonies of the church of Rome. Our learned Bingham, in his *Antiquities*, treats only of ecclesiastical affairs. Aubrey's *Miscellanies*, on omens, dreams, apparitions, second sight, &c. if we rightly recollect, is a contemptible performance. An Account of the Etymologies, Reasons, and Grounds, of the Feasts of the English and Romish Church, with their Fasts and Vigils, and of other Grand Days in the Universities, Inns of Court, &c. was published in 1678; but we can say nothing in its favour, having never read it.

In the time of James I. one Dr. Moresin published a book in Latin, which he dedicated to that monarch, On the Origin and Increase of Depravity in Religion, containing a Parallel between the Rites, Notions, &c. of Heathen, and those of Papal Rome. This is a learned work, but does not extend to half the superstitious customs and opinions of the vulgar.

Hen. Bourne, M. A. published a small volume in 1725, entitled *Antiquitates Vulgares*, or the Antiquities of the Common People; but his work was very indifferently executed.

Mr. Brand has republished it without any alteration; and has subjoined to every chapter, a great variety of remarks, and notes collected from different authors.

We shall give our readers two or three extracts from this work, without attempting to controvert the author's opinion.

In his chapter upon bells, he says :

* King Alfred, in his Saxon version of Bede, ⁱⁿ rendering *campana*, has used *clugan*, which properly signifies a clock: *bellan* is in the margin. Clock is the old German name for a bell, and hence the French call one *une cloche*. There were no clocks in England in Alfred's time. He is said to have measured his time by wax candles, marked with circular lines to distinguish the hours.—I would infer from this, that our clocks have certainly been so called from the bells in them.—Mr. Strutt confesses he has not been able to trace the date of the invention of clocks in England.—Stow tells us they were commanded to be set up in churches in the year 612. A gross mistake! and into which our honest historian must have been led by his misunderstanding the word *cloca*, a Latin term coined from the old German name for a bell. For *clocks* therefore read *bells*.—

—‘ I have not been able to ascertain precisely the date of this useful invention, [viz. that of bells *.] The ancients had some sort of bells. I find the word *tintinnabula*, (which we usually render *bells*) in Martial, Juvenal, and Suetonius. The Romans were summoned by these (of whatever size or form they were) to their hot baths, and to the business of public places.

‘ The large kind of bells now in use are said to have been invented by Paulinus, bishop of Nola, in Campania, (whence the Latin name *Campana*) about the year 400, and to have been generally used in churches about the 600th year of the Christian æra. Mr. Bingham however thinks this a vulgar error. In short, we are left much in the dark concerning the antiquities of the earlier ages of the church.—Ecclesiastical writers frequently clash in their accounts. The Jews used trumpets for bells: the Turks permit not the use of bells: the Greek church under them still follow their old custom of using wooden boards, or iron-plates full of holes, which they hold in their hands, and knock with a hammer or mallet, to call the people together to church: China has been remarkably famous for its bells—father le Compte tells us, that at Pekin there are seven bells, each of which weighs one hundred and twenty thousand pounds.

‘ Baronius informs us, that pope John XIII. A. D. 968, consecrated a very large new-cast bell in the Lateran church, and gave it the name of John.—This is the first instance I meet with of what has been since called “the baptizing of bells,” a superstition which the reader may find ridiculed in the *Romish Beehive*.—The vestiges of this custom may be yet traced in England in *Tom* of Lincoln, and great *Tom* (“the mighty Tom”) at Christ Church, Oxford.

* Spelman supposes, that *bell* is derived from *pelvis*, a basin because, before the invention of bells, not only sounding brass, but basins also were used instead of them,

• Egel-

* Egelrick, abbot of Croyland, about the time of king Edgar, cast a ring of six bells, to all which he gave names, as *Bartolomew, Bettelin, Turketul, &c.* The historian tells us, "his predecessor Turketul had led the way in this fancy."

* The custom of rejoicing with bells on high festivals, Christmas day, &c. is derived to us from the times of popery. The ringing of bells on the arrival of emperors, bishops, abbots, &c. at places under their own jurisdiction, was also an old custom: whence we seem to have derived the modern compliment of welcoming persons of consequence by a cheerful peal.

* Durand, whose superstition often makes one smile, is of opinion that devils are much afraid of bells, and fly away at the sound of them.'—

—* Spelman, in his very learned glossary, verb. *Campana*, has preserved two monkish lines, in which all the ancient offices of bells seem to be included.

* *Laudo Deum verum, plebem voco, congreco clerum,
Defunctos ploro, pestem fugo, festa decoro.*

* We praise the true God, call the people, convene the clergy,
Lament the dead, dispel pestilence, and grace festivals.

* Ch. ii. Watching with a corpse was an ancient custom of the church and every where practised. They were wont to sit by it, from the time of its death to its exportation to the grave, either in the house it died in, or in the church itself.

—* It is called the lake-wake; a word plainly derived from the Anglo-Saxon *lic* or *lee*, a corpse, and *ƿæcce*, a wake, vigil, or watching. It is used in this sense by Chaucer, in his *Knight's Tale*:

* Ne howe that Arcite is brent to ashen colde,
Ne howe the lyche-wake was holde
All that night. fol. 11. Ed. 1542.

* Ch. v. The generality of old people among the commonality, as they enter into the church, turn their faces towards the altar, and bow or kneel that way . . . The custom is still retained, in many churches, of turning to the altar, while the congregation are repeating the Creed. The forms are both derived to us from the same origin. We need not hesitate to pronounce as well the bowings, as the turnings about to the east or altar to be superstitious. They are alike vestiges of the ancient popish ceremonial law . . . It must be allowed by every advocate for *manly* and *rational worship*, that there is nothing more in the east, than in the belfry at the west end, or in the body of the church. We wonder therefore how ever this custom was retained by Protestants. The cringes and bowings of the Roman Catholics to the altar, is in adoration of the *corporal presence*, their wafer-god, who is by their fancies, seated there and enthroned:—In the homilies of our church, this is frequently styled idolatry, and the act of a fool.—A regard for impartiality obliges me to

own, that I have observed this practice in college chapels at Oxford.—I hope it is altogether worn out in every other place in the kingdom; and for the credit of that truly respectable seminary of learning and religious truth, that it will not be retained there by the rising generation!

Our author might have observed, in this place, that the communion-table is very improperly called the *altar*. When the sacred writers mention the Lord's supper, they speak of the cup of the Lord, and the table of the Lord, but they never speak of an altar, an offering, or a sacrifice. The Lord's supper is indeed only the *remembrance* of a sacrifice, which supposes the sacrifice to be past at another place. The Romanists consider their priests as offering the sacrifice of the very same body and blood, which our Saviour offered upon the cross; and therefore it is no wonder, that they should speak so much of a real altar, and a real sacrifice. But throughout the established rules and authentic rubrics of our church, whenever there is occasion to speak upon this subject, the name constantly made use of is the communion-table, or simply, the table, never *altar*. The word altar is carefully banished from every declaration of our governors, in the last settlements of the church.

‘As to the position in the grave, “though we decline (says Dr. Browne, in his Urne-burial) the religious consideration, yet in cometerial and narrower burying places, to avoid confusion and gross position, a certain posture were to be admitted. The Persians lay north and south; the Megarians and Phœnicians placed their heads to the east; the Athenians, some think, towards the west, which Christians still retain; and Bede will have it to be the posture of our Saviour.”— (This judicious observer proceeds) “That Christians buried their dead *on their backs*, or in a *supine* position, seems agreeable to profound sleep, and the common posture of dying; contrary also to the most natural way of birth; not unlike our pendulous posture in the doubtful state of the womb. Diogenes (he adds) was singular, who preferred a *prone* situation in the grave; and some Christians like neither, (Russians, &c.) who decline the figure of rest, who make choice of an *erect* posture.”

‘There is a passage in the grave-diggers’ scene in Hamlet,

“Make her grave straight,”

which Dr. Johnson has thus explained, “Make her grave from east to west, in a direct line parallel to the church; not from north to south, athwart the regular line. This I think is meant.” Johnson *in loco*.

‘Morefin tells us, that in popish burying grounds, those who were reputed good Christians lay towards the south and east [of the church] others who had suffered capital punishment, *laid*
violence

violent hands on themselves; or the like, were buried towards the north; a custom that had formerly been of frequent use in Scotland.—One of the grave-diggers supposes Ophelia to have drowned herself. This quotation therefore seems to confirm the learned annotator's explanation.—*Quære?*

* Ch. vi. Vanes on the tops of steeples were anciently in the form of a cock, called from hence weathercocks, and put up in papal times to remind the clergy of watchfulness. "In summitate crucis, quæ campanario vulgo imponitur, galli gallinacei effigil solet figura, quæ ecclesiarum rectores vigilantie admoneat." Du Cange: Gloss.

Page 340. 'The chequers, at this time a common sign of a public house, was originally intended for a kind of draught-board, called tables; and shewed, that there that game might be played. From their colour, which was red, and their similarity to a lattice, it was corruptly called the *red lettuce*, which word is frequently used by ancient writers to signify an ale-house.' Vide Antiq. Repert. vol. i. p. 50.

Page 389. 'The barber's pole has been the subject of many conjectures, some conceiving it to have originated from the word poll or head, with several other conceits, as far-fetched, and as unmeaning; but the true intention of that party-coloured staff, was to shew, that the master of the shop practised surgery, and could breathe a vein, as well as mow a beard. Such a staff being to this day, by every village practitioner, put into the hand of a patient undergoing the operation of phlebotomy. The white band, which encompasses the staff, was meant to represent the fillet, thus elegantly twined about it.' ib.

On these, and other points of the like nature, Mr. Brand has given us his own observations, and the sentiments of many preceding writers. His remarks and annotations are far superior to those of his predecessor. And his work, though not an elegant, is a useful compilation, as it contains almost every thing, that could be collected on the subject of Popular Antiquities.

A Voyage round the World, in his Britannic Majesty's Sloop, Resolution, commanded by Captain James Cook, during the Years 1772, 3, 4, and 5. By George Forster, F. R. S. Two Volumes. 4to. 2l. 2s. White, Robson, Elmsly, and Robinson. (Continued from page 221.)

IN our last Review we traced Mr. Forster's narrative to the arrival of the voyagers at O-Tahitee, which they seem to have approached with the greater pleasure, as the health of the crew had suffered considerably during the tedious run from New Zealand, and they had the strongest reason to expect a good

reception from the natives, as well as a speedy recovery. Captain Cook first put into an harbour on the less peninsula of the island, which we are told is governed by its own king, who is only dependent on the sovereign of the greater peninsula. Previous, however, to the anchorage, the voyage was on the point of being frustrated, by the Resolution's striking on the reef of coral-rocks with which O-Taheitee is surrounded; but by the calmness of the weather, and the exertion of every person on board, the ship was fortunately prevented from receiving any damage.

After passing some days in the first anchoring place, which is called O-Aitepeha, they removed to Matavai Bay, on the greater peninsula, where Captain Wallis in the Dolphin, and Captain Cook in the Endeavour, had lain before. Having spent a week at this place, they visited the Society Islands, where they likewise passed some days. The nature of all those Islands appears to be so much the same, with respect to the persons, language, and customs of the inhabitants, that the remarks which our author has made in particular places, may be justly applied to the whole. To follow him closely through the detail, would necessarily carry us far beyond the bounds of our Review; and we shall therefore only inform our readers, that, from the many useful observations he has made, not only his attention, but the judgment with which it was directed, are placed in so clear a light, as to merit the approbation of all who peruse the narrative.

According to Mr. Forster's description of Aitepeha, the country is romantic and beautiful.

'We contemplated, (says he) the scenery before us early the next morning, when its beauties were most engaging. The harbour in which we lay was very small, and would not have admitted many more vessels besides our own. The water in it was as smooth as the finest mirror, and the sea broke with a snowy foam around us upon the outer reef. The plain at the foot of the hills was very narrow in this place, but always conveyed the pleasing ideas of fertility, plenty, and happiness. Just over against us it ran up between the hills into a long narrow valley, rich in plantations, interspersed with the houses of the natives. The slopes of the hills, covered with woods, crossed each other on both sides, variously tinted according to their distances; and beyond them, over the cleft of the valley, we saw the interior mountains shattered into various peaks and spires, among which was one remarkable pinnacle, whose summit was frightfully bent to one side, and seemed to threaten its downfall every moment. The serenity of the sky, the genial warmth of the air, and the beauty of the landscape, united to exhilarate our spirits.

'Our

Our first care was to leave the dry sandy beach, which could afford us no discoveries in our science, and to examine the plantations, which from the ships had an enchanting appearance, notwithstanding the brownish cast which the time of the year had given. We found them indeed to answer the expectations we had formed of a country described as an elysium by M. de Bougainville, (see the English edition, p. 228.) We entered a grove of bread-trees, on most of which we saw no fruit at this season of winter, and followed a neat but narrow path, which led to different habitations, half hid under various bushes. Tall coco-palms nodded to each other, and rose over the rest of the trees; the bananas displayed their beautiful large leaves, and now and then one of them still appeared loaded with its clustering fruit. A sort of shady trees, covered with a dark-green foliage, bore golden apples, which resembled the anana in juiciness and flavour. Betwixt these the intermediate space was filled with young mulberry-trees, (*morus papyrifera*,) of which the bark is employed by the natives in the manufacture of their cloth; with several species of arum or eddies, with yams, sugar-canes, and other useful plants.

We found the cottages of the natives scattered at short distances, in the shade of fruit-trees, and surrounded by various odoriferous shrubs, such as the gardenia, guettarda, and calophyllum. The neat simplicity of their structure gave us no less pleasure than the artless beauty of the grove which encompassed them. The pandang or palm-nut tree had given its long prickly leaves to thatch the roofs of the buildings, and these were supported by a few pillars made of the bread-tree, which is thus useful in more respects than one. As a roof is sufficient to shelter the natives from rains and nightly dews, and as the climate of this island is perhaps one of the happiest in the world, the houses seldom have any walls, but are open on all sides. We saw, however, a few dwellings constructed for greater privacy, which were entirely enclosed in walls of reeds, connected together by transverse pieces of wood, so as to give us the idea of large bird-cages.

On one of his excursions he discovered a little glen between the hills, which is peculiarly grotesque and pleasant.

We continued our walk, but turned towards the hills, notwithstanding the importunities of the natives, who urged us to continue on the plain, which we easily perceived arose merely from their dislike to fatigue. We were not to be diverted from our purpose; but leaving behind us almost the whole croud, we entered, with a few guides, a chasm between two hills. There we found several wild plants which were new to us, and saw a number of little swallows flying over a fine brook, which rolled impetuously along. We walked up along its banks to a perpendicular rock, fringed with various tufted shrubberies, from whence it fell in a chryalline column, and was collected at the bottom

bottom into a smooth limpid pond, surrounded with many species of odoriferous flowers. This spot, where we had a prospect of the plain below us, and of the sea beyond it, was one of the most beautiful I had ever seen, and could not fail of bringing to remembrance the most fanciful descriptions of poets, which it eclipsed in beauty. In the shade of trees, whose branches hung over the water, we enjoyed a pleasant gale, which softened the heat of the day, and amidst the solemn uniform noise of the waterfall, which was but seldom interrupted by the whistling of birds, we sat down to describe our new acquisitions before they withered.

The character which Mr. Forster gives of the natives of O-Taheitee is far more favourable than what has been drawn by preceding voyagers, at the same time that his method of relating the little incidents and conversations which occurred, serves to confirm the justness of his remarks, by an appeal to the sentiments of the reader. It appears from his narrative, that those people who live in a simple state of civilization are by no means addicted in general to that brutal sensuality which former voyagers have rashly concluded, from the irregularity of a few individuals, to be the distinction of the whole community. O-Taheitee seems more to resemble Phœacia than the island of Circe, and to be the seat of hospitality and friendship, which our author celebrates in many instances. The account of the first meeting with the natives is sufficient to give us a high opinion of their benevolent disposition; and the following passage contains an instance of their hospitality, when Mr. Forster, with two other gentlemen belonging to the ship, were invited by a native of the island to visit his habitation.

* We arrived there towards five in the evening, and found it a small but cleanly cottage, before which a great abundance of fresh leaves were spread on a stony place, and a prodigious quantity of the best coco-nuts and well-roasted bread-fruit were laid out in fine order. He immediately ran to two elderly persons, who were busy in frightening the rats from this plentiful store of provisions, and introduced them to us as his parents. They expressed great joy on seeing the friends of their son, and entreated us to sit down to the meal which lay before us. We were at first struck with astonishment on finding it entirely prepared at our arrival, but we soon recollected that our friend had sent off one of his comrades several hours beforehand, very probably with directions to provide for our entertainment. As this was the first regular meal to which we sat down this day, it will easily be conceived that we fell to with a good appetite, and gave infinite satisfaction to the good-natured old people and the generous-minded youth, who all seemed to think themselves happy in the honour which we did to their excellent cheer. With such a venerable pair ministering to us, if I may be allowed to indulge in a poetical

etical idea, we ran some risk of forgetting that we were men, and might have believed ourselves feasted by the hospitable Baucis and Philemon, if our inability to reward them had not reminded us of mortality.'

After relating several examples of the good qualities which they possess, Mr. Forster acknowledges, that a propensity to stealing is pretty general among all ranks of those islanders, and that the character of some individuals is stained with voluptuous indulgence. In apology for the first of those faults, he alledges that the blame lies with the voyagers, who place temptations in the way of the natives too powerful to be withstood. By the same method of arguing, the genial mildness of the climate, and the almost spontaneous fertility of the soil, might be urged in extenuation of the latter.

Besides the observations which relate more immediately to the character of the natives, Mr. Forster has interspersed his account of the transactions at O-Taheitee and the Society Isles, with many interesting remarks relative to their civil and religious customs, the state of arts among them, and the constitution of their government; and where he had nothing to add or correct, he has avoided repeating what has been related by former writers on those subjects.

The two Captains having refreshed their crews the space of a month at the Society Isles, set sail on the 17th of September, 1773, carrying on board several hundred live hogs, which served as provision during another month, and accompanied with two of the natives, one in each ship. The islander who embarked in the Resolution, returned to his own country seven months after; and the other was O-Mai, who came to England with Captain Furneaux.

After sailing to the westward fifteen days, they came in sight of the same islands which the Dutch navigator Tassinan discovered in the year 1643, and had named the islands of Middleburg and Amsterdam. Mr. Forster informs us that the inhabitants of those islands are nearly related to the people of O-Taheitee, and speak a dialect of the same language. Their disposition likewise was not less inoffensive and hospitable; but the country was not so fertile. They discovered a mercantile turn, by trading incessantly with our people; and many of their arts appeared to be brought to greater perfection than in O-Taheitee; such as music, carving, boat-building, agriculture, &c. From the harmless behaviour and communicative disposition of those people, the navigators named the country the Friendly Islands.

As the season during which the voyagers could continue their researches in high latitudes was far advanced, both ships set sail,

sail, in order to return to New Zealand ; but, by a violent storm on the coast of that country, they were the second time separated, and never afterwards rejoined each other. Captain Cook put into Queen Charlotte's Sound on the 3d of November, 1773, and met with the same natives whom he had seen there in June preceding. While his people were employed in repairing the ship's rigging, and refreshing themselves with antiscorbutic greens and fish, they were frequently visited by the natives ; of whom one of the parties, which had returned from a fight, brought with them the corpse of an enemy. To ascertain their intention with respect to this object, one of the ship's lieutenants purchased the head, and brought it on board ; when at the request of another party of the natives, he cut off a slice, which, after being broiled, they devoured with the greatest avidity, in presence of the whole ship's company ; an experiment which proves beyond a doubt, that the inhabitants of New Zealand are anthropophagi. Mr. Forster observes, it would be absurd to suppose that killing men for the sake of feasting on them, has ever been the spirit of a whole nation, because it would be utterly incompatible with the existence of society ; and he therefore deduces this custom of the New Zealanders from another origin.

‘ Slight causes (says he) have ever produced the most remarkable events among mankind, and the most trifling quarrels have fired their minds with incredible inveteracy against each other. Revenge has always been a strong passion among barbarians, who are less subject to the sway of reason than civilized people, and has stimulated them to a degree of madness which is capable of all kinds of excesses. The people who first consumed the body of their enemies, seem to have been bent upon exterminating their very inanimate remains, from an excess of passion ; but, by degrees, finding the meat wholesome and palatable, it is not to be wondered that they should make a practice of eating their enemies as often as they killed any, since the action of eating human flesh, whatever our education may teach us to the contrary, is certainly neither unnatural nor criminal in itself. It can only become dangerous as far as it steels the mind against that compassionate fellow-feeling which is the great basis of civil society ; and for this reason we find it naturally banished from every people as soon as civilization has made any progress among them. But though we are too much polished to be cannibals, we do not find it unnaturally and savagely cruel to take the field, and to cut one another's throats by thousands, without a single motive, besides the ambition of a prince, or the caprice of his mistress ! Is it not from prejudice that we are disgusted with the idea of eating a dead man, when we feel no remorse in depriving him of life ? If the practice of eating human flesh makes men unfeeling

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ing and brutal, we have instances that civilized people, who would perhaps, like some of our sailors, have turned sick at the thoughts of eating human flesh, have committed barbarities without example amongst canibals. A New Zeelander, who kills and eats his enemy, is a very different being from an European, who, for his amusement, tears an infant from the mother's breast, in cool blood, and throws it on the earth to feed his hounds.

‘Neque hic lupis mos nec fuit leonibus.

‘Nunquam nisi in dispar feris.’

HOR.

On the 26th of November Captain Cook, leaving New Zealand, proceeded on his voyage southward; soon after which a combination of distresses took place, that had not been felt during the first season subsequent to the ship's departure from the Cape of Good Hope. The most dreadful of those was the rottenness of their biscuit, of which, during the greatest part of this run, each man had only three fourths of the usual allowance. Happily, however, the scurvy made but little progress, being checked by the use of malt and four-kROUT. The disorders were chiefly violent rheumatisms, in cold weather, and bilious complaints in the more temperate latitudes. At one time Captain Cook's life was despaired of by all on board; but he recovered by means of hot baths. Notwithstanding the complicated distresses and dangers, the voyagers penetrated so far as 71° 10' of South latitude; on which run they spent fourteen weeks, without being in sight of land. The first which they fell in with was a small island, discovered in 1772, by Jacob Roggewein, a Dutch navigator, and named Easter Island. They obtained but little refreshment from a spot which appears to be ravaged by volcanoes, and where seven or eight hundred wretched mortals lead a most miserable life. The following account which Mr. Forster gives of those people, will introduce them to the acquaintance of our readers.

‘The barren refractory soil of their island, the scarcity of domestic animals, and the want of boats and proper materials for fishing, all concur to render their means of subsistence extremely difficult and precarious. Yet the desire of possessing the new toys and curiosities which strangers bring among them, hurried them away, and prevented their reflecting on the urgency of their own most natural and unavoidable wants. In this, as in numberless other circumstances, they agree with the tribes who inhabit New Zealand, the Friendly and the Society Islands, and who seem to have had one common origin with them. Their features are very similar, so that the general character may easily be distinguished. Their colour, a yellowish brown, most like the hue of the New Zealanders; their art of puncturing, the use of the mulberry-bark for clothing, the pre-

predilection for red paint and red dresses, the shape and workmanship of their clubs, the mode of dressing their victuals, all form a strong resemblance to the natives of the islands above mentioned. We may add to these, the simplicity of their languages, that of Easter Island being a dialect which, in many respects resembles that of New Zealand, especially in the harshness of pronunciation and the use of gutturals; and yet in other instances, partakes of that of Taheitee. The monarchical government likewise strengthens the affinity between the Easter Islanders and the tropical tribes, its prerogatives being only varied according to the different degrees of fertility of the islands, and the opulence or luxury of the people. Easter Island, or as the natives call it, *WAIHU*, is so very barren, that the whole number of plants growing upon it does not exceed twenty species, of which far the greater part is cultivated; tho' the space which the plantations occupy is inconsiderable, compared with that which lies waste. The soil is altogether stoney, and parched by the sun, and water is so scarce, that the inhabitants drink it out of wells which have a strong admixture of brine; nay, some of our people really saw them drink of the sea-water when they were thirsty. Their habit of body must, in some measure, be influenced by these circumstances; they are meagre, and their muscles hard and rigid; they live very frugally, and, in general, go almost wholly naked, only covering the head, which is the most sensible of heat, with feathered caps, and puncturing or daubing the rest with colours. Their ideas of decency are, of course, very different from those of nations who are accustomed to clothing. They cut short their hair and beards from motives of cleanliness, like the people of Tonga-Taboo, but fortunately seemed to be less subject to leprous complaints. It is easy to conclude, that the king of such a people cannot have great and conspicuous advantages over the commonalty, nor did our party observe any thing of that kind. The religion of the Easter Islanders is still wholly unknown to us, because abstract ideas are not to be acquired in so short a time as our stay. The statues, which are erected in honour of their kings, have a great affinity to the wooden figures called *Tee*, on the chief's marais or burying places at Taheitee; but we could not possibly consider them as idols, though Rogge-*wein's* people would pass them for such upon us. The fires which the Dutch interpret as sacrifices, were only made use of by the natives to dress their meals; and though the Spaniards suspected them to be a kind of superstition, they were, perhaps equally mistaken, because the scarcity of fuel obliged the inhabitants to be careful of it, and to prevent their provisions being uncovered after they had once been put under ground with heated stones.

We are unacquainted with the amusements of the people of Easter Island, having never seen them engaged in any kind of diversion, nor taken notice of a single musical instrument among them.

them. They cannot, however, be entire strangers to amusements, since Maroo-wahai, who slept on board, talked a great deal of dancing, as soon as we had quieted his fears with respect to the safety of his person. The disposition of these people is far from being warlike; their numbers are too inconsiderable, and their poverty too general, to create civil disturbances amongst them. It is equally improbable that they have foreign wars, since hitherto we know of no island near enough to admit of an intercourse between the inhabitants; neither could we obtain any intelligence from those of Easter Island upon the subject. This being premised, it is extraordinary that they should have different kinds of offensive weapons, and especially such as resemble those of the New Zealanders; and we must add this circumstance to several others, which are inexplicable to us in their kind.

[To be continued.]

Memoirs of the Marchioness de Louvoil. In Letters. By a Lady.
3 vols. small 8vo. 7s 6d. sewed. Robson.

WHEN literary correspondence is maintained with sentiment and vivacity, it may justly be considered as a species of writing well adapted to the purpose both of entertainment and instruction; especially if the subject of it be the history of persons to whose characters we are previously introduced. We then regard the several parties, in some degree, as of our acquaintance, and become the more interested in whatever concerns them. The production now before us is happily founded upon this plan, with the additional advantage, that it contains the correspondence of persons of merit, elegance, taste, and discernment, exemplified not only in the narrative of domestic life, but in the description of some celebrated places, and in historical anecdotes.

As a specimen, we shall present our readers with the following Letter, which is casually selected.

LETTER X.

From the Marquis of Epsom, to Sir John Bolton.

Dear Bolton,

As you are now going to Bath, I have a request to make, the execution of which I know will give you great pleasure, from your friendship for me.

I have repined at your silence for some time past, and yet would not come to an *eclaircissement*. How many uneasy minutes does our pride produce us! As persons have become stupid by imitating too assiduously the gestures of folly, so have I become inconsiderate from falling in with the humour of my associates. But although I neglected your friendly counsels, I have been more *weak* than *wicked*, and more *frail* than *culpable*. Happy are those who go on for a time,

time inadvertently, if, when they reflect, they find not reason to reproach themselves.

‘ You know Miss —, who is now at Bath, has lived with me for sixteen months, and I have every reason to believe her happiness depends on the continuation of my passion, which is now no more. I feel sensibly for what she must suffer; but it is absolutely necessary for my future plans, our connection should be at an end. To see grief painted on her fine face, or expressed in her words, would affect me very sensibly; and I look forward to the uneasiness she will suffer on my account, with anguish of heart. It is with the utmost concern I can resolve to give pain to one who deserves every thing from me.

‘ I have out-lived my attachment for her, but I can never out-live the sentiments of humanity, which should never end but with life itself.

‘ Will you, my dear Bolton, break this matter to her with the greatest gentleness, lest it should wound her sensibility. In a pecuniary way it cannot affect her; I rendered her independent before she lived with me. As she was connected with lord Filligree before me, I should be acquitted at the tribunal of the world; but that is not sufficient for me! My feelings for her are yet too strong not to tincture my mind with disquietude, if my estrangement should produce in her any symptoms of despair: and I must know her mind is restored to tranquility before I can deliver myself over to a new passion, and before I can address the woman I adore. True love, as it can never be inspired by any thing but the opinion of real merit, is ever founded more on the perfections of the mind, than the charms of the person: and it can never be wholly self-interested, as the securing the happiness of the person beloved is always one of the chief ends it proposes. I must therefore know well the situation of my own heart, before I can hazard the happiness of an amiable woman, by involving her in my extravagancies.

‘ Are there not, my dear friend, some secret and unknown causes, some exquisite and sympathetic qualities, either mental or corporeal, which attract, by a subtle and irresistible energy, certain persons whom a congeniality of soul has formed to delight each other? There is a wide difference between heat of blood, and the glowing ardour of a well regulated affection; between the tumultuary starts and sallies of the animal spirits, and the calm flame of love. The last, I think, I feel very sensibly for lady Juliana Danvers.—To the greatest beauty and elegance of person, she has the finest understanding, and the most exquisite sensibility: this quality is not confined to any particular attitude, feature, or look, but is diffused all over her, and may be as perceptibly discerned in the movement of her hand, as in the changes of her eye. I enjoy the happiness of sitting beside her, of regarding every alteration in her countenance, and attending to the accents of her tongue.

‘ But you must have perceived all this! I flatter myself she is not insensible to my silent homage; more truly flattering than a volume of compliments.

‘ Love has no alliance with loquacity: wit and passion are intirely inconsistent—when the affections are moved there is no room for the imagination; and none but narrow souls find limits in love.

‘ I have shewn your friend Mr. Otway all the attention in my power: I do not believe he has a fault, except that of appearing what he is not.

‘ Born

‘ Born with simplicity, courtesy, and a moderate understanding; if he had not pretended to superiority he had escaped the mortification of seeing himself ridiculous. I do not imagine he can profit by the opportunities the great connections his money affords him.

‘ Certain privileges are only suited to particular characters, and can never produce any good effect, unless they derive their power from some in-bred gift, and flow directly from the genuine source of nature.

‘ There is nothing so ridiculous as imitating others, in either what is inconsistent with our genius, or above our capacities. Is it not as absurd as to see knives, axes, scissars, and saws represented in a metal (gold) which can bear no edge. Different abilities must find different tasks. It was a very judicious observation of the duke de Rochefoutault, that we never expose ourselves from our real, but from our affected character: for this reason a man should always consider his particular genius, and never let his vanity get the better of his judgment. Wycherly, one of the best of our comic writers, left the drama, where he had acquired so great and so just an applause, to write bad poetry: and Congreve, who will always be esteemed by those who have a polite taste in comedy, could not forbear writing a tragedy little better than those of our worst writers. This leads me, my dear Bolton, to assure you, it was not from being inebriated in pleasures that prevented me from attempting (as you insinuated) to distinguish myself in parliament, but from a knowledge of my deficiency of talents. And lest I should happen to succeed no better than Æsop’s ass in the fable, who, exposed himself to ridicule, by pretending to imitate the tricks of the lap dog.

‘ Genius is like soil. When the Dutch began to form their vineyards at the Cape of Good-Hope, they procured plants from those cantons which enjoyed the greatest reputation for their vines; but after many fruitless attempts to produce, at the extremity of Africa, the wines of Burgundy and Champagne, they applied to rearing the plants transported from Spain, the Canaries, and the Levant, where the climate is more analogous to the Cape,

‘ Indifference for the esteem and approbation of men is commonly a secret reproach of conscience, which does itself justice, but finds itself worthy of it.

‘ Tully says “it was the concurrent approbation of the good, the uncorrupted applause of the wise, that animated the most generous pursuits of the ancient Greeks and Romans.” They who have lost the fear of being contemned, most generally deserve to be so. And he who can acquiesce in another’s thinking meanly of him, betrays an equal want of regard for him, and of respect to himself. With this view, my dear friend, I acquaint you with my sentiments.—Were I of mean extraction, to fail either in a public reputation, or private virtue; the disgrace attending it would only be local: but if one of my high rank, degenerates from the steps of his ancestors, he not only stains the honour of his pedigree, and makes no progress, but also loses what is already acquired.

‘ The great and virtuous actions of progenitors look with a two-fold aspect upon their posterity; for when the vices or weakness of the latter appear in the same degree of opposition with the merits of the first, the praise of the father becomes a satire upon the son, and that title which was the glory of one, turns to a severe libel upon the other.

“I depend not on the applause of the vulgar; such, indeed, by deviating from the political sense of words, have their sight strangely dazzled by looking up at things, though ever so little above them. They are apt enough, though persons of tolerable good sense, if in middle life, to be deceived in their notions of people of a certain rank, who, like other idols, are worshipped—because they are not known. The title of Lord conveys to persons, without reflection, a superiority in natural endowments, as well as fortune; it not only gives a sanction to all the silly things that a lord himself may utter, but, such is the power of nobility, it elevates them into sense; and the inconsiderate judges conclude, “it is not he that nods, but they that dream.”—With such only has the talents of your friend any chance of receiving suffrage,—an applause his mind is superior to being flattered by. And too often, by aiming at things above us, we lose those which are our undoubted right. I shall impatiently wait your answer, and am ever, with great esteem,

dear Bolton,

yours to command, EPSOM.”

If we might form a conjecture from the strain of sentiment, the knowledge of the world, the judicious observations on life, and the acquaintance with ancient writers, displayed in this work, we should suspect it to be the production of the same ingenious lady who lately favoured the public with the *Letters of a Duchess*.

A Letter to Adam Smith; LL.D. on the Life, Death, and Philosophy of his Friend David Hume, Esq. Small 8vo. 1s. Rivington.

A Short but comprehensive summary of the doctrines which compose Mr. Hume's philosophical system, is given by Dr. Beattie in his *Essay on Truth* (page 160, & seq.) with proper references to those parts of the philosopher's works, where such doctrines are to be found. It is drawn up with an accuracy, and fidelity, which have never been questioned. Even Mr. Hume himself, who would not, for many reasons, have suffered any imposition on the public in this matter, did not, neither do any of his friends, deny that it contains his sense, and that it is a very faithful abridgement of the original.

This summary (from whence an extract is made in the work before us) may be sufficient for the information of those, who not having leisure, or inclination, or patience, or dexterity to decypher large volumes, drawn out in all the forms of metaphysic, and written in a language hardly intelligible, but to those who are philosophers by profession, may yet wish to know the nature and value of those discoveries, with which so famous an author, and so perfectly wise, virtuous, and benevolent a man, has enriched the world.

The belief of a God, and of a future state of rewards and punishments, is, at times, apt to create, especially in weak minds, some little restraint upon their actions, some small interruption to their pleasures, or some slight disturbance to their repose. It

will

will be a comfort to them to find, 'that these things have no existence; that what a man calls his soul, especially if it should happen to belong to a philosopher, is not, he is sure, (and it is the only thing of which he can be sure) the same this moment, that it was the last; nor consequently punishable at one time, for crimes committed at another; that it is not one, but many things, and that it is nothing at all; that every human action is necessary, and could not have been different from what it is; that adultery must be practised, if men would obtain all the advantages of life; and that it is equally *immoral* to want honesty, to want understanding, and to want a leg.'

These are a few of the sublime discoveries brought to light by this great philosopher; equally to his own honour, and to the advantage of society.

There are however men, on whom these benefits are thrown away. There are men too blind to see, or too ungrateful to acknowledge, the merit and utility of the philosopher's labours. They can discover no marks of wisdom in the composition of his nostrums; nor of honesty, in the endeavour to cram down their throats a pestilent drench, that will, as they contend, infallibly destroy them.

The author of the little tract before us, who subscribes himself a Christian (a sect, it seems, not yet entirely abolished in Britain) professes himself of these sentiments. He expostulates very warmly with Dr. Adam Smith, for *advertising* the world, apparently with a view of raising the reputation, or promoting the sale of these nostrums, that Mr. Hume took them himself, and particularly in his last illness; that they agreed with him remarkably well; and that "he always considered Mr. Hume, both in his life time, and since his death, as approaching as nearly to the idea of a *perfectly wise and virtuous man*, as perhaps the nature of human frailty will permit."

This, it must be acknowledged, is a very artful, though indirect method of recommending Mr. Hume's philosophy to the favour of the public — Was that philosophy indeed replete with the absurdity and mischief imputed to it; was it really true, that it tends to subvert the foundations of human knowledge, and to poison the sources of human happiness, as our author pretends it does; we could not, altogether, blame him for the part he takes; nor could we, on that supposition, absolutely exculpate either Mr. Hume, or his panegyrist, for their endeavours to propagate it.

But be this as it may, the Letter to Dr. Smith is very well calculated to answer the ends, which the writer had in view. It abounds with strokes of humour, and with the most happy allusions to the peculiar tenets, and circumstances of the philosopher, or to the conduct of his encomiast. To give our readers an idea of the performance, and the entertainment to be expected from it, we have selected the following passage.

‘And now, sir, will you give me leave to ask you a few questions? Why all this hurry and bustle, this eagerness to gratify the pretended “impatience of the public,” and satisfy it, that our philosopher lived and died perfectly composed and easy? Was there, then, any suspicion in *Scotland* that he might not, at times, be quite so composed and easy as he should have been? Was there any particular book ever written against him, that shook his system to pieces about his ears, and reduced it to a heap of ruins, the success and eclat of which might be supposed to have hurt his mind, and to have affected his health? Was there any author, whose name his friends never dared to mention before him, and warned all strangers, that were introduced to him, against doing it, because he never failed, when by any accident it was done, to fly out into a transport of passion and swearing? Was it deemed necessary, or expedient on this account, that he should represent himself, and that you should represent him, to have been perfectly secure of the growth and increase of his philosophic reputation, as if no book had been written which had impaired it; it having been judged much easier to dissemble the fall of Dagon, than to set him upon his stumps again. I am a South Briton, and, consequently, not acquainted with what passes so far in the opposite quarter. You, sir, can inform us how these things are; and likewise, when the great work of *benevolence and charity, of wisdom and virtue*, shall be crowned by the publication of a treatise designed to prove the *soul’s mortality*, and another to justify and recommend *self-murder*; for which, without doubt, the present and every future age will bless the name of the gentle and amiable author.’

‘By way of contrast to the behaviour of Mr. Hume, at the close of a life passed *without God in the world*,” the author lays before Dr. Smith and the public, ‘the last sentiments of the truly learned, judicious, and admirable Hooker; who had spent his days in the service of his Maker and Redeemer.’ But we have not room for the quotation, which is excellent. He then takes his leave of Dr. Smith in the following manner.

‘Dr. Smith, when the hour of his departure hence shall arrive, will copy the example of the *believer*, or the *infidel*, as it liketh him best. I must freely own, I have no opinion of that reader’s head, or heart, who will not exclaim, as I find myself obliged to do, “Let me die the death of the *righteous*, and let my last end be like his!”

FOREIGN ARTICLES.

Théorie des Traités de Commerce entre les Nations, par M. Bouchaud, &c. 12mo. Paris.

THE theory of commercial treaties between different nations appears to have never been professedly treated by any French writer before our author, and but rarely by those of other nations. It is here minutely discussed in fifteen chapters. A sixteenth contains the necessary proofs; and the notes and illustrations are placed at the end of the several articles to which they refer.

There are commercial treaties of various sorts. Some resemble associations, as the famous league of the Hanse-towns; others are only calculated for the protection of the trade and navigation of the contracting

tracting states. Some engage the parties to some positive performance, over and above the allowance of natural liberty; by others, on the contrary, that liberty is, in some measure and respects, limited and abridged.

Were any nation to assume the sovereignty of the sea, and preclude all other nations from the freedom of navigation, a discussion of the nature of these various commercial treaties would be useless; as on the other hand, if no nation had any property in, or any dominion over the sea, the freedom of maritime commerce would be altogether unlimited and uncontrouled.

M. Bouchaud traces the claims to the empire of the sea so far back as the reign of Minos II. king of Crete, or some years before the Trojan war. That maritime empire was afterwards successively contended for by the Athenians and the Lacedæmonians, and many other nations. According to the ancient Roman lawyers, not only the use of the sea, but that of the sea coasts also, belonged, by the law of nature, to all the world in common. But this opinion was afterwards changed with the Roman government. The Roman emperors assumed to themselves the sovereignty of the sea; and the Roman lawyers conformed their language to the pretensions of their emperors.

But it is chiefly among modern nations that this great question has been canvassed and debated by eminent writers, who on this occasion evinced more patriotic zeal than love of truth. Grotius, in his *Mare Liberum*, warmly asserted the freedom of navigation; which was as warmly disputed by Selden in his *Mare Clausum*. Pontanus and Puffendorf, who had their partizans too, steered a middle course, and endeavoured to settle the important dispute by means of some distinctions. Mr. Bouchaud however remarks, that whoever was not misled or biassed by an immoderate zeal for his own country, declared for Mr. Selden's sentiments.

There is then, with regard to the sea, a kind of property arising from natural possession, conferred by occupation, permanent, and productive of several remarkable effects, especially at present, when a right of entering into engagements concerning a free navigation, is generally allowed on all hands.

This freedom of navigation is the first and chief object of commercial treaties; it is expressly stipulated in many, confined and limited in some. In cases of emergency, sovereigns often, by what is termed the *jus angarium*, press such foreign vessels as happen at such critical conjunctures to be in their harbours, for a time, into their service, and employ them to transport provisions, ammunition, or troops.

In order to secure navigation against the depredations of pirates, and to lessen its dangers and losses from shipwrecks, various measures are required, and taken by commercial nations. The barbarous custom of plundering wrecked vessels with impunity, or even of confiscating the goods saved on these distressful occasions, has for a long time prevailed in many nations, to the disgrace of humanity, even after those excesses had been prohibited by the positive laws of some sovereigns. But when we are told that '*Aujourd'hui même, dans plusieurs endroits de l'Allemagne les pasteurs ne se font point un scrupule de prier Dieu en chaire qu'il se fasse bien des naufrages sur leurs côtes,*' we cannot forbear pitying the prejudice of an able writer, capable of crediting and spreading a tale so false and scandalous, since we are confident that the rights and duties of humanity

on such occasions are at present no where better understood and respected than in Germany.

Maritime commerce is also greatly advanced and facilitated by the institution of admiralties and of commercial companies; by particular mercantile courts of justice; by the appointment of consuls in foreign countries, who being entrusted with concerns of their sovereigns, though no public ministers, are in a certain degree under the protection of the law of nations.

Another essential article is, good marine laws. The Rhodian laws were highly extolled for their wisdom by the ancients; but as that wisdom is not very conspicuous in the laws compiled and published under that title, Mr. B. thinks that the genuine Rhodian laws are lost, and that those which are now extant were forged by some Greek writer of the lower empire, perhaps by one Docimus. Next to these, the most famous maritime laws throughout the north of Europe are those of Wisby, so called from the name of the capital of the island of Gothland; they are a supplement to the Rôle of Oleron; on the laws of Wisby the maritime laws of the Hanse Towns were founded; and they are still observed in Holland, in all cases where they have not been expressly repealed by some positive statute.

The collection of precedents and customs known under the title of *Consulat de la Mer*, was first adopted by the Spanish sea-port towns, and thence passed into most commercial places of Italy and the islands in the Archipelago. New regulations however were afterwards introduced; in Spain by Charles V. and Philip II. in France by Lewis XIV. and in most other states by their respective governments.

As treaties protect the natural liberty of trade and navigation, so they also frequently restrain it, either by confining navigation to a certain compass, or to a certain course, or by prohibiting the trade in certain goods. Thus the dealing in certain articles with foreign or barbarous nations was at Rome prohibited by several laws; and thus the foreign trade has also been confined by modern European nations.

There are even cases when the natural liberty of commerce with some nations ceases altogether. That the subjects of a state may be forbidden to carry on any commerce with its enemies, admits no doubt; but whether such a prohibition is to be extended to the allies of that state, or to neutral powers, is a question that has been warmly debated by writers on the laws of nations, and often occasioned disputes between sovereigns themselves.

An enemy may by commerce be furnished with three distinct sorts of commodities. 1. With such as are of use only in war, as arms, &c. and with regard to those, it is generally allowed that a nation may consider and treat those as enemies who furnish her enemies with arms, &c. 2. With articles of consumption and luxury, less fit to increase than to impair the strength of an enemy: and it is no nation's interest to grudge those importations of her enemies. 3. Or with articles useful both in war and peace, as money, provisions, ships, &c. If in the state of war every mean of defence is lawful, a sovereign may use every expedient without which he cannot preserve or recover his rights, and remove all the obstacles opposed to his defence; consequently intercept the provisions, money, ships, and vessels sent to an enemy. For the same reason he may also by every means obstruct his enemy's commerce with a friendly nation, provided he respects her territory.

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The ships of friendly nations are seized, when found either to carry to an enemy goods by which his strength may be increased or repaired; or to carry prohibited commodities to the subjects of the state. In such cases not only the goods are seized, but the ships are condemned as lawful prizes. But if the goods are confiscated for having not been duly entered, or for defrauding the revenue, the confiscation extends not to the vessels; because custom-house duties are not exacted from the ships but from their cargoes: as on the other hand the law of confiscation enacts with respect to prohibited goods, that they must not be imported, and consequently extends to the vessels by which they are imported, whenever these vessels have been freighted by their owners themselves with prohibited goods.

But are unprohibited goods also liable to confiscation, when found together with prohibited ones? Many of the French kings have declared for the affirmative; whence the common saying in France, '*que la robe d'un ennemi confisque celle de l'ami.*' Yet though a general confiscation may in such cases be denounced, it appears not just to confiscate together with the vessel and the goods prohibited by law, those that are not prohibited; and this principle of equity has accordingly been adopted by many nations of Europe, and in many decisions of the French tribunals.

It cannot be expected that the laws of all nations should agree in deciding who is to profit by the confiscations. Friendly vessels freighted with prohibited goods are either seized by men of war, or by privateers fitted out under commissions from government, or by merchantmen formed into fleets for their own defence. In the first case, the whole prize belongs to government, though part of it is usually left to the crews, in order to their encouragement. In the second case, the greater part of the prize belongs to the privateers, and the remainder goes to government. In Italy, one third goes to the owner of the conquering vessel, another third to the owners of her cargo, and the remaining third to the crew. In Spain, part of the prize goes to the king, another to the general admiral. In France and in Holland, government first of all takes one fifth of the whole, and of the remainder one tenth belongs to the grand admiral. In the third case, the prize was either made by the whole combined fleet of merchantmen, and then the associated vessels share the money arising from its sale; or it was taken by one or two of its vessels; and then the prize is shared only by the captains and crews of the conquering vessels, according to the rates of their respective pay.

In order to insure the execution of commercial treaties, sovereigns sometimes erect fortresses in distant countries to which their subjects trade. These treaties are sometimes so equivocal, that it is rather difficult to determine whether they have been violated or not by one of the contracting parties. In such cases it would be cruel, and often fatal, instantly to fly to arms. The ancients used three expedients for settling the disputes, either by a friendly conference between the parties, by arbitration, or by casting lots. The only expedient employed at present, is negotiation; but the most effectual mean for insuring the performance of commercial treaties, is to keep up a respectable fleet.

The right of reprisals, though authorised by the law of nations, often serves only to exasperate the parties, and is besides liable to be carried too far. Yet if every fair and rational mean for insuring the execution of commercial treaties should prove ineffectual, there is

no other method left for enforcing them than that wretched one of war.

The author has combined an extensive knowledge of ancient and modern laws and customs with judgment, precision, and perspicuity.

Lettres de Madame de Sevigné au Comte de Bussy Rabutin.
12mo. Paris.

THESE letters were originally written from 1663—1691, and have been often since reprinted in the collection of count Bussy's Letters. They are here separately published, with such of the count's letters as were thought necessary for understanding those of his sprightly and amiable correspondent; and contain many anecdotes and sensible reflections, with some affecting ones. Even this virtuous lady, it seems, could laugh at the violent conversion of the hugonots, first driven by dragoons into catholic churches, where F. Bourdaloue afterwards told them from the pulpit the reasons of their conversion to the catholic faith: and the speaks of the extirpation of protestantism by count Grignan, her son in law, as of a task which the poor persecuted protestants ought not to have obstructed by their flight. '*Maligne cultum accipiebant*,' remarks a judicious critic on this cruel effect of an intolerant religion, by which the affections of humanity are, even in enlightened and good natured minds, thus silenced and suppressed.

FOREIGN LITERARY INTELLIGENCE.

Histoire des Plantes Vénéneuses de la Suisse. Par M. P. R. Vicat. Yverdon.

AN interesting work for physicians and botanists, yet sufficiently plain for popular use.

Les Arrêts d'Amours, avec l'Amant rendu Cordelier, à l'Observance d'Amours; par Martial d'Auvergne, dit de Paris, &c. 2 Vols. 12mo. Yverdon.

A republication of an ancient, whimsical, and entertaining book. *De Geniis Humani Varietate nativa.* 8vo. Goettingæ.

An entertaining and instructive subject, judiciously treated by professor John Frederick Blumenbach.

Essai sur la Santé et sur l'Education Médicinale des Filles destinées au Mariage. Par M. Venel, M. D. Yverdon.

"La délicatesse, says Mr. J. J. Rousseau, n'est pas la langueur, & il ne faut pas être mal saïne pour plaire." Dr. Venel reflects with concern on the increasing delicacy of the constitution of the fair sex, endeavours to discover its causes, and proposes the means he thinks proper for remedying it, in this instructive and interesting performance.

Instruction familière sur l'Education des Vers à Soie. 8vo. Geneve.

Mr. Joseph Breganti, the author of this short, plain, practical, and useful treatise is a professed teacher of the method of rearing silk-worms, and appears to be a complete master of his subject.

Nova Chrestomathia tragica Græco-Latina. 8vo. Goettingæ.

The Choephori of Æschylus, the Electra of Sophocles, that of Euripides, and Seneca's Agamemnon, very accurately and elegantly printed from the best editions.

Lettre

Lettre d'un Medecin de Montpellier à un Magistrat de la Cour des Aides de la même Ville, sur la Medecine Veterinaire.

Seconde Lettre, contenant la Bibliotheque Veterinaire. 8vo. Montpellier.

Containing some valuable observations.

Introduction à l'Histoire Naturelle & à la Géographie Physique de l'Espagne, traduite de l'Original Espagnol, d' M. Guillaume Bowles, par M. le Comte de Flävigny. 8vo. Paris.

An important accession to the study of natural history.

MONTHLY CATALOGUE.

P O E T R Y.

Old Ballads, historical and narrative, with some of modern Date; now first collected, and reprinted from rare Copies with Notes. 2 Vols. 8vo. 8s. sewed. Evans, Strand.

IF the present age is disgraced by a multitude of new and worthless productions, we may justly say that it is likewise distinguished by the revival of ancient pieces, which are truly valuable appendages to English literature. The success of Dr. Percy's collection of old ballads has instigated Mr. Evans to furnish that supplement to it which is at present under our consideration; and with pleasure we recommend his work to our readers, as every way deserving their patronage and attention. We cannot indeed join with Mr. Rowe, who in his prologue to *Jane Shore*, without exception declares that

These venerable ancient song-enditers

Soar'd many a pitch above our modern writers;

because he has certainly said what he neither believed himself nor could have wished his audience to believe. Nevertheless, the pieces contained in miscellanies of this kind are to be regarded as repositories of transient manners, fugitive customs, and obsolete language. Beheld in that point of view they have a decided value; and we sincerely wish all editors like the present one (who perpetuate in volumes such reliques of antiquated poetry as would otherwise be lost in the course of another century) those emblems which they have a right to expect on account of their zeal to preserve the early efforts of the British muse, their taste and judgment in selection, and their expence and elegance in publication.

Poemata Latine partim scripta, partim reddita: quibus accedunt quedam in Q. Horatium Flaccum Observationes criticae. A Gilb. Wakefield. 4to. 3s. 6d. White.

This publication consists of twelve or fifteen original pieces, a translation of an Ode on Winter in Fawkes's Poems, of David's Lamentation, of Job xxix. of some of the Psalms, of the Lord's Prayer, of two or three Sonnets, and of Gray's Elegy.

At the conclusion; the author has subjoined some critical remarks on several passages in Horace.

Some of these pieces were written when the author was only fifteen;

fifteen; and discover an elegance of taste, which does honour to so young a writer.

Nummus Splendidus. 4to. 1s. Crowder.

A translation into Latin hexameter of the poem entitled, *The Splend d Shilling*; executed with dexterity, and accompanied with the English on the opposite page.

Horatio and Amanda, a Poem. 4to. 1s. Robson.

This poem celebrates the personal accomplishments and catastrophe of two unfortunate lovers, and is written in agreeable versification.

The First of April: or, the Triumphs of Folly: a Poem. 4to. 2s. 6d. Bew.

Another poetical excursion of the author of the *Diaboliad* into the regions of fancy, where he entertains us with a variety of splendid scenes, intermixed with personal satire against particular characters.

An Epistle from Shakespeare to his Countrymen. 4to. 1s. Richardson and Urquhart.

This little poem is by no means devoid of elegance. The flattery contained in it is directed to a quarter where it will not prove unacceptable.—This publication likewise contains thoughts upon the immortality of the soul, and an imitation of a passage in Grotius. The former of these is above mediocrity.

N O V E L S.

Charles and Charlotte. 2 Vols. Small 8vo. 5s. sewed. Lane.

A collection of letters between different persons, but containing chiefly the correspondence of Charles and Charlotte, after the latter had, from motives of penitence, renounced an illicit connection, in which they had lived some time. The letters on this subject, particularly, are full of tenderness and sentiment, displaying in those of Charles, all the ardour and solicitude of the lover, and on the side of Charlotte, an inflexible adherence to the virtuous resolution which she had formed.

The History of the Curate of Craman. By an Unbeneficed Clergyman. 2 Vols. 12mo. 5s. sewed. Johnson.

The scene where we first become acquainted with the hero of this piece is at a school in Yorkshire, whence we are conducted to the university of Aberdeen, and entertained on our route with descriptions of various places and characters, which though, in our opinion, not entirely just, are generally represented in a lively manner. The narrative is interspersed with a variety of epifodical digressions, and some little effusions in poetry. From the whole there is ground to expect, that by such productions as the present, this unbeneficed clergyman may be enabled to keep himself in a tight gown and cassock, and a clean band on Sundays, till he becomes a beneficed member of the church, which we wish soon may be the case.

POLI-

P O L I T I C A L.

Letters from the Marquis de Montcalm, Governor-general of Canada; to Mess. De Berruyer and de la Molé, in the Years 1757, 1758, and 1759. 8vo. 1s. Almon.

We find from those Letters, which appear to be genuine, that so early as the year 1757, the marquis De Montcalm, who was the French governor-general of Canada during the last war, predicted a revolt of the British colonies in America, in consequence of the spirit of independence which he observed them betray even at that time. The Letters contain many rational observations on the state of Canada at the period when they were written, and are presented to the reader both in English and French.

A Speech to the People of England. 4to. 1s. Nourse.

A candid appeal to the people on the subject of the American war; in which the necessity of it is vindicated against the advocates for the colonists, but by arguments which have been frequently repeated.

The Double Delusion; or Faction the Cause of all the Confusion. 8vo. 6d. E. Johnson.

It may be sufficient to give the character of this pamphlet as it is drawn in the author's own words; 'A joco-serious review of our American embroilment.'

A short Account of the Motives which determined the Man, called John the Painter; and a Justification of his Conduct; written by himself. 4to. 1s. Williams.

The repentance said to be expressed by John the Painter immediately before his execution, being inconsistent with a justification of the atrocious crime which he had attempted to commit, we must consider this production as spurious, till there appears sufficient evidence of its authenticity.

A Letter from an Officer at New York to a Friend in London. 8vo. 1s. Nicoll.

A flimsy, fribblish, uninteresting performance, without either information or remark; too tedious to have been written by an officer who minded his business, and most probably the effusion of some drawing idler in the capital.

D I V I N I T Y.

Political Lamentations, written in 1775 and 1776. To which is annexed a Political Sermon, preached in the Church of Walsal, Dec. 13, 1776. By John Darwall. 4to. 2s. 6d. Nicoll.

Lamentations in the humble strain of Chevy-chace; and a Sermon not improperly adapted to an illiterate audience.

A Sermon

A Sermon preached in Duke-street Chapel, Westminster, Dec. 13, 1776. By G. Marriott, Rector of Althamstoke, Essex. 4to. 1s. Flexney.

To this discourse the author has prefixed the following title—
 ‘Judgement begun in the house of God, to be finished on its enemies.’—Having considered the enormities of the church of Rome, and the punishment she may expect, he tells us, that ‘rude and capricious depredations upon the dignity of Christian worship and order, and principles disturbing to monarchy, may well be supposed so injurious to the interests of the reformed churches, as to call down, in due season, the vengeance of heaven, on the same principle, which involves Babylon herself [Rome] in condemnation.’

A Sermon preached at Whitehall Chapel, at the Consecration of the right rev. Father in God Beilby, Lord Bishop of Chester, on Sunday, Feb. 9, 1777. By John Briggs, M. A. 8vo. 1s. Payne.

Mr. Briggs takes this passage for his text: ‘These things I write unto thee—that thou mayest know how to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth. And without controversy great is the mystery of godliness.’ 1 Tim. iii. 14, 15, 16.

St. Paul writes to Timothy, whom he had appointed bishop of Ephesus; and in the 3d chapter gives him directions, relative to the appointment of ministers for the service of the church. There are two *reasons*, our author thinks, for the apostle’s solicitude for the due appointment of ministers, implied in the text: first, the divine origin, and consequently the infinite importance of the Christian religion; secondly, its mysterious nature, its exceeding in several instances the comprehension, and thwarting the prejudices and passions of mankind. From these two circumstances he very properly and rationally evinces the great usefulness of a Christian ministry.

A Sermon preached before the Governors of Addenbrooke’s Hospital, on Thursday, June 27, 1776, in Great St. Mary’s Church, Cambridge. By John Warren, D. D. Prebendary of Ely. 4to. 1s. L. Davis.

The text, which Dr. Warren has chosen, is this passage in our Saviour’s parable of ‘the great supper,’ 1 Luke xiv. 18. ‘They all with one consent began to make excuse.’

The author considers the following pretences, upon which men usually excuse themselves from the practice of charity: that the pathetic exhortations to this duty in the New Testament were particularly adapted to those times of persecution; that public contributions are not consistent with that secrecy, which is en-
 joined

joined us, when we give alms: and that great alterations are made, in our obligations to this duty, by the legal maintenance provided for the poor.—On the last objection he observes, ‘ that though two millions of money and upwards are annually raised by the rich, towards the support of the poor, yet so defective are the laws on one hand, in directing a proper application of this immense sum, and so negligent are the officers on the other in distributing it, that many of the poor are starved, many more live in a wretched condition, and the rest, by begging and pilfering, are a nuisance to their country.

The author makes many just and pertinent observations on this head, and then points out some of the reasons, why such establishments as the Addenbrooke Hospital ought to be encouraged; particularly the advantage, which must arise from it, to such as apply themselves to the study of medicine in the university of Cambridge.—A clear, judicious, and manly sermon.

A Funeral Discourse, delivered February 11, 1777, at the Interment of Mr. John Gallway. By William Enfield, LL.D. 4to. 1s. Johnson.

Serious and pathetic reflections on the frailty of human life, deduced from these words of David, ‘ There is but a step between me and death.’ 1 Sam. xx. 3.

Biographical Sermons: or, a Series of Discourses on the principal Characters in Scripture. By William Enfield, LL.D. 12mo. 3s. sewed. Johnson.

The author of these Discourses has not attempted to give his readers a complete delineation of characters. He has selected from the history of several eminent persons, whose actions are recorded in Scripture, such incidents only, as appeared to him best adapted to suggest important lessons of morality. He has adopted this mode of address, not only on account of its novelty; but from an expectation, that the interesting scenes, which it has given him an opportunity of describing, will engage the feelings of his readers, in favour of virtue; and also, with a view to lead young persons into a habit of making useful reflections on the actions and characters of men, whether represented in sacred or civil history, or exhibited in real life.

This volume contains twelve discourses on the characters of Abraham, of Jacob, Joseph, Moses, Job, David, Daniel, St. Peter, St. Paul, and Jesus Christ.

The history of these eminent men afford many useful instructions. For example: the circumstance of Jacob’s giving his son Joseph, as a token of his fondness, ‘ a coat of many colours,’ exemplifies the pernicious consequences of parental partiality. Joseph’s promotion in Potiphar’s house affords encouragement to servants to be faithful in their stations. His conduct in the adventure of Potiphar’s wife exhibits an amiable pattern of strict honour and uncorrupted virtue. His imprisonment teaches us, that events, which have the most unfavourable as-

aspect, may be productive of the most important advantages. His behaviour towards his brethren, shews the amiableness of a generous and forgiving temper. His publicly acknowledging his family in Pharaoh's court, is a useful lesson to those, who despise their poor relations.

Our ingenious author expatiates on these and the like topics, in a manner, that affords us, at the same time, instruction and entertainment.

Christian Memoirs; or, a Review of the present State of Religion in England; in the Form of a new Pilgrimage to the heavenly Jerusalem. By W. Shrubsole. 8vo. 5s. Matthews.

This work is a professed imitation of Bunyan's Pilgrim's Progress. Probus, Resolute, and Friendly, set out on a pilgrimage to the heavenly Jerusalem. They pass the slough of Despond, Mount Sinai, the city of Establishment, Deist-hall, the castle of Scepticism, the city of Vanity, the city of Formality, the town of Illumination, Free-will Forest, the Arbours of worldly Ease, the River of Death, and many other places, where they meet with a great variety of adventures, from which the author takes occasion to mention many persons of note: such as, Mr. Lindsey Woolsey [Mr. Lindsey], captain Harvey [Mr. Harvey], lady Liberal [lady Huntingdon], George Fervidus [Whitefield], &c. Upon their arrival at the celestial world, they are introduced to the throne of Immanuel.

But the most distinguished honours are paid to Fervidus.

—'The chariot of Immanuel moved onwards, and the children of Fervidus followed, giving an amazing loud shout of joy: and the whole host united in the high applause. Thus they entered the pearly gates of the New Jerusalem, and proceeded on to the eternal throne, which was surrounded by a most brilliant rainbow. Immanuel ascended the throne, Fervidus drew near, and prostrated himself before the throne, with all the expressions of adoring love. He was commanded to rise, and prince Paraclete led him, all astonishment, quite up to Immanuel, and placed him at his left hand on the throne.'

By this daring representation, the intelligent reader will at once discover the religious persuasion, and the literary character of the author.

CONTROVERSIAL.

A Second Dissertation upon Heretical Opinions. By John Rawlins, M. A. 8vo. 2s. Rivington.

Mr. Rawlins observes, that the very root, from whence the word Heresy is derived [*αἵρεσις*, *eligo*] shews to what character it ought to be applied; that it properly signifies *volition* or *choice*, and emphatically points out a man, who is governed, not by the sacred rules of reason and religion, but by his own capricious fancy, and the voluntary corruptions of his own heart.

He takes notice of those errors in religion, which have the fairest pretensions to innocence; and those which are attended with the greatest aggravations of guilt. He considers the principal

principal causes of heretical opinions, such as ignorance, indolence, credulity, superstition, pride, passion, prejudice, and prepossession; education, custom, authority; a fondness for innovation, vice, and immorality.

In the subsequent section he gives us a sketch of opinions, adopted by modern writers, which he considers as heretical: such are those, he says, of Chubb, who tells us, that prayer is rather displeasing, than a grateful offering to God*; of Hume, who asserts, that we have no assurance of the existence of the supreme Being, while we argue from the course of nature†; of Bolingbroke, who will not allow the propriety of ascribing moral attributes to the Deity, and treats those as profane, who talk of imitating God in his moral perfections; of those, who acknowledge a general, but not a particular providence; of Lord Shaftesbury, who represents the expectation of a future reward as mercenary, slavish, and disingenuous; of Hobbes, who resolves all moral obligation into the sole will and power of the magistrate; of Mandeville, who maintains, that private vices are public benefits; of lord Herbert, who will not admit, that divine revelation is of any use in the discovery of a future state; and of Bolingbroke, who says, that the ancient theists, polytheists, philosophers, and legislators invented this doctrine; and that the images and descriptions of it in the Scriptures resemble the *mythologia de inferis*, which has been so often laught at‡.

Mr. Rawlins then examines the excuses, which are generally urged by false christians and avowed unbelievers. And, in the conclusion, addressing himself to the younger students in the university, shews the utility of human learning for the advancement of religious knowledge; and proposes some directions for the avoiding heretical opinions.

This learned writer informs us, that he has some intentions of publishing a third dissertation upon heretical opinions, in which he designs to shew, that it is the duty of protestants, above all others, to hold fast the profession of their faith, and to guard against the evil contagion of infidelity or heresy; and that the fences, which the church of England has raised against the inroad of errors in religion, are formed with wisdom, candour, and moderation, without any flagrant abuses of authority, or arbitrary infringements upon christian liberty.

Zeal in Religion defended; or an Apology for Dr. C—ke, in a Letter to a Gentleman of S—th P—t—n. 3d.

A despicable apology for turning Methodist.

Two Letters to the Rev. Thomas Coke, LL. D. Curate of South Petherton. By the Rev. John Thomas, Curate of Shepton-Beauchamp. 8vo. 6d. Robinson.

Dr. Coke, as we may collect from this publication, had read lectures at an improper time in the parish church, had opened a

* Posthumous Works, vol. i. p. 283, 284.

† Philosophical Essays, p. 214, 222.

‡ Bolingb. vol. v. 288, 352, 542.

§ Crit. Rev. vol. xxxiv. p. 313.

private conventicle, had attempted to convert a barn into a meeting-house, had introduced Wesley's hymns into the church, had occasioned tumults and divisions in the neighbourhood, &c.

The author of these Letters, who seems to be a quiet, regular, and conscientious clergyman, endeavours to convince the doctor, that these fanatical proceedings are inconsistent with the established rules and orders of the church of England, injurious to true religion, and extremely detrimental to the peace of society.

M I S C E L L A N E O U S.

An Apology for the Life and Writings of David Hume, Esquire; with a Parallel between him and the late Lord Chesterfield: to which is added an Address to one of the People called Christians; by way of Reply to his Letter to Adam Smith, LL. D. small 8vo. 2s. 6d. sewed. Fielding and Walker.

It must be acknowledged that the author of this performance is a tight band at a title-page, and a complete master of those necessary implements in modern book-making, a pair of scissors and a paste-brush.—It is undoubtedly, a piece of literary patch-work, without beginning, middle, or end, and owes its existence to the present popularity of the subject.

A Letter from M. Voltaire to the French Academy, containing an Appeal to that Society on the Merits of Shakespeare. 8vo. 1s. 6d. Bew.

The Letter, of which this is a translation, contains an appeal to the members of the academy on the merits of Shakespeare, a version of whose works has lately been published in France. On this occasion M. de Voltaire appears to be under some apprehension lest the fame of the French poets should be eclipsed by the celebrated English dramatist; for which reason he industriously exposes the blemishes of our immortal bard; but with such an air of triumph as favours too much of prejudice, if not of malignity.

Characters of Eminent Personages of his own Time, written by the late Earl of Chesterfield. Small 8vo. 1s. Flexney.

This small collection, though not void of exceptionable passages; among which is the first sentence in the work*, discovers evident traces of a masterly hand, and may be considered as the most valuable of lord Chesterfield's productions which have hitherto appeared.—The characters are those of George the First, queen Caroline, Sir Robert Walpole, Mr. Pulteney, lord Hardwicke, and Mr. Pitt.

A Book of Instructions; written by Sir Christopher Wandesforde, Knight, to his Heir and Son George Wandesforde, Esq. 12mo. 1s. 6d. Cadell.

Written in the year 1636. The style is antiquated and uncouth; but the advice is good.

* His Lordship there says, 'George the First was an honest dull German gentleman, as unfit as unwilling to act the part of a king; which is, to shine and oppress.'



THE CRITICAL REVIEW.

For the Month of May, 1777.

The true Principles of Gunnery investigated and explained. To which are added, many necessary Explanations and Remarks, together with Tables calculated for Practice, the Use of which is illustrated by proper Examples; with the Method of solving that capital Problem, which "requires the Elevation for the greatest Range with any given initial Velocity." By Hugh Brown. 4to. 15s. boards. Nourse.

MANY books have been published on the art of gunnery since the first invention of artillery; however, Mr. Robins was the first author who ventured to abandon the principles which former writers had espoused. In his *New Principles of Gunnery*, printed in the year 1742, he shews, by many experiments, that the subject had been treated in a very erroneous manner, and opens a field for a new theory, quite different from that which had been taught by his predecessors; and which still continues to be taught, even by those who have skill enough to see that it is wrong, without any other argument in its favour than that it is something easier than the true theory.

The learned professor Euler, to whom the world is so much indebted for the many excellent works with which he has obliged the public, convinced of the utility of Mr. Robins's ingenious Speculations and Experiments, translated his book into the German language, and at the same time wrote extensive remarks on each proposition. He investigated each proposition, corrected what he found defective, and extended the subject; he likewise illustrated most of his theorems by examples.

These remarks, and also a paper of Mr. Euler's published in the memoirs of Berlin, are here translated into English, and
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accompanied with explanatory notes, where they were thought necessary. To which are added a set of new tables, calculated from Mr. Euler's theory, for finding the length of the curve described by a projectile in a resisting medium, together with the ordinate and abscissa answering to every point of the curve, and also the time of describing the whole, or any part of it, and the angle which the curve makes with the horizon in any point. The use of these tables is illustrated with proper examples, in what is necessary for an officer of artillery to be acquainted with. By the common theory, the projectile will return to the horizontal plane with the same velocity as that with which it issues out of the piece, and the angle which the track makes with the horizontal plane, is the same at the exit from the piece as at the fall; but they both differ greatly, unless the initial velocity be very small.

Such is the account given of this elaborate work by the very ingenious and industrious translator, who has very commendably employed his mathematical abilities and knowledge of the German language, in giving to this nation an English edition of a work of so much importance to it, improved by useful notes, explanations, and other rules, which do him no small honour, and concerning which he also acknowledges the good offices of Mr. Landen.

There was never, perhaps, a greater improvement made at once in any art or science, than that which was made by the late excellent Mr. Robins in the theory of artillery, under whose skilful hands it assumed a totally different aspect from what it had ever exhibited before. There had lately indeed been made, by several ingenious enquirers in natural philosophy, some few experiments, with fired gunpowder, and resistance of the medium to slow motions, by which they were led to guess at something of the nature of the force exerted by the former, or effect of the resistance of the latter; but these were mostly very wide of the truth, nor was any real benefit rendered to artillery by an useful application of such speculations. The chief *desiderata* in the subject, were these two: first, to find the velocity with which a ball of any kind is made to issue from a piece of ordnance, of given dimensions, when it is impelled by the force of a given quantity of powder fired in the piece; and secondly, to find the effect of such motion, or the distance to which the ball will range when so projected at a given elevation, and resisted by the air during its motion through it. It is evident that these two principles will serve to resolve every inquiry that can be made in the practice of artillery; the former determining the regulations proper for the quantities of powder, size, or weight of the balls, dimensions and figure of the piece and its chamber; while

while the latter will regulate the elevations, ranges, velocities, times of flight, &c. Accordingly Mr. Robins, with a view directed to these two leading objects, divided his little book into two chapters, allotting one to each of them; each of these he divided in several propositions, in which he separately investigated, in the most ingenious manner, the different parts of these two capital problems; in which, with extreme sagacity, he investigates and establishes a theory at once true and useful. This performance was eagerly embraced by all European nations, who bestowed many encomiums upon it, and several of them translated it into their own language. Among others, the famous Mr. Euler, professor of the sublime mathematics at Petersburg in Russia, honoured it with a translation into High Dutch, accompanied with a very learned and copious commentary on every part, in which he has bestowed the utmost exertions of his eminent abilities in demonstrating every principle in a manner different from that used by Mr. Robins, in investigating many *minutiæ* which he had seemed to neglect, and in amending some things which, he thinks Mr. Robins had delivered in a manner not sufficiently accurate. It cannot however be denied that Mr. Euler is sometimes mistaken in these animadversions, as we shall have occasion to remark in the course of our review of the book; and it must be confessed that the general complexion of Mr. Euler's work, is rather that of a carping critique than a good-natured commentary, which indeed might be occasioned by remarks that Mr. Robins had published a few years before on Mr. Euler's *Treatise on Mechanics*. It seems Mr. Robins intended to have written an answer to those animadversions of Mr. Euler's, if his early death had not prevented it, as appears by the testimony of Dr. James Wilson, the learned editor of his works, who, after mentioning the success of Mr. Robins's performances, adds, 'As thus Mr. Robins's experiments and theories met with the greatest approbation from the best judges here, so the tract he had published on those subjects did him much honour abroad; for the famous Mr. Euler translated it into High Dutch; accompanying this small piece with an immense commentary; and bestowing praises on it, yet not without attempting to discover errors. This was printed at Berlin in 1745, and Mr. Robins soon after informed me that Mr. Euler's principal objections arose from mistakes; the source of which having found out, he intended to publish an answer; but from that time continual interruptions prevented him.'—Proceed we now to give some account of the particulars of this work.

Immediately after Mr. Brown's preface to this work, follows a translation of Mr. Euler's preface. It consists of a short discourse, serving as an apology for the frequent use made of the sublime mathematics, and of fluxions in particular, in this book, by himself and Mr. Robins; recounting many subjects, and those of great and immediate use in life, in which their assistance is necessary. It also contains a general view of the plan and heads of Mr. Robins's work, which he concludes in these words.

• From all which it follows, that the great use of mathematic^s does not depend on the common branches or elementary parts of them, as they cannot lead to any very sublime knowledge; and that we are beholden to sublime mathematics, not only for the modern discoveries which have been made, but also for the prospect of farther discoveries. Fluxions are already carried to a great height, and farther improvements must depend on a more accurate method of finding fluents. It appears by this tract on gunnery, which on account of the notable discoveries it contains has met with general approbation, the author could not have attained such knowledge without the help of the higher mathematics; for there are few propositions in the book which can be clearly solved without the help of fluxions: seeing the use of this English tract, and that the subjects it treats of might be extended farther, I undertook to translate it into the German tongue, in order to make the author's excellent discoveries more generally known. The author being very brief, I have not only given the necessary explanations, but extended the subject farther, that the reader may see more clearly not only the use of what he delivers, but also the principles on which his conclusions are grounded. I have used the necessary freedom in the translation, attending more to the subject than the elegance of language, which cannot be deemed a fault in a work of this kind.

• The author begins with a long preface, in which is an historical account of the rise and progress of fortification and artillery. This seems chiefly intended to shew how little of the true theory of gunnery was known before his publication, and what a field lies open for farther improvement. The work itself is divided into two chapters. In the first he considers the force of powder, and also the velocity the ball acquires by means of the said force. First, he proves by indisputable experiments, that the force of powder consists in a subtle matter contained in the powder, which, by the explosion, is set at liberty to expand itself. He then enquires into the quantity of that force, and by what law it diminishes as this fluid matter dilates itself. He then enquires how much the force is increased by heat. These things being premised, he proceeds to investigate the velocity of a ball projected from a given barrel with a given quantity

tity of powder. In order to confirm the truth of this conclusion he contrives a machine, by help of which the actual velocity of the ball may be known. He then compares the velocity found by experiment with that deduced from the force of the powder, and finds they agree surprisingly well.

In the second chapter he enquires into the resistance of the air, and proves that the law of resistance to swift motions is much greater than was ever imagined by any author who had wrote on the subject: he shews how much any ball projected with a given velocity will gradually lose of that velocity by the resistance of the air, and constantly confirms his determinations by experiments made with his pendulum. He does not examine the track described in the air by the projectile, but promised a paper on the subject, which paper has not yet been published.

This is a short account of the whole work, which, though it consists of only two chapters, lays a foundation for artillery in general, and is so connected with the several parts of this art that it may be justly esteemed a complete tract on the subject.

Then follow Mr. Euler's Remarks on Mr. Robins's excellent preface; in which he enumerates several persons, unnoticed by Mr. Robins, who had treated on the force of the elastic fluid produced from gunpowder, and of the resistance of the air to swift velocities. From none of which, however, any thing certain or useful could be extracted by Mr. Robins to establish his principles. The propositions themselves follow next, of which,

Proposition I. proves that when gunpowder is fired, either in a vacuum or in air, it produces by its explosion a permanent elastic fluid. This is proved in both these states, by several satisfactory experiments; from which it appears that it is similar to common air in a compressed state, acting with a considerable spring.

The IInd proposition is 'to explain more particularly the circumstances attending the explosion of gunpowder, either in a vacuum or in air, when fired in the manner described in the experiments in the last proposition.' From this proposition it appears that the first effort of the generated elastic fluid, while in the form of flame, is very great, but that it almost immediately diminishes to a less and more fixed uniform elastic state, in which it remains while it is confined in the same space. This is explained by the great addition made to the elasticity by the heat of the flame, similar to the effects observed in common air and vapours; but presently cooling, it is reduced to that degree of elastic force due to its density or compression only.

The III^d proposition shews that 'the elasticity or pressure of the fluid produced by the firing of gunpowder, is, *ceteris paribus*, directly as its density.' In this proposition it is proved, in several instances, that when the elastic fluid is compressed into a less room or bulk, it exerts a spring or force proportionally greater. Hitherto Mr. Euler's remarks on the propositions contain little beside descriptions and explanations of the manner and nature of the experiments adduced by Mr. Robins to determine the quantity and quality of the elastic fluid produced by fired powder, together with a general acquiescence in those experiments and the deductions made from them. But he here with propriety enough with-holds his assent to the general law laid down in this proposition, that the elasticity of the fluid is always as the density of it. For although this proportionality holds true in all cases that have been tried with certainty, both with this fluid, and with common air, to which it is similar, yet those cases are such only in which the densities do not greatly differ from one another; and although no sensible difference from this law be observable in such cases, yet when the fluid is compressed into 800 or 1000 times less space, a very considerable deviation from this law may obtain, and that the elasticity may then be increased in a much greater proportion. And that it is so, Mr. Euler thinks is rendered rather probable by experiments.

In the IVth proposition are determined 'the elasticity, and quantity of this elastic fluid, produced from the explosion of a given quantity of gunpowder.' It is here shewn that no less than $\frac{3}{10}$ of the weight, of the usual government powder, is converted into an elastic fluid or air, the other $\frac{7}{10}$ being gross matter of a different kind; that when this air is permitted to expand till it become of the same density with common or atmospherical air, it then fills a space which is equal to 236 times the bulk of the powder from which it was produced, and consequently equal to $236 \times \frac{1}{3}$ or 787 times the space possessed by this fluid itself while it was in the powder, when none of this space in which the powder was inclosed is supposed to be occupied by common air; but when an allowance is made for the air filling up the interstices among the grains of the powder, it will appear that the condensed fluid, when existing in the grains of powder, was about 1000 times denser than common air. Hence then we are certain, that any quantity of powder fired in any confined space, which it adequately fills, exerts at the instant of its explosion against the sides of the vessel containing it, and the bodies it impels before it, a force at least 244 (or rather 236) times greater than the elasticity of common air, or, which is the same

same thing, than the pressure of the atmosphere; and this without considering the great addition which this force will receive from the violent degree of heat with which it is endued at that time; the quantity of which augmentation is the next head of enquiry.' It must be observed, however, that all these deductions or proportions, are made on the supposition that this fluid is ever endued with an elasticity directly proportional to its density, which it has before been observed has not in all cases been proved; and in failure of which the above numbers may happen not to be strictly true.—In a note to this proposition Mr. Brown corrects some small mistakes that had escaped both Mr. Robins and Mr. Euler in reducing the numbers expressing the proportions.

In proposition the Vth, Mr. Robins by a simple but ingenious experiment, clearly and incontestibly proves that when an iron vessel is heated to an extreme red heat, the air contained in it is then about $4\frac{1}{10}$ times more elastic than it was when cold in its natural state. This increase he determines with a view to apply this proportion to the elastic fluid generated from gunpowder. On which Mr. Euler remarks that it is, without proof, taken for granted that like degrees of heat will proportionably add to the elasticity of common air, and air many hundred times denser; which may or may not happen to be true. And, we may add, it also supposes that the air contained in a vessel so heated, is of the same heat with the elastic fluid at the instant of explosion; which however it does not seem reasonable to grant.

The VIth proposition determines how much the elasticity of the fluid produced by the firing of gunpowder, is augmented by the heat it has at the time of its explosion. This Mr. Robins assigns by increasing the elasticity 236, belonging to its density independent of heat, in the ratio of 1 to $4\frac{1}{10}$, which raises it to near 1000; by which it appears that the force of the elastic fluid at the instant of explosion, is equal to about 1000 times the pressure of the atmosphere. To this proposition Mr. Euler adds some excellent philosophical observations on the nature of heated bodies; and again remarks on the assumed principles before mentioned, viz. that elastic fluids many hundred times increased in density, are just so much increased in elasticity; that the heat of the flame at the explosion is equal to that of the extreme red heat of iron; and that the before mentioned dense fluid will have its elasticity increased by heat in the same proportion that a very rare one has its elasticity increased. It is true that these positions are rendered very probable on several accounts, and have been strictly proved in mediums not greatly differing in density;

Y 4

and

and the only doubt that can remain is, whether the properties universally obtain in all degrees of density as well as in those with which they have been tried and proved,

Having thus settled these pre-requisites, as mentioned in the first six propositions, Mr. Robins applies them to military projectiles in the 7th proposition, which runs thus: 'Given the dimensions of any piece of artillery, the density of its ball, and the quantity of its charge, to determine the velocity which the ball will acquire from its explosion, supposing the elasticity of the powder at the first instant of its firing to be given.' This must be allowed to be one of the most capital problems in military projectiles, as well as one of the most curious in natural philosophy; and it is treated by Mr. Robins in a truly mathematical manner; nor did he, in our opinion, give his solution by geometry alone, independent of algebra, as Mr. Euler says, for the instruction of those who did not understand algebra, but rather as the former admitted a more elegant solution in the opinion of such as best understood both those sciences. Mr. Robins's solution is given by means of hyperbolic spaces, which are analogous to logarithms; and Mr. Euler, by a fluxionary process, brings out a similar logarithmic expression for the velocity. Mr. Euler's remarks on the solution of this problem, are very copious and explicit, and contain no less than seven causes, as he states them, which conspire to diminish the velocity as determined by the rule given in this proposition; these are the counter-pressure and resistance of the air before the ball, the friction the ball meets with against the sides of the barrel, the waste of the elastic fluid by the vent and windage, the density and force of this fluid being less next the ball than in the parts farther from it, the force which is employed by the fluid to put itself and the particles of the powder in motion, and lastly the gradual firing of the powder, contrary to what Mr. Robins assumes in this solution. Mr. Euler's dissertations on these points, are very ingenious, and display great penetration and accuracy. The effects of such of them as can be brought to computation, he has determined; but they turn out so small as to be quite inconsiderable, being but about 7 feet out of near 1700 feet velocity in a second of time. As to the power lost in giving motion to the fluid itself and the gross matter in the composition, that is taken into consideration farther on in the work, where a true solution is given to the problem, as it unavoidably must; otherwise no solution can be general, but will fail in certain cases of it which might be put. As to the friction of the ball against the inside of the barrel, he accounts it of no consequence in diminishing the velocity.

locity. The remaining two causes, viz. the waste at the vent and windage, and the gradual firing of the powder, may well be supposed to produce more considerable effects, but which however cannot possibly be brought to any accurate calculation. A vague estimate might indeed be made of the waste of the elastic fluid, by determining nearly the size of the vent and windage in proportion to the section of the cylinder, together with the velocity with which the fluid would expand itself without a ball before it; but this would determine nothing satisfactorily. And any estimate of the effect of the gradual firing, would perhaps be still farther from the truth. It is therefore remarkably lucky that these two causes have a natural tendency to balance each other; for while by the gradual firing of the powder the first force is continually augmented, so it is at the same time diminished by the issuing out of the fluid; and if these causes were equal, they might be both omitted, or even supposing them unequal, they may be neglected, provided a proper quantity be assumed for the value of the first force of the fluid. From these considerations, Mr. Euler remarks that 'one main principle of the author's is nearly overthrown, namely where he assigns the elastic force of the powder 1000 times greater than the pressure of the atmosphere; for, in this case, if the calculation and experiment agree, this force must be much greater; therefore the calculation agreeing with experiment, is so far from confirming this proposition, as the author supposes, that it is rather rendered doubtful by that means.' In this reflection Mr. Euler perhaps bears too hard on Mr. Robins; for this gentleman cannot well be supposed to mean that the number he had *assumed* was the real and absolute value of the force of the fluid, but only such an effective value as allowed for the various small causes of diminution. And the number 1000 seems to be just about so much too small as to answer for an allowance on account of the before-mentioned resistances, &c. seeing it so well agrees with the actual velocities determined by experiments. On which account it may well be used in the theory as the proper efficacious number. And no doubt this is the reason why Mr. Robins took no notice of these resistances, &c. in the investigation of his rule; for we cannot suppose he was ignorant of them, or not aware of their effects. He seems therefore to have taken the most certain and effectual method of allowing for all the small irregularities at once, by taking the first force so much less in one instance as to produce an effect equal to an experimented velocity, and then using it in a general theorem to determine the velocity in other cases. And as he could not *a priori* certainly assign the degree of heat in

in the inflamed powder, or the increased elasticity, but only guess at it; it would have been in a high degree pedantic, first to have *guessed* at the increase of force or heat, and then *calculate* the effect of such small causes of variation as Mr. Euler has here adverted to, and computed often very unnecessarily. Towards the conclusion of the remarks on this proposition, Mr. Euler mentions the result of some experiments that were made at St. Petersburg in the year 1728, to prove the gradual firing of the powder. A gun whose cylinder was $7\frac{7}{16}$ English feet long, was charged with different quantities of powder, and fired in a vertical direction; and from the observed times till the balls returned to the ground, he says Mr. Bernoulli computed how high the balls must have ascended in vacuo, with the initial velocity; and found that when the above piece was charged with 1, 4, and 8 ounces of powder, separately, the respective heights in vacuo must have been 541, 13694, and 58750 feet; but that when only $1\frac{7}{16}$ feet was sawed off the gun, leaving it 6 feet long in the chase, the heights in vacuo, with the same charges, must have been respectively 274, 2404, and 6604 feet. Here Mr. Euler observes, that the 8 ounces carried the ball near 9 times higher before than after the shortening the piece; therefore the velocity with which the ball issued out of the piece, must have been about 3 times greater in the former case than in the latter, and consequently that the greatest part of the powder fired while the ball moved through the last foot and a half of the cylinder! If indeed these numbers expressing the heights ascended were true, the inference would follow; but these numbers are manifestly untrue, and must have been either computed by a false rule, or falsely computed from a true one, since they are utterly incompatible with every theory and all good experiments. For, by the theories, the velocities, with the same gun, are nearly as the square roots of the charges, and by very good experiments they are found to be almost accurately so; but the heights ascended or descended are as the squares of the velocities, and therefore as the charges; that is the numbers 541, 13694, and 58750, ought to be as 1, 4, and 8; whereas the last, instead of 8 times, is above 100 times the first! No fair conclusion therefore can be drawn from these numbers which are so greatly wide of the truth. But there is not wanting direct proof that the inference drawn from these numbers, that the greatest part of the powder fired towards the outer part of the chase, is false. For, besides many experiments made since, to instance only in those which were very carefully made by the Royal Society, and inserted in the Philosophical Transactions of the year 1742, from which we shall

shall select one set only of the results, which generally were pretty uniform. They charged barrels of different lengths, with different quantities of powder, and fired them both with and without balls; using musket barrels from 45 inches to less than 3 inches long; the length of the charge of powder and ball was about 3 inches, so that in the shortest length the ball was not entirely within the muzzle: now with the greatest length, when the ball had to move through 42 inches before it issued out of the piece, the unfired powder was only $\frac{1}{6}$ of the whole charge; when the barrel was reduced to $5\frac{1}{10}$ inches, and the ball had to move through 3 inches, the unfired part was $\frac{1}{6}$; when the barrel was $3\frac{1}{4}$ inches, and the ball had to move $1\frac{1}{2}$ inch, the unfired part was $\frac{1}{7}$; and when the barrel was only $2\frac{3}{10}$, and the ball had to move but about half an inch, the unfired part was $\frac{1}{4}$. From these experiments then, it clearly follows that the greatest part of the powder fires very near the beginning of the motion of the ball. And therefore the error in Mr. Robins's rule arising from this cause, could not have been very considerable, even if he had not superseded the necessity of considering it by his manner of chusing the first force of the powder.

In the VIIIth proposition is delivered the method of discovering experimentally the actual velocity with which a ball is impelled from a piece with any charge of powder. 'Our author's method of finding the velocity of a ball by experiment is, without doubt, one of the most ingenious and useful discoveries in artillery. Whatever had been delivered on that subject before him, was not only uncertain, but erroneous.' It is well known that if a body at rest be struck by another body moving, with a given velocity, and the two bodies adhere and move together after the blow, the quantity of motion after the stroke will be the same as before it; or the striking body will be to the sum of the two bodies, as the velocity of the common mass after the stroke is to the velocity of the moving body before it. This simple principle is that which our author so happily uses for ascertaining the velocities of shot: the first moving body is the ball impelled out of the gun, which strikes and enters a large and heavy block of wood, and after the stroke they move together as one mass with a small velocity, which being measured, from it and the given weights of the ball and block, the first velocity of the ball is easily determined by the above-mentioned proportion. By using a heavy block of wood, the velocity is diminished so much, as to render it easy to be measured: but to make it still easier, our author used it as the bob of a pendulum, having fixed it to a strong stem with a horizontal axis at top, on which

which it vibrated freely ; then the ball striking this pendulum, by the force of the blow caused it to swing and describe a certain arc greater or less according to the momentum of the blow ; this arc is very easily measured, and the length of the arc described, or rather its chord, or its versed sine, as easily gives the velocity of it, and consequently that of the ball itself. Mr. Robins explains the machine and manner of making the experiments so fully, that the practice of both is easy to any person. And the learned commentator enters very fully into the computations of the rule, &c. from the philosophical and mechanical principles, and endeavours to compute the effect of two or three *minutiae* which had been neglected by Mr. Robins in the investigation of his theorem, viz. the resistance of the air to the back of the pendulum, the time employed by the ball in penetrating the wood, and the small friction on the axis ; the computed results of the two former turn out so small, that he acknowledges they may be safely neglected without causing any sensible error ; and the last he neglects for the same reason, without computation ; and this, we may remark, he might very safely do, more especially on this account, that the small error produced by it in the arc vibrated, and in the distance of the axis from the center of oscillation, have a mutual tendency to balance each other. There was, however, another error in our author's rule, as first given by him, which was rather too large to be omitted, it amounting sometimes to $\frac{1}{30}$ th or $\frac{1}{40}$ th part of the whole velocity ; this omission of a paragraph in the rule, Mr. Euler dwells upon long, and with seeming satisfaction ; which reflects but little honour on him for his candour ; for in the *Philosophical Transactions* of 1743, Mr. Robins himself gave notice of this omission, just after the publication of his book, which advertisement his commentator could not well be ignorant of, as he elsewhere quotes those *Transactions* against our author on another occasion.

[*To be continued.*]

Philosophical Transactions, of the Royal Society of London. Vol. LXVI. for the Year 1776. Part II. 4to. 7s. 6d. sewed.
 [Concluded from p. 267.] L. Davis.

ARTICLE XXVIII. A new and general Method of finding simple and quickly-converging Series ; by which the Proportion of the Diameter of a Circle to its Circumference may easily be computed to a great Number of Places of Figures. By Charles Hutton, Esq. F. R. S.—Many are the attempts that

that have been made to find the exact quadrature of the circle, from the earliest account of geometrical writings, through all succeeding ages; but notwithstanding the great improvements that have been made in the method of reasoning on geometrical quantities, they have all been found incapable of reaching that problem. So that it has for some time been generally thought to be impossible; but notwithstanding the great probability of this suspicion, we are of opinion that the attempts that have been made to demonstrate that impossibility, are not sufficiently general and convincing.

The endeavours at an approximate solution of this problem however, have been attended with much better success. Archimedes has left us the first solution of this kind: he shewed, by inscribing and circumscribing polygons in and about a circle, to the number of 192 and 196 sides, that the diameter is to the circumference as 7 to 22 very nearly; and that the square of the diameter is to the area, as 14 to 11 nearly. By similar methods many others have determined the ratios to several places of figures; Van Ceulen, in particular, with much patience and labour, extended it to near forty figures. But since the discoveries of the methods of infinite series' and fluxions, many persons have availed themselves of the advantages afforded by them to this business, and have extended the ratio of the diameter to the circumference, to a very great length. Of all the series' which have been discovered for finding the length of a circular arc, that is the simplest which expresses the relation between an arc and its tangent; viz. if a denote any circular arc, and t its tangent, then is $a = t - \frac{1}{3}t^3 + \frac{1}{5}t^5 - \frac{1}{7}t^7 + \frac{1}{9}t^9 - + \&c.$ then by substituting into this series, instead of t , such a small and simple value in numbers, as corresponds to a small arc which is some certain part of the whole circle, it is evident that the sum of all the terms being taken, it will be the length of that arc; from whence the whole circumference becomes known. After giving a history of the use that many learned and ingenious men have made of this series with respect to the problem in hand, Mr. Hutton then explains his own method, which is very ingenious. It consists in a general manner of resolving or transforming the above series into others, which shall possess in the most eminent degree the two qualities of simplicity and quickness of convergency, which are the chief excellencies of series' of this kind. In this he has succeeded so well, that it seems in vain to attempt or expect any thing of this kind better for the purpose. His general method both discovers, as particular cases of it, the improvements or series' that had be-

before been given by Mr. Machin and Mr. Euler, and several other series' which are still much better than any of theirs are. By which series any ready and industrious computer may, with great ease and dispatch, either verify the numbers that have formerly been computed by other authors, or extend those numbers to any greater length desired.

XXIX. An Account of a very extraordinary Effect of Lightning on a Bullock, at Swanborow, in the Parish of Iford near Lewes, in Sussex.—The bullock was pyed, white and red; and by lightning, as is supposed, the white hair was stripped off, while the red sustained no injury.

XXX. Of the Light produced by Inflammation. By George Fordyce, M. D.—From the experiments recited, Dr. Fordyce concludes, that light is produced by the decomposition, as well as by the ignition, in inflammation.

XXXI. Experiments on ignited Bodies. By John Roebuck, M. D.—Those experiments were made to ascertain the variation of the weight of bodies when hot and cold; and the result of them is in favour of the general opinion of philosophers, in opposition to the evidence of M. Buffon, according to whom the weight of bodies is increased in an ignited state.

XXXII. Experiments and Observations on a new Apparatus, called, A Machine for exhibiting perpetual Electricity. By Mr. Henly, F. R. S.

XXXIII. Account of the Iron Ore lately found in Siberia. By Simon Pallas, M. D.

XXXIV. On the Crystallizations observed on Glass. By James Keir, Esq. of Stourbridge.

XXXV. A Belt on the Disc of Saturn described in an extract of a Letter from Mr. Messier, F. R. S. to Mr. Magellan, F. R. S.—In this extract Mr. Messier declares his having seen a belt-like appearance of a fainter light on the body of the planet Saturn, by means of an achromatic telescope made by Mr. Dollond. He also recommends the observation of this phenomenon to astronomers, with a view to the more accurately ascertaining the time of the planet's revolution on its axis.

XXXVI. An Account of some poisonous Fish in the South Seas. By Mr. Anderson, a Navy Surgeon.—The most considerable effects produced by the eating of this fish, are recited in the following passage.

The Symptoms at first were universal lassitude and weakness, followed by a retching; and in some, by gripings and looseness. To these succeeded a flushing heat and violent pains in the face and head, with a giddiness and increase of weakness; also a pain, or, as they expressed it, a burning heat in the mouth

mouth and throat. Some had the mouth affected in such a manner, that they imagined their teeth were loose; which might really be the case, as a considerable spitting attended this symptom. The pulse all this time was rather slow and low. The retching and looseness did not last long; but the pain and heat of the head were extended to the arms, hands, and legs. The patients continued in this manner all the night, but with some intervals of ease. Towards the morning, the pains, especially those in the legs and arms, but more particularly about the knees, were severer than before. These would sometimes remit and frequently shift, or be more violent in one place than in another. Sometimes the pains would remove suddenly from the legs, and fix in the head; the palms of the hands were hot; and the fingers, legs, and toes, felt often as if benumbed: nay, the whole limbs became in some measure paralytic, the sick person being unable to walk unless supported. Although there appeared no swelling in the face, it might be observed to have a sort of shining or gloss upon it; and the patient sometimes imagined his nose was grown to a great size.

The fish by which these symptoms were excited, resembles the *sparus pagrus* of Linnæus, and is supposed to be the same that was found of a noxious quality by Quiros. The dogs that had eat the offals, were affected as well as the men, and in a more violent degree. The poison, however, seems not to be mortal, as none of the crew died; and Mr. Anderson justly questions, whether the fish be equally deleterious at all times; because the men ate another of the same sort about a month after, without being affected by it.

XXXVIII. (wrongly marked) Experiments on Ignited Substances. By Mr. Whitehurst.—The result of those experiments coincides with the observations of Dr. Roebuck, in opposition to M. Buffon.

XXXIX. An Account of a Suppression of Urine cured by a Puncture made in the Bladder through the Anus. By Dr. Hamilton, at King's-Lynn, in Norfolk.—This operation was suggested by the accidental circumstances of the patient's case, and proved successful. Dr. Hamilton adds, that he has found a composition of calomel and opium, in large doses, the best internal remedy for suppressions of urine, in general.

XL. Observations made during the late Frost at Northampton. By A. Fothergill, M. D.—According to these observations, the cold, at Northampton, in January 1776, exceeded that of the year 1739, by three degrees and a half.

XLI. An Account of the Magnetical Machine contrived by the late Dr. Gowin Knight, F. R. S. and presented to the Royal Society, by John Fothergill, M. D. F. R. S.—This large machine, which consists of two equal and similar parts, each

each weighing not less than 500 pounds, is pretty clearly described, and illustrated by drawings. Dr. Fothergill has here also added such accounts as he could recollect of the methods used by Dr. Knight in many other particulars relating to magnetism, as well as to this machine and its use.

XLII. A Demonstration of Two Theorems mentioned in Art. XXV. of the Philosophical Transactions for the Year 1775. By Charles Hutton, Esq. F. R. S.—These two curious theorems had been mentioned by a gentleman of the Academy of Sciences at Petersburg in Russia, to a gentleman of the Royal Society, but reserving the demonstrations. They were inserted in the Philosophical Transactions, with other parts of the letter, just as they were received. The theorems are these, that in any geometrical plane figure, consisting of any number of lines, equal or unequal, if every side be produced, forming thereby as many exterior angles as the figure has sides; then, beginning at any side, multiply it by the sine of its preceding exterior angle, multiply the next side by the sine of the sum of the two preceding angles, and so on, multiplying each side by the sine of the sum of all the preceding exterior angles, the radius being unity; then is the sum of all the products equal to nothing. The other theorem is the same with respect to the sum of all the products made by the cosines instead of the sines.

As these theorems were curious, and being unaccompanied with demonstrations, Mr. Hutton has supplied the defect by giving them in this article.

The last article in the volume contains Experiments made in order to ascertain the Nature of some Mineral Substances; and, in particular, to see how far the Acids of Sea-Salt and of Vitriol contribute to mineralize Metallic and other Substances. By Peter Woulfe, F. R. S.

An Essay on the Application of Natural History to Poetry. By J. Aikin. 8vo. 2s. 6d. sewed. Johnson.

IT is observed by this writer; that 'no literary complaint is more frequent and general, than that of the insipidity of modern poetry. While the votary of science is continually gratified with new objects opening to his view, the lover of poetry is wearied and disgusted with a perpetual repetition of the same images, clothed in almost the same language. This is usually attributed to a real deficiency of poetical genius in the present age; and such causes are assigned for it, as would leave us little room to hope for any favourable change.

But

But this solution, as it is invidious in its application, and discouraging in its effects, is surely also contradictory to that just relish for the beauties of poetry, that taste for sound and manly criticism, and that improvement in the other elegant arts, which must be allowed to characterise our own times. The state, in which poetry has been transmitted to us, will probably afford a truer, as well as a more favourable explanation of the fact. It comes to us, worn down, enfeebled, and fettered.

‘The epopea, as Mr. Aikin remarks, circumscribed as it perhaps necessarily is, within very narrow limits, scarcely offers to the most fertile invention, a subject at the same time original and proper. Tragedy, exhausted by the infinite variety of its productions, is nearly reduced to the same condition. The artificial construction of the ode almost inevitably throws its composer into unmeaning imitation. Elegy, conversant with a confined, and almost uniform train of emotions, cannot but frequently become languid and feeble. Satire indeed is still sufficiently vigorous and prolific, but its offspring is little suited to please a mind sensible to the charms of genuine poetry. It seems then, that novelty is the present requisite, more perhaps than genius. It is therefore of importance to enquire, what source is capable of affording it.

‘That novelty should have been the least sought for in that very walk, which might be expected to yield it in the greatest abundance, may appear extraordinary. Yet, says our author, if it be admitted, that the grand and beautiful objects, which nature every where profusely throws around us, are the most obvious store of new materials to the poet, it must also be confessed, it is the store, which he has most sparingly touched.

‘An ingenious critic, Mr. Warton, has remarked, “that every painter of rural beauty, since the time of Theocritus, except Thomson, has copied his images from him, without ever looking abroad into the face of nature. Descriptive poetry has degenerated into a kind of phraseology, consisting of combinations of words, which have been so long coupled together, that, like the hero and his epithet in Homer, they are become inseparable companions. An ordinary versifier seems no more able to conceive an idea of the morning, without rosy fingers and dewy locks, or spring without flowers and showers, loves and groves, than of any of the heathen deities without their usual attributes. Even in poets of a higher order, the hand of a copyist may be traced, much oftener than the strokes of an observer.

‘ The following example of this propensity to imitation, taken from writers of distinguished character, will aptly illustrate these observations.

‘ Shakespeare, in *Macbeth*, thus paints the approach of night.

“ ————— to black Hecat’s summons,
The shard-born beetle, with his drowsy hums,
Hath rung night’s yawning peal.” Act iii. sc. 3.

‘ The same circumstance is represented in these lines of Milton’s *Lycidas*.

“ ————— both together heard,
What time the gray-fly * winds her sultry horn,
Batt’ning our flocks with the fresh dews of night.”

‘ Gray’s *Elegy* in a Country Church-yard next offers the beautiful line

“ Save where the beetle wheels his drony flight.”

‘ Lastly, Collins, in his *Ode to Evening*, exhibits the same object more minutely.

“ Or where the beetle winds
His small, but sullen horn,
As oft he rises midst the twilight path,
Against the pilgrim borne in heedless hum.”

Our author farther observes, that the want of variety and novelty is not the only defect of those poets, who have occasionally introduced the description of natural objects; that it is no less common to find their descriptions faint, obscure, and ill characterised; the properties of things mistaken; and incongruous parts employed in the composition of the same picture. This is owing to a too cursory and general survey of objects, without exploring their minuter distinctions, and mutual relations, and is only to be rectified by accurate and attentive observation.

Mr. Aikin, having premised some observations on the genius of the eastern poets, cites the celebrated zoological paintings in the book of Job, as illustrations of this remark.

‘ In all these, he says, some one property of the animal, which it possesses in an eminent degree, but not exclusively, gives the leading tone to the description, and occupies the whole attention of the poet, to the neglect of every minuter, though perhaps more discriminating circumstance. Thus the whole quality of the horse, which is dwelt upon, is his courage in war. This indeed is pictured with great force and sublimity; but by images, many of which are equally applicable to any

* • The cockchafer; the insect meant in all the four passages. other

Other warlike creature. Even the noble expression of "his neck being cloathed with thunder," is not so finely descriptive, because it is less appropriated, than the "luxuriat toris animosum pectus" of Virgil: and, for the same reason, I can scarcely agree with Mr. Warton in preferring the passage "He swalloweth the ground with fierceness and rage, neither believeth he that it is the sound of the trumpet," to the lines,

"Stare loco nescit; micat auribus, & tremit artus;
Colle&umque premens volvitur sub naribus ignem.

'The indistinctness of most of the other descriptions in this book may be inferred from the very different opinions entertained by critics concerning the animals which the writer intended. Thus, the *bebemoth* is by some supposed to be the elephant, by others the hippopotamus. The *reem*, absurdly in our version rendered the unicorn, is variously interpreted the rhinoceros, urus, oryx, and bison. What is more extraordinary, the *leviathan*, to which a whole chapter is appropriated, has, with almost equal plausibility, been maintained to be the whale and the crocodile—a fish, and an amphibious quadruped.'

This want of precision, may be imputed to the prevalence of a characteristic manner, rather than to the decision of the judgement. But, our author thinks want of knowledge, attention, or discernment have occasioned those failures, which the following instances are meant to exemplify.

'Lucan, a poet much more conversant with the schools of rhetoricians than with the works of nature, has contrived to shew great ignorance in a close and servile copy from Virgil. That writer, in a passage hereafter to be quoted, describes with admirable truth and nature those presages of an impending storm which appear in the actions of certain animals. Among the rest, he mentions that of the heron's leaving its accustomed haunts in the marshes, and soaring to a great height in the air. This circumstance is thus varied in the representation by Lucan.

"—————ausa volare
Ardea sublimis, pennæ confusa natantl.

"The heron dares to fly on high, trusting to its swimming feather."

'He seems to have concluded that the heron, as a fowl conversant with water, must be a swimmer; whereas every one in the least acquainted with the history of this bird knows that it takes its prey only by wading, for which its long legs are admirably adapted. Some of his commentators, indeed, have attempted to free him from the imputation of ignorance, by supposing that the epithet "*swimming feather*" was intended to denote that easy motion of a bird through the air which has often been resembled to sailing or swimming. But from the whole turn of the passage, it appears evident to me, that Lucan

meant to improve upon his original by one of those antithetical points which on all occasions he so much delights to introduce: the images of *flying* and *swimming* are therefore set in opposition to each other; and unless the latter be employed in its simple signification, the words "daring" and "trusting" are not at all applicable. Were even the other explanation admitted, the smooth swimming motion would very ill *apply* to a bird which is remarkable for its heavy and laborious flight.

His variation of another circumstance in the same passage is equally erroneous. To the crow, which Virgil describes as stalking solitary over the dry sands, he also attributes the action which that poet rightly appropriates to water-fowl, of dashing the water over its body before stormy weather.

"—— caput spargens undis, velut occupet imbrem,
Instabili gressu metitur litora cornix."

Mr. Warton's translation of Virgil, though in general extremely chaste and correct, affords one instance of similar error in deviating from the original.

"Behold for thee the neighb'ring naiad crops
The violet pale, and poppy's fragrant tops." *Ecl. II.*

The epithet *fragrant* is the translator's addition; and an improper one; since that plant has only a faint disagreeable odour.

A mistake, different in kind, since it relates to time rather than to quality, yet resembling in subject, appears in Pope's first Pastoral. The rose is represented as blowing along with the crocus and violet; though, in reality, some months intervene betwixt their flowering.

"Here the bright crocus and blue violet glow,
Here western winds on breathing roses blow."

Manilius, in a short description of Africa, has improperly introduced the peaceful and innoxious elephant into an enumeration of the fierce and venomous animals which infect that torrid region.

"Huic varias pestes, diversaque membra ferarum,
Concessit bellis natura infesta futuris;
Horrendos angues, habitataque membra veneno,
Et mortis partus, viventia crimina terræ;
Et vastos elephantes habet, sævosque leones,
In pœnas sæcunda suas, parit horrida tellus."

Astronom. lib. iv.

Mr. Creech, in his translation of this passage, has aggravated this impropriety almost to ridicule, by coupling the lion and elephant in one action, entirely unsuitable to the latter.

"Here nature, angry with mankind, prepares
Strange monsters, instruments of future wars;

Here

Here snakes, those cells of poison, take their birth,
Those living crimes and grievance of the earth;
Fruitful in its own plagues, the desert shore
Hears elephants and frightful lions roar."

* Shakespeare, in the two Gentlemen of Verona, gives the following beautiful lines to the banished Valentine.

" Here I can sit alone, unseen of any,
And to the nightingale's complaining notes
Tune my distresses, and record my woes."

* The plaintive character of the nightingale renders its introduction pleasing and proper; but Congreve, in a passage apparently imitated from this, has spoiled the image by transferring it to the lark, whose character is always cheerful and sprightly.

" The morning lark to mine accords his note,
And tunes to my distress his warbling throat."

* It has been already observed, that the leviathan of Job is variously understood by critics for the whale and the crocodile. Both these animals are remarkable for the smallness of their eyes in proportion to the bulk of their bodies. Those of the crocodile are indeed said to be extremely piercing out of the water; in which sense, therefore, the poet's expression that " its eyes are like the eye-lids of the morning" can only be applicable. Dr. Young, however, in his paraphrase on this part of Job, describing the crocodile as the animal intended in the original, has given the image an erroneous reference to the magnitude, rather than the brightness of its eye.

" Large is his front; and when his burnish'd eyes
Lift their broad lids, the morning seems to rise *."

By these and other instances our author endeavours to shew, that an accurate and scientific study of nature would obviate many of the defects, usually discoverable in poetical compositions. He then proceeds to point out some of the beauties, which the poet may derive from this source; and particularly from zoological observations.

The passages he cites are taken from Virgil's Georgics, relative to the prognostics of the weather; the Calabrian Chersydrus †, &c. from the zoological parts of Pliny's Natural History; from Milton's description of the bower of Adam and Eve, and the creation of birds and beasts ‡; from Homer's

* Herodotus, speaking of the crocodile, says, that it has the eyes of a hog: *εχει δε οφθαλμους μιν υος*. lib. ii. A striking contrast to the image given of them by the poet, taken in any sense.

† Georg. i. 361, &c. Ib. 410. Georg. iii. 425.

‡ Paradise Lost, iv. 692. Ib. vii. 399.

Iliad §, Pennant's British Zoology; and the works of several other writers; but particularly from Thomson's Seasons.

Thus, says he, does every scene of nature, foreign or domestic, afford objects, from whence an accurate survey may derive new ideas of grandeur and beauty. Thus, where a careless eye only beholds an ordinary and indistinct landscape, one accustomed to examine, compare, and discriminate, will discern detached figures and groups, which judiciously brought forwards, may be wrought into the most striking pictures.

In this Essay the ingenious author has not indeed discovered a new field for the investigation of poets; but he has very accurately and judiciously pointed out some parts of it, which deserve their more particular attention.

Miscellaneous Works of the late Philip Dormer Stanhope, Earl of Chesterfield, consisting of Letters to his Friends, never before printed, and various other Articles; to which are prefixed Memoirs of his Life, &c. By M. Maty, M. D. Two vols. 4to. 2l. 2s. boards. [Concluded from p. 195.] Dilly.

IN a former Review we gave a general account of the Memoirs of Lord Chesterfield, prefixed to this publication, which, being almost entirely restricted to his political conduct, are far from affording sufficient gratification to the reader, in respect of the more private transactions and domestic scenes of life, which biography ought chiefly to relate. This circumstance, however, is not the only one in which those memoirs are deficient: they likewise contain too few materials, and discover an affectation, as well as inequality in the style, where not only dignity but elegance is often sacrificed to an insipid and awkward terseness of colloquial expression. It is indeed to be regretted, that memoirs of his lordship were not written by himself, pursuant to the plan which he seems to have formed of composing a history of his own time, when he was unfortunately seized with deafness, and those frequently recurring infirmities, which so severely molested the latter, and more philosophical period of his life.

The Miscellaneous Works of Lord Chesterfield, with which we are presented by the editor, consist of three Numbers of *Fog's Journal*, seventeen of *Common Sense*, two of *Old England*, twenty-four of the *World*; periodical papers, partly political, partly moral, and which evince his lordship's respectable talents for compositions of that kind. Next follow

§ II. ii. 459, vi. 506. xx. 164. xiii. 471. xvi. 156. xvii. 755, iv. 482, &c.

three

three of his Speeches in parliament; his Letter to their high mightinesses, the States-General of the United Provinces, on taking leave, Feb. 26, 1732; his Speech to the States General on his taking leave, May 18, 1745; his Speech, when lord lieutenant of Ireland, to both houses of parliament, at Dublin, on the 8th of October, 1745; another on April 11, 1746; a short character of the president Montesquieu; a Letter to *Monf. de Bougainville*, relative to being elected a member of the Academy of Inscriptions and Belles-Lettres; a letter of thanks on that event having taken place; preface to *Hammond's Love-Elegies*; and the character of *Richard, earl of Scarborough*. We shall lay before our readers this piece, which concludes the first volume of the work, as it appears to be drawn with great justness, and exhibits convincing proof of his lordship's discernment and observation.

‘ In drawing the character of lord Scarborough, I will be strictly upon my guard against the partiality of that intimate and unreserved friendship, in which we lived for more than twenty years; to which friendship, as well as to the public notoriety of it, I owe much more than my pride will let my gratitude own. If this may be suspected to have biased my judgment, it must, at the same time, be allowed to have informed it; for the most secret movements of his soul were, without disguise, communicated to me only. However, I will rather lower than heighten the colouring; I will mark the shades, and draw a credible rather than an exact likeness.

‘ He had a very good person, rather above the middle size; a handsome face, and when he was cheerful, the most engaging countenance imaginable, when grave, which he was oftentime, the most respectable one. He had in the highest degree the air, manners and address of a man of quality, politeness with ease, and dignity without pride.

‘ Bred in camps and courts, it cannot be supposed that he was untainted with the fashionable vices of these warm climates; but (if I may be allowed the expression) he dignified them, instead of their degrading him into any mean or indecent action. He had a good degree of classical, and a great one of modern knowledge; with a just, and, at the same time, a delicate taste.

‘ In his common expences he was liberal within bounds; but in his charities and bounties he had none. I have known them put him to some present inconveniencies.

‘ He was a strong, but not an eloquent or florid speaker in parliament. He spoke so unaffectedly the honest dictates of his heart, that truth and virtue, which never want, and seldom wear, ornaments, seemed only to borrow his voice. This gave such an astonishing weight to all he said, that he more than once carried an unwilling majority after him. Such is the authority

of unsuspected virtue, that it will sometimes frame vice into decency at least.

• He was not only offered, but pressed to accept the post of secretary of state; but he constantly refused it. I once tried to persuade him to accept it; but he told me, that both the natural warmth and melancholy of his temper made him unfit for it; and that moreover he knew very well that, in those ministerial employments, the course of business made it necessary to do many hard things, and some unjust ones, which could only be authorised by the jesuitical casuistry of the direction of the intention; a doctrine which he said he could not possibly adopt. Whether he was the first that ever made that objection, I cannot affirm; but I suspect that he will be the last.

• He was a true constitutional, and yet practicable patriot; a sincere lover and a zealous assertor of the natural, the civil, and the religious rights of his country. But he would not quarrel with the crown, for some slight stretches of the prerogative; nor with the people, for some unwary ebullitions of liberty; nor with any one, for a difference of opinion in speculative points. He considered the constitution in the aggregate, and only watched that no one part of it should preponderate too much.

• His moral character was so pure, that if one may say of that imperfect creature man, what a celebrated historian says of Scipio, *nil non laudandum aut dixit, aut fecit, aut sensit*, I sincerely think (I had almost said I know) one might say it with great truth of him, one single instance excepted, which shall be mentioned.

• He joined to the noblest and strictest principles of honour and generosity the tenderest sentiments of benevolence and compassion; and as he was naturally warm, he could not even hear of an injustice or a baseness, without a sudden indignation, nor of the misfortunes or miseries of a fellow creature, without melting into softness, and endeavouring to relieve them. This part of his character was so universally known, that our best and most satirical English poet says;

“ When I confess, there is who feels for fame,
And melts to goodness, Scarb’rough need I name?”

• He had not the least pride of birth and rank, that common narrow notion of little minds, that wretched mistaken succedaneum of merit; but he was jealous to anxiety of his character, as all men are who deserve a good one. And such was his diffidence upon that subject, that he never could be persuaded that mankind really thought of him as they did. For surely never man had a higher reputation, and never man enjoyed a more universal esteem. Even knaves respected him; and fools thought they loved him. If he had any enemies (for I protest I never knew one), they could only be such as were weary of always hearing of Aristides the just.

• He

‘ He was too subject to sudden gusts of passion, but they never hurried him into any illiberal or indecent expression or action: so invincibly habitual to him were good-nature and good-manners. But, if ever any word happened to fall from him in warmth, which upon subsequent reflection he himself thought too strong, he was never easy till he had made more than a sufficient atonement for it.

‘ He had a most unfortunate, I will call it a most fatal kind of melancholy in his nature, which often made him both absent and silent in company, but never morose or sour. At other times he was a cheerful and agreeable companion; but, conscious that he was not always so, he avoided company too much and was too often alone, giving way to a train of gloomy reflections.

‘ His constitution, which was never robust, broke rapidly at the latter end of his life. He had two severe strokes of apoplexy or palsy, which considerably affected his body and his mind,

‘ I desire that this may not be looked upon as a full and finished character, writ for the sake of writing it; but as my solemn deposit of the truth to the best of my knowledge. I owed this small tribute of justice, such as it is, to the memory of the best man I ever knew, and of the dearest friend I ever had.’

The second volume affords one of the most glaring instances that we remember to have seen, of the unjustifiable practice of deriving emolument from the posthumous publication of productions that never were written with the view of being submitted to the eye of the world. The committing to the press his lordship's Letters to his son, seems to have been less a violation of confidence, than the laying before the public those which are presented by this editor. Because the former being chiefly didactic, might, if we except a few, be admitted as useful towards forming a plan of education; but the latter being on the usual subjects of private epistolary correspondence, no sufficient apology can be pleaded for thus obtruding them upon the public, in a manner so indiscreet and unnecessary.—We must observe, at the same time, that, considered as hasty unpremeditated compositions, of a confidential nature, they cannot justly reflect any discredit on his lordship's reputed abilities. They contain evident marks of an acute understanding, a sprightly, as well as philosophical, turn of mind, and, in the latter part of his life, a decent spirit of resignation under the accumulated infirmities of age.

The first book contains one hundred Letters, written chiefly to a French lady of rank, in her own language, and accompanied, in the work, with an English translation. The second

cond book comprises a hundred and twenty-four Letters, all of them, a few excepted, addressed to Solomon Dayrolles, of Henley-Park, Esq. And the third book, a few likewise excepted, contains his lordship's correspondence with Dr. Chenevix, bishop of Waterford, in Ireland.

The following is the translation of a Letter from his lordship to Mr. Crebillon, one of those in the first book.

'The post has of late been more propitious to me than usual, and has brought me your two last letters in due time. If it has brought you my letters as punctually, you will have seen by my last, that I was no longer under that uneasiness, which former disappointments had given me. Now, I even think myself obliged to the post for its negligence, which has procured me such flattering marks of your friendship, and of your sentiments for me. I may assure you with truth that they are reciprocal; but it is my misfortune, that though my sentiments are the same, I have not the same power of expressing them.

'Some advantageous truths there are, which savour too much of flattery, for want of a certain delicacy in the manner of telling them; as there is a kind of flattery, which, by the help of that delicacy, appears to be but plain truth. That talent is peculiarly yours, and has almost made me believe that I deserved all you say of me.

'I confess my foible with regard to flattery. I am as fond of it as Voltaire can possibly be; but with this difference, that I love it only from a masterly hand. I am dainty, he is greedy of it. I have a good natural appetite for it, he an insatiable craving, which makes him eagerly devour it, though served up by the very worst of cooks.

'I am very sensible that all this is just the same, as if I were to say, Pray, sir, flatter me as much as you please, I shall be heartily glad of it. I do not deny the charge, nor am I ashamed of it. *Laudari à laudato viro*, has at all times been accounted a very pardonable ambition; and Tully, writing to such another as yourself, tells him more than once, *erna me*.

'I understand that perfectly well; but I cannot comprehend how a man is not disgusted at the flattery of those whose approbation would be a disgrace to him if it were real.

'Voltaire rehearsed to me last year, at Brussels, several passages out of his Mahomet, in which I found some very fine lines, and some thoughts more brilliant than just. But I soon perceived that he had Jesus Christ in view, under the character of Mahomet; and I wondered this had not been observed at Lisle, where it had been acted just before I arrived there. I even met with a good catholic at Lisle, who had more zeal than penetration, and who was greatly edified at the manner in which that impostor, and enemy to christianity, was represented.

'As

‘ As for unconnected scenes, and misplaced incidents, if you do not like them, you do not like Voltaire. In his writings, his subject is out of the question : and all you are to expect is, bold sallies, and a set of brilliant and singular notions, which he wants to convey to the public, no matter where or how.

‘ This I could overlook ; he is not the first author who has been carried away, by a lively imagination, beyond the bounds of reason and accuracy ; but what I cannot forgive him, and what is really unpardonable, is the great pains he takes to propagate a doctrine, alike pernicious to civil society, and contrary to the general religion of all countries.

‘ I much question whether it is allowable for any man to write against the worship and the belief of his own country, even if he were convinced in his own mind that they were not free from error, on account of the disturbance and disorder it would occasion. But I am very certain no man is at liberty to attack the foundations of all morality, and to break those ties, which are so necessary, and already too weak, to restrain mankind within the bounds of duty.

‘ Notwithstanding all the foppery, errors, and impertinence of authors, I will never consent to your giving up the name, much less the trade. The public would be too great a loser, and so should I, and yourself, too. Besides, the more defects are observable in any set of men, the more creditable it is to belong to that society, and yet be free from its defects, which is the case with you.

‘ Amongst writing animals, as you define authors, the animal that writes well is as scarce, as the animal that makes use of his reason is amongst rational animals, as we are called. Go on then, and in spite of all the male and female coxcombs, continue to deserve the distinction you have acquired on so many accounts, and even add to it, by adding to the number of your volumes. Give us but enough, and I am in no care for the rest. *De te nam cætera sumus.*

‘ Adieu, sir ; for I perceive that this letter is swelling to a volume, which would by no means resemble those I am asking you for, but would prove very tiresome to you.

‘ I am, with all the esteem you deserve,

‘ Your most humble servant.

‘ P. S. If you see Mrs. Herault, put her in mind of me ; give my respects to her, and tell her withal, that if I had not an uncommon greatness of soul, which renders me incapable of insult or revenge, I would send her a number of English songs, occasioned by certain ill successes in Germany, which I would translate into French, for the use of Mr. de Sechelles.’

The best apology for the publication of the many frivolous Letters in this work, perhaps is, that the moral strain in which many of them are dictated, may atone for the most exceptionable

ceptionable of those which were written by his lordship to his son. We must consider the work, however, as not less redundant in epistolary trifles, than defective of all information respecting the more interesting object of his lordship's private history. To which we may add, that, excepting the verses cited in our former Review, the editor has transmitted no specimen of his lordship's talent for poetry.

A Letter to George Hardinge, Esq. on the Subject of a Passage in Mr. Steevens's Preface to his Impression of Shakespeare. 4to. 2s. 6d. Kearsley.

THERE are few literary performances, however weak or contemptible, but have the good fortune to meet with their advocates and defenders. Mr. Capell's *crown edgew* edition of Shakespeare has been long considered as an incumbrance to the warehouses in Paternoster-row. His notes, *in quarto*, were so ill received, that no bookseller has hitherto been found who would venture to print a second part of them at his own expence: and yet the booksellers (says the bishop of Gloucester,) are 'not the very worst judges or rewarders of merit.' The critical attempts of Mr. Capell, however, are not without an admirer. An anonymous author has undertaken their cause, and in this laboured and tedious *Letter*, (which, with some degree of singularity, is *directed* to a commoner, and *dedicated* to a lord) has flattered himself with the hope of establishing their value, and destroying the reputation of the gentleman who succeeded Mr. Capell in the same task. Mr. Steevens, in an *advertisement* prefixed to his impression of Shakespeare, observes that in Mr. Capell's edition of the Second Part of *King Henry VI.* 'several passages are arbitrarily omitted, and no notice given when other deviations are made from the old copies.' It is true that no examples were offered in support of these assertions; but the present partisan of Mr. Capell has kindly supplied that deficiency, and (though he meant to prove just the contrary) has clearly evinced the propriety of Mr. Steevens's censure; as we shall shew in the following extracts from the *Letter* before us.

"Then be it so: my lord of Somerset,

We make your grace lord regent over the French."

"These lines (says our author) it is true *are omitted*, *nor is any notice taken of the omission by Mr. Capell*. But they do not appear in the *folio*."

"As Bevis of Southampton fell upon Ascapart."

"These

* These words (adds he) are not found in Mr. Capell's page: nor are they in that of the *folio*."

" Mich. Ay, his brother.

" Cade. Then kneel down Dick Butcher; [he kneels] rise up Sir Dick Butcher. Now found up drum."

* This passage appears (says he) as it does here in Mr. Warburton; but Mr. Capell does not insert it, and is again justified by the authority of the *folio*; for no such words are found there."

" God and king Henry govern England's realm."

* This line also (says our author) it must be confessed, Mr. Capell has entirely omitted; but has referred to a *note* [by the bye, that *note* is not published, and perhaps never may] 'which is to account for it.'

That all these lines are not in the *folio*! Is that any excuse for having omitted, at least, to specify that they are to be found in another copy? Where there is variety to be had, is not the reader entitled to his choice? The lines rejected, however, are as much a part of Shakespeare's text, as any of those which have been admitted into Mr. Capell's edition.—Such was Mr. Steevens's charge; and thus is it supported even by the author of this pamphlet, who has likewise pointed out some other *deviations* of Mr. Capell from the most ancient editions, though they are represented as of little consequence. Yet on the present occasion we may observe, that our author is unqualified to decide, being unfurnished with many of the necessary copies of Shakespeare's plays. We hope, for the credit of his employers, that before they embark him on a second critical expedition, they will take care to provide him with a more complete apparatus.

After this abortive effort, our author strives to fix the charge of plagiarism on Mr. Steevens, but with no better success. He pretends to suspect him of having borrowed sentiments and opinions which were such as the nature of his undertaking, and his own particular attention to it, could not fail to throw in his way. To an apprehension that satisfies itself with the discovery of such similitudes, no performances written on the same subjects, and by the assistance of the same scanty materials, can easily want the features of each other; for as *Fluellen* says, "You shall find in the *comparisons* between *Macedon* and *Monmouth*, that the *situations* is both alike. There is a river in *Macedon*; there is also moreover a river in *Monmouth*; and there is *salmons* in both."

Our author proceeds to insinuate that Mr. Steevens derived his knowledge of many of the originals on which Shakespeare formed his

his dramas, from the preface of Mr. Capell; though it is well known that the greatest part of these had been pointed out many years before Mr. Capell stood forth as an editor; and that long before that period, Mr. Steevens had assiduously collected every morsel of ancient literature which Shakespeare could be supposed to have read.—Our author is likewise willing to bring the same accusation against Mr. Steevens's accidental coincidence with Mr. Capell on other occasions. But if Mr. Capell was so lucky, or so skilful, in his boasted emendations of the *Nobrowne Mayd*, as to coincide with copies which he pretended never to have seen, why may not the same degree of good fortune, or sagacity, be imputed to his rival? Mr. Farmer, in his letter to Mr. Steevens, inserted in the Appendix to the last impression of Shakespeare, not only observes that “it approaches nearer to perfection than any other,” but that Mr. Steevens had “superfeded some remarks with which he should otherwise have troubled him.” Had we leisure and inclination, we could fairly support a suspicion that Mr. Capell has borrowed readings both from Dr. Johnson and his coadjutors, without the least acknowledgement; for Dr. Johnson's Shakespeare was published at least three years before the appearance of Mr. Capell's, though Mr. Capell professes not to be indebted to it at all. Throughout his whole work he has not declared his obligations to any one editor in preference to the rest; and says (with what degree of modesty, or truth, let our critical readers determine) ‘If the partisans of former editors shall chance to think them injured by this suppression, he must upon this occasion violate the rules of modesty, by declaring—that he himself is the most injured by it; whose emendations are equal, at least in number, to all theirs if put together.’

The following passages extracted from this pamphlet, will serve to shew the author's extraordinary opinion of Mr. Capell's merit as an editor of Shakespeare; and it is but just that we should lay them before our readers. ‘Mr. Capell is become to me an *alter Roscius*: his page supplies the want of voice and action; and I think myself as much indebted to him for my conception of Shakespeare's excellencies,—yes, and that Shakespeare is as much indebted to him, (may I hazard the declaration?) as to Mr. GARRICK himself.’

Humble thyself in the dust, thou hitherto unimitated and inimitable GARRICK! Learn hence, that the whole magic of thine *eye*, thine *action*, and thy *voice*, is comprized in the *daggers*, *dashes*, and *crotchets* of **Master Edward Capell!**

—Our author is surely entitled to the thanks of all frequenters of the theatre, for so kindly pointing out an object which they

they have long despaired to meet with—the EQUAL of Mr. GARRICK.—But hear our author again in his Postscript.—

‘ After what has been said above, of the expectation formed of Mr. Capell’s notes, it would be unjust to omit this opportunity of declaring *how entirely it has been answered by their publication*. They were published towards the latter end of the spring, after this letter was written. And the writer is now tempted by gratitude to give his opinion, that they contain *whatever can be reasonably expected in a comment*; while they afford fresh proof of their author’s possessing those *good qualities*, which have already been mentioned as contributing to form the *character of a consummate commentator*.’

Can this gentleman possibly be serious? or, in pity to his readers, does he mean to treat them with a laugh, after they have laboured so far through his heavy publication?—Let us ask which of Mr. Capell’s *good qualities* it was that dictated his explanation of UNSTAUNCHED WENCH, an expression that occurs in the *Tempest*. See Mr. Capell’s Glossary, p. 75. We shall not pollute our page by quoting his words.

Our author has likewise introduced the learned and ingenious Mr. Farmer to join in his elogiums. ~~Mr.~~ Farmer did most undoubtedly bestow some praise on Mr. Capell, BEFORE the publication of his Shakespeare. What the same gentleman has said concerning him SINCE that event, we shall quote from the Appendix to Mr. Steevens’s edition; and leave our author to account for such apparent contradiction in the sentiments of the same person.

Appendix II.

At the end of note the first—‘ so little did a *late editor* (Mr. Capell) *know of his author*, when he *idly* supposed his *school literature* might perhaps have been lost by the *dissipation of youth*, or the *busy scenes* of public life.’ See a note to Mr. Capell’s Preface, p. 33.

Again, Appendix, note 193—‘ a *late editor* [Mr. Capell again] pretended to much knowledge of this sort; and I am sorry that it proved to be *only pretension*.’

Again, note 346.—‘ Mr. Capell indeed made me doubt, by declaring the authenticity of it to be confirmed by the testimony of sir *Aston Cockayne*; but how was I surprized, when I found that *Cockayne* ascribes nothing more to Shakespeare than the *Induction-Wincot-Ale* and the *Beggar!* I hope this was only a slip of Mr. Capell’s memory.’

Dr. Percy’s testimony to the abilities of Mr. Capell, is likewise prest by our author into his service. But while we observe that the doctor has bestowed no elogiums on the Shakespeare of Mr. Capell, let us see what he has said of Mr.

Steevens’s

Steevens's publication of the same author.—'The previous sketch of King Lear, republished from the quarto impressions by *George Steevens, Esq.* with such *elegance and exactness* as led us to expect that *fine edition* of all the works of our great dramatic poet, *which he hath since published.*' See the Reliques of Ancient English Poetry, 3d Edition, p. 231.

As in a former part of our review of this article, we have dwelt on the subject of *imitations*, it may now be observed that our author concludes by expressing his doubts, *like* the late Mr. Edwards, that 'the gods have not made him poetical;' and still farther to *imitate* the conduct of that truly ingenious critic, he commences *sonneteer*: but the merit or demerit of his muse is beside our present purpose.

We cannot however dismiss our observations on the *Letter* before us, without venturing to predict, that when the labours of Dr. *Falak* shall bring Mr. *Day* and his diving-vessel above water; at the same lucky moment Mr. *Capell's Commentaries, &c.* will be buoy'd up into reputation by the *author of this pamphlet*.—We may add, that a *right reverend critic*, in a private letter (which we had once the pleasure to peruse) with great frankness acknowledges every editor of Shakespeare to have exposed himself in some degree; but that 'this man [Mr. Capell] has hung himself up in chains over the poet's grave.'

The Works of John Locke. Eighth Edition. 4 Vols. 4to. 5l. bound. Rivington.

THIS nation has been distinguished by many excellent writers in every department of literature. The names of Shakespeare, Spenser, Milton, Dryden, Addison, Pope, Bacon, Newton, Locke, Sidney, Tillotson, Clarke, Hoadly*, and many others, will be venerated by our latest posterity. Men of learning therefore should concur in publishing complete and accurate editions of their works. They should endeavour to ascertain their genuine productions, and record the most interesting circumstances of their lives; especially those, which are calculated to throw a light on their

* On this occasion we cannot forbear expressing our concern, that no body has undertaken to give the public a collection of the writings of the late Dr. Sykes, the friend of Hoadly and Clarke. His publications are numerous, and many of them deservedly held in the highest estimation by the rational friends of Christianity. He left behind him many valuable sermons, and other pieces in MS. Whoever now possesses his ample fortune ought to publish a complete edition of his works. This is what the republic of letters expects, and GRATITUDE DEMANDS.

pro-

productions, or on the history of literature. This should be done as soon as possible after their decease, while every necessary information may be obtained, and their fugitive pieces easily collected.

The public is indebted to a person of eminence, well known in the literary world, for this edition of Locke's Works. Having long entertained a high esteem for that author's writings, and being informed, that a new edition was intended, he naturally became desirous of seeing one more complete than any of the foregoing, and of contributing his assistance towards it, so far as the short time allowed for that purpose would permit.

He has therefore corrected many errors, which had crept into former editions; he has inserted several pieces, which had not appeared in any collection of the works of Mr. Locke; he has corrected, and improved the memoirs of the author's life by some additional anecdotes, and prefixed a critical account of his writings.

The last article is formed upon a plan, which we would recommend to every editor. It comprehends an account of whatever Mr. Locke is supposed to have written; with observations on his principal opinions. It is, what may be termed, the natural history of his works.

The pieces, which are added in this collection, are,

1. A Letter to Mrs. Cockburn, sent with a present of books to that lady, on her being discovered to have written a Defence of his Essay, against some Remarks made upon it, by Dr. T. Burnet; dated Dec. 30, 1702.

2. A Letter to Ed. Clarke, Esq. on raising the value of coin, taken from a collection in the British Museum.

3. A Letter from Lord Shaftesbury to Dr. Fell, relative to Mr. Locke.

4. A Letter from Sir Peter King to Lord Shaftesbury, on the death of Mr. Locke.

5. A small tract in defence of Mr. Locke's opinion concerning Personal Identity: a point of some consequence, but frequently misunderstood.—This, if we are rightly informed, was written by the learned editor.

6. An Analysis of the Essay on Human Understanding.—This map of the intellectual world exhibits the whole doctrine of ideas in one view, and is infinitely more commodious and useful to young students than dry compends or abridgements.—It is printed from a copper-plate on a single sheet, and advertised to be sold separately, for the benefit of those, who have not this edition.

The works of Mr. Locke are, his Essay on Human Understanding, two treatises on Government, Letters on Toleration, Reasonableness of Christianity, Thoughts on Education, Observations on Coin, Paraphrase on five of St. Paul's Epistles, many smaller tracts, and Letters. Besides these, several books and treatises have been ascribed to him, which are of doubtful authority : as,

1. An Introductory Discourse to Churchill's Collection of Voyages.

2. The History of Our Saviour Jesus Christ.—The plan of this excellent work is taken from Garthwait's Evangelical Harmony.

3. Select moral Books of the Old Testament and Apocrypha paraphrased.

4. Exceptions of Mr. Edwards to the Reasonableness of Christianity examined.

5. Common Place-book to the Bible.

6. Interlineary version of Æsop's Fables.

7. Occasional Thoughts in Reference to a Virtuous or Christian Life.

8. A Discourse on the Love of God.

The editor has stated and examined the grounds, upon which these and other tracts have been ascribed to Mr. Locke. —The Occasional Thoughts, he observes, were written by lady Masham, the daughter of the celebrated Dr. Cudworth. The Discourse on the Love of God, attributed to Mr. Locke in the printed Catalogue of the library of Sion College, was probably written by the same ingenious lady.

The continuator of Collier's Dictionary asserts, that Mr. Locke 'left many things in manuscript:' the editor has taken some pains to discover them; and when collected, they may probably be communicated to the public in a supplemental volume.

In the Preface, among other judicious observations on the productions of Mr. Locke, we have the following.

* The Essay on Human Understanding, that most distinguished of all his works, is to be considered as a system, at its first appearance absolutely new, and directly opposite to the notions and persuasions then established in the world. Now as it seldom happens, that the person who first suggests a discovery in any science is at the same time solicitous, or perhaps qualified to lay open all the consequences that follow from it; in such a work much of course is left to the reader, who must carefully apply the leading principles to many cases and conclusions not there specified. To what else but a neglect of this application shall

shall we impute it, that there are still numbers amongst us, who profess to pay the greatest deference to Mr. Locke, and to be well acquainted with his writings, and would perhaps take it ill to have this pretension questioned; yet appear either wholly unable, or unaccustomed, to draw the natural consequence from any one of his principal positions? Why, for instance, do we still continue so unsettled in the first principles and foundation of morals? How came we not to perceive, that by the very same arguments, which that great author used with so much success in extirpating innate ideas, he most effectually eradicated all innate or connate senses, instincts, &c. by not only leading us to conclude that every such sense must, in the very nature of it, imply an object correspondent to and of the same standing with itself, to which it refers [as each relative implies its correlate] the real existence of which object he has confuted in every shape; but also by shewing, that for each moral proposition men actually want and may demand a reason or proof, deduced from another science, and founded on natural good and evil; and consequently where no such reason can be assigned, these same senses, or instincts, with whatever titles decorated, whether styled sympathetic or sentimental, common or intuitive,—ought to be looked upon as no more than mere *Habits*; under which familiar name their authority is soon discovered, and their effects accounted for.

From the same principles it may be collected, that all such pompous theories of morals, however seemingly diversified, yet amount ultimately to the same thing, being all built upon the same false bottom of innate notions; and from the history of this science we may see that they have received no manner of improvement (as indeed by the supposition of their innateness they become incapable of any) from the days of Plato to our own; but must always take the main point, the ground of obligation, for granted: which is in truth the shortest and safest way of proceeding for such self-taught philosophers, and saves a deal of trouble in seeking reasons for what they advance, where none are to be found. Mr. Locke went a far different way to work, at the very entrance on his Essay, pointing out the true origin of all our passions and affections, i.e. sensitive pleasure and pain; and accordingly directing us to the proper principle and end of virtue, private happiness, in each individual; as well as laying down the adequate rule and only solid ground of moral obligation, the Divine Will. From whence also it may well be concluded that moral propositions are equally capable of certainty, and that such certainty is equally reducible to strict demonstration here as in other sciences, since they consist of the very same kind of ideas, [viz. general abstract ones, the true and only ground of all general knowledge;] provided always that the terms be once clearly settled, in which lies the chief difficulty, and are constantly applied (as surely they may

be) with equal steadiness and precision : which was undoubtedly Mr. Locke's meaning in that assertion of his which drew upon him so many solicitations to set about such a systematic demonstration of morals.

In the same plain and popular Introduction, when he has been proving that *men think not always*, [a position which, as he observes, Letter to Molyneux, Aug. 4, 1696, was then admitted in a Commencement Act at Cambridge for probable, and which few there now a-days are found weak enough to question] how come we not to attend him through the genuine consequences of that proof? This would soon let us into the true nature of the human constitution, and enable us to determine whether *thought*, when every mode of it is suspended, though but for an hour, can be deemed an essential property of our immaterial principle, or mind, and as such inseparable from some imaginary substance, or substratum, [words, by the bye, so far as they have a meaning, taken entirely from matter, and terminating in it] any more than motion, under its various modifications, can be judged essential to the body, or to a purely material system. Of that same substance or substratum, whether material or immaterial, Mr. Locke has farther shewn us, that we can form but a very imperfect and confused idea, if in truth we have any idea at all of it, though custom and an attachment to the established mode of philosophizing still prevails to such a degree that we scarcely know how to proceed without it, and are apt to make as much noise with such logical terms and distinctions, as the schoolmen used to do with their principle of individuation, substantial forms, &c. Whereas, if we could be persuaded to quit every arbitrary hypothesis, and trust to fact and experience, a sound sleep any night would yield sufficient satisfaction in the present case, which thus may derive light even from the darkest parts of nature ; and which will the more merit our regard, since the same point has been in some measure confirmed to us by revelation, as our author has likewise shewn in his Introduction to the Reasonableness of Christianity.

The abovementioned Essay contains some more refined speculations which are daily gaining ground among thoughtful and intelligent persons, notwithstanding the neglect and the contempt to which studies of this kind are frequently exposed. And when we consider the force of bigotry, and the prejudice in favour of antiquity, which adheres to narrow minds, it must be matter of surprise to find so small a number of exceptions made to some of his disquisitions which lie out of the common road.

That well-known chapter of *Power* has been termed the worst part of his whole Essay, and seems indeed the least defensible, and what gave himself the least satisfaction, after all the pains he and others took to reform it ; [v. letters between him and Molyneux and Limborch. To which may be added

Note

Note 45 to King's Or. of E. p. 220, 4th ed.] which might induce one to believe that this most intricate subject is placed beyond human reach; since so penetrating a genius confesses his inability to see through it. And happy are those enquirers who can discern the extent of their faculties! who have learnt in time where to stop and suspend a positive determination! 'If you will argue, says he, for or against liberty from consequences, I will not undertake to answer you; for I own freely to you the weakness of my understanding, that though it be unquestionable that there is Omnipotence and Omniscience in God our Maker, yet I cannot make freedom in man consistent with Omnipotence and Omniscience in God, though I am as fully persuaded of both as of any truths I most firmly assent to; and therefore I have long left off the consideration of that question, resolving all into this short conclusion: that if it be possible for God to make a free agent, then man is free; though I see not the way of it.' Letter to M. Jan. 20, 1693.

'Connected in some sort with the forementioned Essay, and in their way equally valuable, are his tracts on Education and the early Conduct of the Understanding, both worthy, as we apprehend, of a more careful perusal than is commonly bestowed upon them, the latter more especially, which seems to be little known and less attended to. It contains an easy popular illustration of some discoveries in the foregoing Essay, particularly that great and universal law of nature, the support of so many mental powers, (v. g. that of *memory* under all its modifications) and which produces equally remarkable effects in the intellectual, as that of *gravitation* does in the material world;—I mean the *Association* of Ideas: the first hint whereof did not appear till the fourth edition of his Essay, and then came in as it were by the bye, under some very peculiar circumstances, and in comparatively trivial instances; the author himself seeming not to be sufficiently aware of its extensiveness, and the many uses to which it is applicable, and has been applied of late by several of our own writers. The former Tract abounds with no less curious and entertaining than useful observations on the various tempers and dispositions of youth; with proper directions for the due regulation and improvement of them, and just remarks on the too visible defects in that point; nor should it be looked upon as merely fitted for the instruction of schoolmasters or nurses, but as affording matter of reflection to men of business, science, and philosophy. The several editions of this Treatise, which has been much esteemed by foreigners, with the additions made to it abroad, may be seen in Gen. Dict. vol. vii. p. 145.'

Speaking of Mr. Locke's famous 'Letter from a Person of Quality,' concerning a bill for establishing passive obedience, the editor says:

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'It

‘ It may not be improper to remark how seasonable a recollection of Mr. Locke’s political principles is now become, when several writers have attempted, from particular emergencies, to shake those universal and invariable truths whereon all just government is ultimately founded; when they betray so gross an ignorance or contempt of them, as even to avow the directly opposite doctrines, viz. that government was instituted for the sake of governors, not of the governed; and consequently that the interests of the former are of superior consideration to any of the latter;—that there is an absolute indefeasible right of exercising despotism on one side, and as unlimited an obligation of submitting to it on the other:—doctrines that have been confuted over and over, and exploded long ago, and which one might well suppose Mr. Locke must have for ever silenced by his incomparable Treatises upon that subject, which have indeed exhausted it; and notwithstanding any objections that have yet been, or are likely to be brought against them, may, I apprehend, be fairly justified, and, however unfashionable they grow, continue fit to be inculcated; as will perhaps be fully made appear on any farther provocation.’

This account of the works of Mr. Locke is closed with the following just and pathetic reflection.

‘ When we view those very useful and important subjects, which have been treated in so able a manner by our author, and become sensible of the numerous national obligations due to his memory on that account, with what indignation must we behold the remains of that great and good man, lying under a mean, mouldering tomb-stone [which but too strictly verifies the predictions he had given of it, and its little tablet, as *ipsa brevi peritura* *] in an obscure country church-yard, by the side of a forlorn wood—while so many superb monuments are daily erected to perpetuate names and characters hardly worth preserving!’

These are the sentiments of humanity and benevolence. But, at the same time it may be considered, that every correct and elegant edition of his works extends his reputation, and is strictly and properly, *MONUMENTUM ÆRE PERENNIOUS*.

* See the inscription (written by himself) on his tomb in the church yard of High Laver, in Essex.

Letters from the late most rev. Dr. Thomas Herring, Lord Archbishop of Canterbury, to William Duncombe, Esq. deceased, from the Year 1728 to 1757. With Notes and an Appendix. small 8vo. 3s. 6d. sewed. Johnson.

IN the preface to this volume the editor endeavours to obviate the common objections, which have been alledged against the indiscriminate publication of private letters: very justly observing, that if all without distinction had been consigned to oblivion, the world would have been deprived of many valuable pieces of literary and historical intelligence. 'Cicero and Pliny, Petrarch and Erasmus, Pope and Swift, would have been transmitted to us, like mutilated statues, imperfect, and despoiled of some of their most striking features.'

This is true: at the same time it must be acknowledged, that the propriety of every publication of this kind absolutely depends on the intrinsic merit of the letters, which are communicated to the public. There must be something in them, which will please, inform, and interest the reader; some brilliant thoughts, some useful instructions, some judicious criticisms, some literary anecdotes, or some historical information; otherwise they ought to be consigned to oblivion.

They who revere the name and memory of archbishop Herring for his public and private virtues, for his steady support of our happy establishment, for his unaffected piety, moderation, and universal benevolence, may be glad to know some particulars of his life, and to see him, in a point of view hitherto perhaps unknown to them, that of an easy, affable, and cordial friend, communicating his thoughts, without form or ceremony, on books, and the common occurrences of the times.

He was born in Norfolk, at Walsoken, of which his father was rector, in 1693; and was educated at Benet College, in Cambridge. In 1722, he was collated to the rectory of Barley in Hertfordshire, by Dr. Fleetwood, bishop of Ely, to whom he was chaplain. In 1726 he was appointed preacher to the honourable society of Lincoln's Inn. In 1731 he was presented to the living of Blechingly in Surry by sir William Clayton; and soon afterwards promoted to the deanery of Rochester, by the king. He was made bishop of Bangor in Jan. 1738, translated to York in April 1743, and to Canterbury in October 1747. He died March 13, 1757, aged 64.

This correspondence commences August 20, 1728, with a letter from Dr. Herring, acknowledging his obligations to Mr. Duncombe, for two letters, first printed, without a name, in the Whitehall Evening Post, in justification of a sermon, preached

preached by the doctor at Lincoln's Inn chapel, containing some allusions to the Beggar's Opera, then exhibited at a neighbouring theatre, and condemning it, as of pernicious consequence to morality and Christian virtue. Every one, we believe, who considers the influence of bad example, and the operations of the human heart, will join with Dr. Herring and Mr. Duncombe in their animadversions on this piece. Yet Dr. Swift, in the *Intelligencer*, No. iii. had the confidence to pronounce, that 'it would probably do more good than a thousand sermons of so stupid, so injudicious, and so prostitute a divine'—as Dr. Herring.

Extract from Letter II.

' Dear Sir,

Barley, Sept. 16, 1738.

' — I have read over your criticisms upon Tindal's translation *, and think them exceedingly just and necessary; such hasty mercenary translators really put an affront upon the public, and seem to take for granted, that men have neither taste nor judgment. The inaccuracies of style, and lownesses of expression, and the many omissions in this translation, are prodigiously offensive. The history of Rapin Thoyras is so much debased and mangled by them, that one would think, the translator had a design upon his character, and intended to make him appear ridiculous, by putting him into an awkward English dress; for really, if Mr. Tindal does not take a little more pains, Rapin Thoyras will become of the same class with the rest of our English historians. The *Guardian*, I remember, has made a few very just observations upon the style of the great lord Verulam, which if Mr. Tindal had considered, he would not have fallen, as he often does, into that very vulgar and abject manner of expression.—

' I am, &c. THO. HERRING.'

Extract from Letter VII.

' Dear Sir,

Rochester, Nov. 9, 1738.

' — I see no reason for such a prodigious outcry upon the "Plain account," &c. I really think it a good book, and as to the sacrament in particular, as orthodox as archbishop Tillotson: his prayers are very long, but in my poor opinion, some of the best compositions of the sort, that ever I read, and if I could bring my mind to that steady frame of thinking with regard to the Deity, that is prescribed by him, I believe I should be so far as happy as my nature is, perhaps, capable of being. There is something comfortable in addressing the Deity, as the Father, not the Tyrant, of the creation.

' • Of Rapin's history, in a pamphlet, entitled "Remarks on Mr. Tindal's translation, &c. In a letter to S. T. [Sigismund Trafford] esq." The concluding paragraph is as follows: "Mr. Dryden's elegant version of father Maimbourg's history of the league, is, with regard to style and language, a much better model for any one who will oblige the public with an accurate translation of M. de Rapin Thoyras's history, than sir Roger L'estranger's translation of Josephus, or of Quevedo's visions."

' I would

“ I would fain think as well of Mr. Pope's probity, as I do of his ingenuity; but his compliments to Bolingbroke, upon topics of behaviour, in which he is notoriously infamous, shock me so, that it quite disconcerts my good opinion of him. I have bought his works, however, in the pompous edition, and read them with peculiar pleasure. The brightness of his wit, his elegant turns, his raised sentiments in many places, and the musical cadence of his poetry, charm me prodigiously.”

‘ I am, &c. THO-HERRING.’

In the following extract we have some anecdotes concerning the death of Mr. Pope.

‘ Frith-street, June 10, 1774.

‘ Mr. Pope, I hear, has left the bulk of his fortune to Mrs. Blount, a lady to whom, it is thought, he either was, or, at least, ought to have been married. The earl of Marchmont, lord Bathurst, Mr. Murray *, and Mr. Arbuthnot †, are his executors, He has bequeathed all his manuscripts to lord Bolingbroke.

‘ I am told that he has left many plans and fragments, but few finished pieces. A report is spread about town, that, during his illness, a dispute happened, in his chamber, between his two physicians, Burton (who is since dead himself ‡) and Thompson; the former charging the latter with hastening his death, by the violent purges he had prescribed, and the other retorting the charge: Mr. Pope at length silenced them, by saying, “ Gentlemen, I only learn by your discourse, that I am in a very dangerous way; therefore, all I have now to ask is, that the following epigram may be added, after my death, to the next edition of the Dunciad, by way of postscript :

“ Dunces rejoice, forgive all censures past,
The greatest dunce has kill'd your foe at last.”

‘ However, I have been since told, that these lines were really written by Burton himself; and the following epigram by a friend of Thompson, was occasioned by the foregoing one :

“ As physic and verse both to Phœbus belong,
So the college oft dabble in potion and song;
Hence Burton, resolv'd his emetics shall hit,
When his recipe fails, gives a puke with his wit.”

‘ Dr. Thompson is going to publish Pope's case. I find he is in high repute with several persons of distinction.

‘ I shall leave the doctor and Mr. Pope, with a few lines taken from a poetical epistle, addressed many years ago to the duke of Chandos, by my friend, Dr. Cowper §, which might pass for an encomium on the latter, if he had made a proper application of his wit and fine genius.

“ Good-natur'd wit a talent is from heaven,
For noblest purposes to mortals given ;

* Now lord Mansfield.

† Of the court of exchequer, only son of Dr. Arbuthnot.

‡ He survived Mr. Pope not above ten days.

§ Son of judge Cowper, then rector of Berkhamstead, Hertfordshire, and one of his majesty's chaplains.

Studious to please, it seeks not others harm,
 Curs but to heal, and fights but to disarm.
 It cheers the spirits, smooths the anxious brow,
 Enlivens industry, and chafes woe;
 In beauteous colours dresses home-spun truth,
 And wisdom recommends to heedless youth;
 At vice it points the strongest ridicule,
 And shames to virtue every vicious fool!
 Like you, my lord, it all mankind invites,
 Like you instructs them, and like you delights."

"It is impossible to write a letter now, without tincturing the ink with tar-water. This is the common topic of discourse both among the rich and poor, high and low; and the bishop of Cloyne has made it as fashionable as going to Vauxhall or Ranelagh. Dr. Carlton (a physician, who lives in the duke of Bedford's family) thinks it may be useful in several cases, but dislikes the bishop's manner of preparing it, in which he thinks the infusion of tar much too strong. However, the faculty in general, and the whole posse of apothecaries, are very angry both with the author and the book, which makes many people suspect it is a good thing. All that I know of it is, that it has relieved two of my friends from stubborn coughs; at least, they themselves think so.

"I have undertaken to be editor of the work * mentioned in these proposals for two reasons;

"First, I really think it worthy the view of the public; and the essays, in particular, filled with curious and uncommon thoughts; and,

"Secondly, I hope the publication may be of some service to a very good woman, in the decline of life, and one of the best of daughters †.

"In a letter from a correspondent at York, are these words:

"Our worthy diocesan is now at Bishop Thorp, and every day rising in the esteem of this extensive county. The clergy and laity seem to vie with one another in their affection towards him."

"The former part of this letter was written before Mr. Pope's will was printed. It seems he was under an odd perplexity about extreme unction. If he did not receive it, it would disgust the catholics; if he did, and should recover, his protestant friends would rally him. It is likely he thought of it, as Augustus of Poland did of his bead-roll, *C'est une bagatelle*.

"I am,

My Lord, &c. W. D.'

The three subsequent letters contains some just remarks on the writings of lord Bolingbroke.

"* "Poems on several occasions, and two critical essays, viz. the first on the harmony, variety, and power of numbers, whether in prose or verse, and the other on the numbers of Paradise Lost; (written at the desire of Mr. Richardson the painter) in one volume quarto, by Mr. Samuel Say." These essays have been much approved by the best judges. Mr. Say was a dissenting minister in Westminster. He died in 1743.

"† Now married to Mr. Toms, a dissenting minister, at Hadleigh, in Suffolk.

' L E T.

‘ L E T T E R XLIII.

‘ Dear Sir,

Croydon-house, Oct. 16, 1754.

‘ I shall be very glad to see the work of your summer's meditation, and if you desire it, will submit it to a friend's perusal; though I had rather be excused doing that, for the reason which you suggest, it being very likely, that the person I would chuse to trust may possibly engage in the cause himself. What you are about, is quite out of the way of the following reflection, which I am led to make by knowing, that several weak pens are at work upon Bolingbroke. I own, I have my fears on this head, that more harm may be done than good. Lord Bolingbroke, as you justly observe, is obscured in a cloud of unintelligible metaphysics, in many parts of his work is dark and obscure, and desultory throughout; has no consistent system; is most tiresomely long; his mischievous tenets, some of them absurd, (as the denial of final causes, &c.) and the poison of his book so diluted, that it cannot, I think, do much hurt. But if injudicious writers set themselves to extract the essence of it, and draw all his fire (an *ignis fatuus* as it lies) to a focus, the remedy should be very strong, and the operator an able chymist, to prevent its doing mischief. This work should not be trusted to bunglers.

‘ Besides, the people in danger from lord Bolingbroke's writings, are the loose and the wits, who will never sit down to read grave and solid answers. Irony and joke, in the literary way, are the only means to deal with him, and one cannot help wishing, that the age which produced lord Bolingbroke had produced such an antagonist-wit as Mr. Bayle was, who could render him ridiculous while he confuted him. Dr. Warburton, you see, attempts this; and, if he had more delicacy, it would be with more success. However, there are many excellent things in his second letter, and I think he has exposed his reasonings well upon the moral nature of the Deity. Here your plan will coincide with him; and, though I know your heart and your talents, you will not be offended, if I say, that you will combat the better, for attacking in the armour of Cicero.

‘ I am, dear sir,

‘ Your assured friend,

THO. CANTAUR.

‘ L E T T E R XLIV.

‘ Mr. Duncombe to Archbishop Herring.

‘ My Lord,

Frith-street, Nov. 16, 1754.

‘ The argument of Balbus, &c. was left at Lambeth-house about a fortnight ago, and, I hope, is in your hands.

‘ The objection arising from the ill morals of some who oppose lord Bolingbroke's principles, was made by a noble lord*, a friend of his, who seemed satisfied with the answer given.

‘ I suppose your grace could not overlook the compliment lord Bolingbroke pays you †, vol. i. p. 402.

‘ It

‘ * The earl of Corke.

‘ † The whole passage is as follows: “ I will crayon out a picture in imitation of those which Cleanthes used to draw, when he disputed against the partizans of volupty. Let all good Christians, to denote their goodness and the justice of God, be fat and jolly, like

' It is impossible to read that passage without a smile; and yet, if Addison's observations be just, that "all legitimate wit must be founded on truth," that picture (though drawn with spirit) will not bear the test of her piercing light; for the joys which the Christian religion promises, are of a pure and spiritual nature, not sensual; and she is no more responsible for the misconduct of some of her professors, whether clergy or laity, than natural religion for the life and conversation of lord Bolingbroke.

' If the chaff were to be winnowed from his principles, some good corn would be left in the van. His remarks on the usurpations of the bishops of Rome, and the scandalous abuse of absolutions and indulgences, are strong and just. His Meditation (vol. v. p. 389, and seq.) is, *ex hypothesi*, rational, I had almost said, pious. That Cicero really believed a future state, may be more probably collected, as Mr. Ross observes, from a short passage in one of his epistles, than from his philosophical works: *Tempus est nos de illâ perpetuâ jam, non de hac exiguâ vitâ, cogitare. Ad. Attic. x. 8.*

' The view of lord Bolingbroke's philosophy, in the last Gentleman's Magazine, p. 475, was drawn up by Mr. Hawkesworth. It is right in the main, but, I think, not quite fairly stated in one or two articles.

' I was pleased to see the criticism on Fitz-Osborn, (ib. p. 426.) by the same hand: *Nec lex est justior ulla, &c.*

' I have lately commenced an acquaintance with a fellow of the Royal Society, Dr. Maty, a man of learning and genius. He publishes every two months, at the Hague, *une feuille volante*, (as the French phrase it) entitled, *Journal Britannique*. He has continued it five years. In his last number, there is an ingenious eulogium on Dr. Mead. The memoirs were communicated to him by Dr. Birch. In his 12th and 13th tomes, he has given an account of Mr. Lowth's lectures, *De sacrâ poesi Hebræorum*, and of Mr. Browne's Latin poem.

' At the conclusion of his journal for Sept. and Oct. 1753, p. 239, where he gives a short account of the three volumes of Mr. Jortin's Ecclesiastical History, I find the following words:

" Il suffira de copier ce que l'auteur en dit lui-même dans l'épître dedicatoire, pleine de force & de sentiment, qu'il adresse à ce prelat, aussi savant qu'aimable, qui, élevé à la première place & de l'église & de l'état, se montre l'ami de tous ceux qui sont de la paix, de lettres, & de vertu."

like canons in the Lutrin. Let them be seated on thrones; with diadems on their heads, sceptres in their hands, and purple robes on their shoulders. Let the Virtues, like so many Cupids in Albano's pictures, run about the landscape, busy in the service of their masters. Let Justice lead the wicked like slaves, with retorted arms and downcast eyes, to their footstools. Let Temperance serve pyramids of ortolans and brimmers of Tokay on their tables. Let Moderation offer, and they receive, sacks filled with gold and silver, and baskets full of diamonds and rubies. In the midst and front of the piece, let the great Lama of the East be placed on a higher throne than the rest, if it be sent to some Tartarean temple; his younger brother of the West, if it be sent to St. Peter's church at Rome; his grace of Canterbury, or my lord of London, if it be sent to St. Paul's; and Luther, or Calvin, if it be sent to any other religious assembly in these parts of the world." This, however, if it can be called "a compliment," seems paid rather to the station than to the man.

' One

One would imagine the doctor had been personally acquainted with this archbishop, by his drawing so true a picture of him. After quoting the passage, (which is indeed an excellent one) he concludes thus, "Le siècle, où un ecclésiastique tient ce langage, & où un archevêque l'autorise à le tenir, ne seroit il pas celui où la lumière doit se repandre, & la charité unir de nouveau tous les hommes?"

The doctor is in easy circumstances, and knows nothing of my mentioning his name here. He was born in the province of Utrecht.

I am, &c.

W. DUNCAMBE.

LETTER XLV.

Dear Sir,

Croydon-house, Nov. 17, 1754.

I return your papers, and beg your pardon for not doing it sooner; but, in very truth, I have not had time to peruse them till within these two or three days.

As to your translation, I have not compared it with the original, but, upon my best memory of that incomparable book, and by your exact choice of words, connected sense, and smoothness of periods and cadence, I believe you have done justice to the author.

What your own compositions carry with them, is extremely clear, and bears evident marks of good reasoning and an honest heart, very laudably apprehensive of mischievous consequences to religion, truly such, from the dissolute writings of this unhappy man; but whether, all things considered, it will be right for you to publish this piece, I have my doubts, and you shall have my reasons for them; they are but two.

1. The arguments of Lucilius are most unquestionably fine and striking; but of a sort, that have been carried so much further by our own philosophers; so much more minute and full, and applied to the objections of atheism, particularly by Mr. Boyle, Dr. Barrow, Mr. Ray, and others, that I think, after them, Cicero must come in for a second place, without any diminution of his character. He saw more than any of his time, but the philosophers I speak of, stood upon his shoulders.

2. As to the part of the book, which is, properly and strictly, your own, you will consider whether the argument is not already in very able hands; and whether, if you think fit to embark in the controversy, you should not strike into a larger and more extensive course of reasoning. I do not flatter you, when I say, that so far as you have gone, you have done well; and one thing I am sure of, from the specimen before me, that you will, if you go ever so far into the subject, keep up to candour and good manners, and such gravity, as becomes a serious man. When I said in my former letter, that "I was glad to find you disposed to combat with the arms of Cicero," I thought your purpose was to have interwoven your argumentations against Bolingbroke's works, with the translation of Lucilius, so that it should have appeared as one connected piece.

I wrote the second page of this letter yesterday, but was stopped. I have this morning received yours of the 16th instant, for which I would thank you, if your friendship for me did not carry you into so many polite ways of complimenting me; but as I do not mean to impeach your sincerity, but to check your good natured zeal for me,

I will

I will still thank you. Indeed, I overlooked the passage you mention, whether it be compliment or irony. I have, on one occasion, some years ago, treated Bolingbroke with civility, of which he made a polite acknowledgment. But, as he appears now, I am equally unfeeling of his censure and his praise. Compliments from him would be the very reverse of *laudari a laudato viro*.

‘ I am quite in your way of thinking. I could, I think, form extracts from lord Bolingbroke, that would do honour to the human understanding: but the worst of it is, all those things are copied; he plays the Jesuit with them, and puts on the form of an angel, to do the work of the devil. He wrests the arms of our reformers out of their hands, and the artillery which they used against popery, he tries to turn against religion in general.

‘ I do not often send you poetry, but I now inclose you a very old * song, in simplicity of sentiment, not style, which, I am sure, will please you, whether you have or have not seen it before.

‘ Your assured friend,

‘ THO. CANTAUR.’

In an Appendix the editor has subjoined several pieces alluded to in the foregoing correspondence; the principal of which are, ten letters between M. de la Motte and archbishop Fenelon, on La Motte’s translation of the Iliad, in 1713, 1714; Remarks on lord Bolingbrooke’s notion of a God, and the arguments of Balbus, the stoic, in proof of the being, the wisdom, power, and goodness of God, translated from Cicero’s treatise de Naturâ Deorum, lib. ii. by Mr. Duncombe.

There are many indications of good sense, and rational piety in the archbishop’s letters: but few exertions of ingenuity.

The Chronicle of England. Vol. I. From the Arrival of Julius Cæsar to the End of the Saxon Heptarchy. By Joseph Strutt. 4to. 15s. boards. Shropshire.

ON a former occasion Mr. Strutt presented the public with an account of the manners and customs of the ancient inhabitants of England, in a work intitled, *Horda Angelcynnan*, in which he discovered great extent of investigation †. But he has now engaged in a species of composition where higher talents than those of labour and unwearied patience are requisite to obtain the applause of his readers. In researches into antiquity, the attention is so much occupied with the venerable objects brought to light, that the manner in

* “ Away, let nought to love displeasing,” &c. See it in *Dodley’s collection*, vol. iv.

† See *Crit. Rev.* vol. xli. p. 54.

which

which they are exhibited becomes an object of inferior regard. The case, however, is widely different in respect of historical narrative. In this species of composition, a more polished style is necessary, and the mind of the reader ought to be elevated, as well as informed. Indeed the multiplicity of productions published of late years on the subject of British history, might, we should imagine, have been sufficient to deter the author of the present work from adding to the number of those writers, especially as the plan, in which this Chronicle differs from most other histories, had been anticipated in that of Dr. Henry. The apology pleaded by Mr. Strutt is, that too little care has generally been taken in the delineation of the manners and genius of the people, which defect it was therefore his intention in this work to supply. But the end in view might doubtless have been answered, without entering into any detail of the civil or ecclesiastical transactions of the ancient inhabitants of England.

Before we offer any remarks, it will be proper to submit to our readers the exordium, with which the author has thought proper to introduce the historical narrative.

‘ Now had Cæsar with conquest run through Gaul, when the destined time was come, in which the ancient inhabitants of this island should be found emerging to public view from their long and lamentable obscurity. From Cæsar we discover the first transient glances of their government, habits, and manners. Rude indeed and unpolished, yet brave and hardy; blinded with superstition and clouds of error, yet hospitable and generous, is this venerable picture of Britain’s ancient inhabitants.

‘ If there were ever any earlier accounts of Britain than those which Cæsar has given, they are now unhappily lost to the present age:—her kings, her heroes, and the acts of her noblemen, are clean wiped out from the rolls of antiquity; nor have we the least light left, by which we might discover even the faintest traces of their existence. The artful merchants, as well Phœnicians as Greeks (who traded hither for tin and other valuable metals) held not only the description of the people secret, but even kept from public knowledge the situation of the isle itself.

‘ Lamenting then the want of more ancient records, proceed we to a faithful examination of those which we are possessed of, and which may be deemed authentic.’

This passage is evidently marked with an affectation of pomp, which, besides being ill supported, has proved unfavourable to justness of sentiment, as well as to perspicuity. The turn in the beginning of the sentence is unsuitable to history; at the same time that the representing Cæsar as *running through*, instead

stead of having *over-run*, Gaul, conveys a very ludicrous image. It is not obvious that the obscurity of the Britons at this period could justly be considered as *lamentable*, when the occasion of their emerging from it, was a hostile invasion of the Romans. We may likewise observe, that Mr. Strutt has actually applied to Cæsar's Commentaries that blindness which he meant to impute to the ancient inhabitants of this country. As to the phrase of *clean wiped out*, we are of opinion, that it ought to have been treated in the same manner. In a few pages afterwards, we meet with the following sentence : ' These words were received with repeated *clamours* of applause and approbation, and such was their happy effect, that *glory* *glowed* in every British breast.' That we may not be suspected of invidiously insinuating that the whole narrative is equally disfigured with blemishes, we shall, as a specimen, present our readers with the subsequent passage, where the faults are only a few redundancies.

' The joyful Britons quickly appointed a residence for their new-come friends, resigning to them the isle of Thanet. And now, because the Scots and Picts were continuing their hostilities in the north, Vortigern intreated his allies to take the field against them : and they, desirous of shewing their valour, by some great exploit, readily agreed to his proposal ; wherefore, joining their forces with the British army, they presently began their march towards the foe, who were now advanced as far as Stamford, in Lincolnshire, where the two armies met, and a sharp engagement ensued ; but through the valour and conduct of the auxiliary Saxons, a complete victory was obtained, and the northern ravagers were put to flight with prodigious slaughter. This important conquest gained the Saxons such great credit with Vortigern, and the whole community of the Britons, that they looked upon them as their guardian angels, sent from heaven to succour them in their distress.

' Hengist and Horsa seem, from their first setting out from Germany, to have formed the design of settling themselves in Britain ; and now, perhaps, the fertile and pleasant appearance of the country, as well as the unwarlike disposition of the inhabitants, were the grand and irresistible temptations which confirmed at once their former intentions. Seeing how high they stood in the favour of the king, and the people in general, their next step was with smooth and guileful speeches, under the mask of sound friendship, to prevail upon them to invite a second band of troops from Germany ; by whose assistance they might be able to secure the kingdom from all its enemies, and raise its peace upon a lasting basis. Allured by the tempting prospect of ease and quietness, the heedless Britons readily entered into the subtle proposals of the Saxons : and accordingly messengers were instantly dispatched by the brother chiefs to their

their native land, inviting their friends and relations to come over into Britain, and partake with them the spoil of the country.

Fired at the animating sound of war, and eager for the plunder, the valiant German youth assembled together, and accepted of the fair invitation from Britain, with fierce and clamorous acclamations of joy: they flocked from every quarter, and uniting together in a large company, embarked on board sixteen ships; when, loosing the flying sails, they cheerfully set forward on their voyage, following the fortune of the two warlike brothers, and big with the expectations of their future rewards. On their arrival in Britain, they were received with open arms by their countrymen, and soon made acquainted with the promising prospect which lay before them. With this last warlike band, came Rowena, the daughter of Hengist, who was a young sprightly damsel, in the full bloom of her beauty, of which she possessed an uncommon share. The British king no sooner saw this lovely virgin, than he was so deeply enamoured with her person, that, regardless of his fame, or the dangers which were likely to arise from such an imprudent step, he resolved to take her to his bed; wherefore, gaining the consent of her father, contrary to the advice of his chief friends, he instantly made her his wife; and this action was the more justly censured by the murmuring Britons, because she was of a foreign stock, and also a heathen. Hengist overjoyed at the advancement of his fortune, and now grown more bold in his demands, petitioned the king to grant him a larger quantity of land, for the residence of himself and his army, than what had been hitherto allowed for them. His petition was instantly complied with, and all Kent was given into his hands. Though these proceedings of the king were in the highest sense distasteful to the people, yet all their remonstrances were in vain; for Hengist and his followers continually gained ground in his favour, and every day advanced their footing in the land.

The Saxons perceiving that the eyes of the Britons began to open upon their designs, and finding their murmurs continually increased, resolved at once to secure their fortune, and resolutely hold the territories which they now possessed: but because they did not think themselves sufficiently strong as yet, to enter into open hostilities with the Britons, Hengist once more had recourse to his subtle persuasion; intimating to the king, that if he would permit him to send fresh messengers into Germany, he would invite his brother Osta, and his son Ebusa, to come over into Britain, and bring with them a powerful reinforcement; adding further, that through their assistance, the British dominions might be greatly extended, by the entire conquest and subjugation of the Scots and Picts. The prospect of extending his rule, without the trouble of conducting a tedious war, was so flattering to the lazy ambition of Vortigern, that he presently consented to the proposal of the guileful Saxon, and

empowered him to send again into Germany for aid. Messengers were quickly dispatched, and agreeable to the invitation of Hengist, the two chiefs embarked with their army, and coasting about Britain, arrived at the Orkney islands, where they landed, and did much mischief; passing from thence into Northumberland, they settled there; where they continued for a long time, not as an independent state, but as subjects to the kings of Kent.¹

In respect of fidelity, Mr. Strutt's narrative appears to greater advantage. The most valuable part of the work, however, relates to the British antiquities, which the author, as an excellent artist, has frequently illustrated with good engravings. Before we conclude, it is necessary to observe, that this volume of the Chronicle is divided into three general parts; the first of which comprises the civil and military history; the second, ecclesiastical; and the third, that of the manners, arts, genius, &c. of the people.

A Voyage towards the South Pole, and round the World. Performed in his Majesty's Ships the Resolution and Adventure in the Years 1772, 1773, 1774, and 1775. Written by James Cook, Commander of the Resolution. In two vols. 4to. 2l. 2s. Cadell.

A Voyage round the World, in his Britannic Majesty's Sloop, Resolution, commanded by Captain James Cook, during the Years 1772, 3, 4, and 5. By George Forster, F. R. S. Two Volumes. 4to. 2l. 2s. White, Robson, Elmsly, and Robinson. (Concluded from page 303.)

IN the Reviews for March and April we began our remarks on Mr. Forster's account of this interesting voyage. Another history of the same expedition has since appeared, written, as it should seem, by the commander of the Resolution. This last is decorated with sixty-three copper-plates; whereof fourteen are charts and plans; seven are representations of boats, weapons, and utensils; five are filled with subjects of natural history; eighteen are portraits of the natives of various islands; and nineteen are views and landscapes. The portraits, views, and landscapes are elegantly engraved by the most eminent artists, and were taken on the spot by Mr. Hodges, a painter, sent out in the Resolution by the board of admiralty; his performances bear such marks of genius, judgment, and taste, as to deserve general commendation. Two heads of O-Mai, Otago, and of the Tierra del Fuego Man, are drawn with spirit; and that of the Easter Islander engraved by Bartolozzi, has a character

rather which would do honour to the best Italian master. Among the views, the landings at Tanna and Middleburgh Island, do the greatest honour to the artist in point of design; the latter is well grouped, and it is pity so excellent a piece should lose its merit by its deviation from the *costume*; on which account Mr. Forster has censured it in his narrative, vol. i. p. 427. In other pieces Mr. Hodges has not been equally successful. The prints render the work of captain Cook very interesting even at first sight; but one great defect is the omission of proper references to them in the text: there is only a direction to the binder, without which we should be wholly at a loss where to place them. Mr. Forster, on the contrary, frequently refers to those plates, and with great encomiums, accompanied sometimes with what appear to be impartial strictures. The charts are in general indifferently engraved, except those executed by Whitchurch: some likewise seem to be unnecessary, particularly that of Port Praya, which has been better drawn by several geographers. The general chart, containing the whole of the southern hemisphere, is rendered almost unfit for use, by the confused multitude of tracks of former voyagers; many of which might well have been omitted, as they are by no means sufficiently ascertained. We are extremely surprised, on a closer examination, to find this chart constructed with a degree of inaccuracy and carelessness, which we did not expect from captain Cook. How could that ingenious navigator be so ignorant of the situation of Valparaiso, as to place it within the tropic of Capricorn, when it lies upwards of nine degrees of latitude more to the south! How could he misplace the islands of Bolabola, Otaha, and Tubai, which he himself had discovered! or, towards the close of the eighteenth century, lay down the Moluccas from a Quarter-Waggoner*!

Having taken notice of the plates, we now proceed to the other contents of these volumes. A general introduction is prefixed to them in lieu of a preface, containing an account of former navigators and discoverers. We recollect to have seen a similar enumeration in several books published of late years, on the subject of the South Sea; and cannot think the author has the least excuse for inserting it again in this place. A dissertation follows, on the choice of ships most proper for voyages of discovery, wherein such as are built for the coal-trade obtain the preference. The number of persons on board both ships (the Resolution, and the Adventure) is next enumerated, and some account given of the equipment, particu-

* An old nautical book so called.

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larly

larly of the 'extra-articles,' in the following order: malt, four-kroust, salted cabbage, portable broth, saloup, mustard, marmalade of carrots, inspissated juice of wort and beer, the frame of a small vessel, fishing-nets and lines, additional cloathing, a landscape-painter, botanists, and astronomers. Captain Cook closes this long introduction with a remark, that being on the point of sailing on a third voyage, he has left his manuscript to the care of some friends, who have undertaken to correct the press; and have paid him the compliment to think that his own words are preferable to those of another person. He finally desires the reader will excuse the inaccuracies of his style, and consider him 'as a plain man, zealously exerting himself in the service of his country, and determined to give the best account he is able of his proceedings.' He grounds his claim to indulgence on his ignorance of letters; but how can the consciousness of inability become the motive for undertaking a work of such length and importance?—*Ne sutor ultra crepidam!*

At the end of the narrative, the second volume contains eleven nautical 'tables of the route of the Resolution and Adventure.' The date, latitude, longitude, variation of the compass, thermometer, barometer, winds, weather, and other remarks are there disposed in columns. These are followed by a copious vocabulary of the language of the Society Isles, with rules for its pronunciation, and a synoptic table, exhibiting about forty words in all the different languages spoken in the South sea, as observed in the voyage. At the end of this we find a letter from the secretary of the board of longitude to sir John Pringle, Bart, P. R. S. requesting leave to reprint his speech to the Royal Society on presenting captain Cook with sir Godfrey Copley's medal; and his speech accordingly closes the volume. We shall content ourselves with observing that this Appendix looks like the artifice of a '*professed book-maker,*' to swell out the volumes to a tolerable size, especially as the narrative part does not amount to more than one moderate volume.

Having seen the tables of the route of both ships, at the end of the work, we naturally expected that all nautical matters, so generally tedious and uninteresting, would be struck out of the narrative, and that this would proceed without interruption, containing valuable facts to engage our continual attention. We were, however, utterly mistaken in that hope; and it should appear that peculiar pains had been employed to exercise the reader's patience, by repeating and enlarging throughout the narrative, whatever is contained in the tables, and by throwing in supernumerary details relative to tacking.

to

to setting, reefing, or furling the sails, to bearings of land, and the like. These particulars, to the great disappointment of every lover of real knowledge, fill at least one fourth of the whole narrative. The account of the going of the watches or time-pieces, for finding the longitude at sea, and the details of every astronomical observation, likewise take up very considerable room; so much the less remains for matters of more entertainment to the generality of readers.

Captain Cook, after giving an abstract of his instructions, relates his departure from Plymouth; and slightly passing over his stay at Madeira, St. Jago, and the Cape of Good Hope, hastens to describe his first cruize in search of a southern continent. As a specimen of the style of this part of the work, we shall here subjoin a short extract.

' At eight o'clock in the morning of the 3d, being in the latitude of $48^{\circ} 56'$ south, longitude $6^{\circ} 47'$ east, and upwards of 3° to the east of the meridian of Mauritius, I began to despair of finding land to the east; and as the wind had now vered to the north, resolved to search for it to the west. I accordingly tacked and stood to the west with a fresh gale. This increased in such a manner, that, before night, we were reduced to our two courses; and, at last, obliged to lie to under the fore-sails, having a prodigious high sea from W. N. W., notwithstanding the height of the gale was from N. by W. At three o'clock the next morning, the gale abating, we made sail, and continued to ply to the west till ten o'clock in the morning of the sixth.

' At this time, being in the latitude of $48^{\circ} 6'$ south, longitude $58^{\circ} 22'$ east, the wind seemingly fixed at W. N. W., and seeing no signs of meeting with land, I gave over plying, and bore away east a little southerly: being satisfied, that if there is any land hereabout, it can only be an idle of no great extent. And it was just as probable I might have found it to the east as west.

' While we were plying about here we took every opportunity to observe the variation of the compass, and found it to be from $27^{\circ} 50'$ to $30^{\circ} 26'$ west. Probably the mean of the two extremes, viz. $29^{\circ} 4'$, is the nearest the truth, as it nearly agrees with the variation observed on board the Adventure. In making these observations, we found that, when the sun was on the starboard side of the ship, the variation was the least; and, when on the larboard side, the greatest. This was not the first time we had made this observation, without being able to account for it. At four o'clock in the morning of the 7th, I made the Adventure's signal to keep at the distance of four miles on my starboard beam; and continued to steer E. S. E. This being a fine day, I had all our men's bedding and cloaths spread on deck to air; and the ship cleaned and smoked betwixt decks. At noon I steered a point more to the south, being then in the latitude of $48^{\circ} 49'$ south, longitude $61^{\circ} 48'$ east. At six o'clock in the evening, I called in the Adventure; and, at the same time took several azimuths, which gave the variation $31^{\circ} 28'$ west. These observations could not be taken with the greatest accuracy, on account of the rolling of the ship, occasioned by a very high westerly swell.

' The preceding evening three Port Egmont hens were seen; this morning another appeared. In the evening, and several times in

the night penguins were heard ; and at day-light, in the morning of the 8th, several of these were seen ; and divers of two sorts, seemingly such as are usually met with on the coast of England. This occasioned us to sound ; but we found no ground with a line of 210 fathoms. Our latitude now was $49^{\circ} 53'$ south, and longitude $63^{\circ} 39'$ east. This was at eight o'clock. By this time the wind had veered round by the N. E. to E. blew a brisk gale, and was attended with hazy weather, which soon after turned to a thick fog ; and, at the same time, the wind shifted to N. E.

The account of the stay at Dusky Bay, and Queen Charlotte's Sound, in New Zealand, as well as that of the first visit to Tahitee and the Society Islands, contains little more than a detail of the transactions of our countrymen in all these places, probably because Captain Cook looked upon these countries and their inhabitants as completely known from former accounts. We will venture to affirm, that were it not for the views which accompany his book, we should not have been able to form an idea of the appearance and nature of the different islands which he visited, this point being either entirely omitted, or treated in a superficial manner. It is likewise in vain that we attempt to form a just conception of the character and turn of mind of the nations he saw, from the very short notes he has left us, which either relate to buying or selling provisions, and things of equal moment ; or consist of positive assertions which we must take for granted, without having the satisfaction to judge for ourselves, and to deduce the characters of men from the little striking incidents which occur in their behaviour.

The sequel of the work is treated in the same loose manner. We are hurried through the islands of Middleburg and Amsterdam, and observe nothing more remarkable than a very minute nautical description of the anchorage, and a particular account of the construction of canoes and ornaments. The occurrences of the second stay at Queen Charlotte's Sound being very briefly related ; and the nautical manœuvres during the following cruise in high southern latitudes fully commented upon, the account of Easter Island is completed in a few pages.

Having broken off our review of Mr. Forster's account in that part where he speaks of Easter Island, we now resume the thread of the voyage, and continue our observations on both his and Captain Cook's narrative at once. In order to do each author justice, and at the same time to give our readers proper information, we shall afterwards compare their remarks upon the same subjects.

From Easter Island the voyage was continued to the Marquesas, discovered by Spanish navigators in 1595, where the natives strongly resemble the Tahitians. After a short sojourn there,

there, Captain Cook returned a second time to O-Taheitee, and the Society Isles, leaving there the youth who had been aboard his ship since the first visit. The voyagers had at this time an opportunity of viewing the fleet of Taheitee, which is much more considerable than they had at first supposed. They sailed from the Society Isles the 4th of June 1774, and passing by several low spots touched at Rotterdam, one of the Friendly Isles, where they saw the same people, and met with the same reception as at Middleburg and Amsterdam Islands. Leaving these, they sailed towards a cluster of isles formerly seen by Quiros the Spanish, and Bougainville the French navigator, and discovered many others in this group, which had not been seen before. They touched at two of them, and found each inhabited by distinct nations, who spoke different languages from any known in the South Seas. At one of these isles, called Tanna, they found a burning mountain. After leaving all these isles, which extend from 14° to 20° south, and which they named the New Hebrides, they proceeded still farther to the S. W. when they fell in with land, to which they gave the name of New Caledonia. This country is said to resemble New Holland both in its outward appearance and productions; but is inhabited by a race of men wholly different in language, manners, and dresses, from any others in the South Sea. Having examined the N. E. coast of this spacious but barren country, they left it the 1st of October, and, after passing an uninhabited little isle, arrived at Queen Charlotte's Sound the third time. Here Captain Cook found vestiges of the Adventure having been in the harbour after his departure, and was satisfied with regard to her safety. Having refitted his ship, he prepared, on the 10th of November, to cross the whole South Sea, over to the coast of Tierra del Fuego, or the extremity of South America, which he performed in something more than five weeks, though the intermediate space of sea exceeds 1500 leagues. The voyagers found a convenient harbour on Tierra del Fuego, where they passed their Christmas, and saw some miserable objects, the natives of this bleak and desolate country. After doubling Cape Horn, they passed through Le Maire's Strait, and touched at some small isles on the coast of Staten Land, where they found seals, and sea lions, which they killed in abundance. Proceeding southerly from thence, they fell in with an island in 54° south latitude, which was almost entirely covered with snow and ice, and which was named the isle of Georgia. In one place where they landed they found only two plants, some penguins and seals. At the distance of eight degrees to the eastward, and of four degrees to the southward of this, they found another land of vast height,

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consisting

consisting of horrid inaccessible rocks, which they called Sandwich land. Here the snow and ice covered every part, except a few cliffs close to the sea, which is supposed to cause a milder temperature in the air. Having left this land they passed over the spot where M. Bouvet places Cape Circumcision, which they did not find, and then returned to the Cape of Good Hope, to rest from numberless fatigues and hardships, on the 21st of March, 1775. They refreshed there till the 27th of April, and then proceeded by St. Helena, Ascension, Fernando Noronha, and Fayal to Spithead, where they anchored, after a voyage of three years and eighteen days, with the loss of only four of their crew, of whom three were killed by accident, and one died of a dropfy.

We shall now present our readers with Captain Cook's account of the attempt which one of the sailors made to escape at O-Taheitee, to which we shall subjoin Mr. Forster's observations on the same occasion.

* Captain Cook's Voyage.

* Our treatment at this isle was such as had induced one of our gunner's mates to form a plan to remain at it. He knew he could not execute it with success while we lay in the bay, therefore took the opportunity, as soon as we were out, the boats in, and sails set, to slip overboard, being a good swimmer. But he was discovered before he got clear of the ship; and we presently hoisted a boat out, and took him up. A canoe was observed, about half-way between us and the shore, seemingly coming after us. She was intended to take him up; but as soon as the people in her saw our boat, they kept at a distance. This was a preconcerted plan between the man and them; which Otoo was acquainted with, and had encouraged. When I considered this man's situation in life, I did not think him so culpable, nor the resolution he had taken of staying here so extraordinary, as it may, at first, appear. He was an Irishman by birth, and had sailed in the Dutch service. I picked him up at Batavia on my return from my former voyage, and he had been with me ever since. I never learnt that he had either friends or connexions, to confine him to any particular part of the world. All nations were alike to him. Where then could such a man be more happy than at one of these isles? Where, in one of the finest climates in the world, he could enjoy not only the necessaries but the luxuries of life, in ease and plenty. I know not if he might not have obtained my consent, if he had applied for it in proper time. As soon as we had got him on board, and the boat in, I steered for Huaheine, in order to pay a visit to our friends there.

Mr. Forster's Voyage.

* If we fairly consider the different situations of a common sailor on board the *Resolution*, and of a Tahitian on his island, we cannot blame the former, if he attempted to rid himself of the numberless discomforts of a voyage round the world, and preferred an easy life, free from cares, in the happiest climate of the world, to the frequent vicissitudes which are entailed upon the mariner. The most favourable prospects of future success in England, which he might

might form in idea, could never be so flattering to his senses, as the lowly hope of living like the meanest Tahitian. It was highly probable, that immediately on his return to England, instead of indulging in repose those limbs which had been tossed from pole to pole, he would be placed in another ship, where the same fatigues, nocturnal watches, and unwholesome food, would still fall to his share; or though he were allowed to solace himself for a few days, after a long series of hardships, he must expect to be seized in the midst of his enjoyments, and to be dragged an unwilling champion to the defence of his country: to be cut off in the flower of his age, or to remain miserably crippled, with only half his limbs, might be the alternatives to which he would be reduced. But supposing he could escape these misfortunes, still he must earn his subsistence in England, at the expence of labour, and "in the sweat of his brow," when this eldest curse on mankind is scarcely felt at Tahitee. The drudgery of our country people is continual, and their exertion of strength very violent. Before they can make the least use of corn, they must undergo the various labours of ploughing, reaping, thrashing, and grinding. They are obliged to cultivate an hundred times more than they can consume, in order to support a breed of animals, whose assistance in husbandry is absolutely necessary; and to pay for the liberty of tilling the ground, for the articles of dress indispensable in a raw climate; for their tools, and a variety of things, which they might easily make with their own hands, if agriculture alone did not engross their time and attention. The tradesman, the manufacturer, the artist, all are obliged to work with equal assiduity, in order to furnish the goods, in return for which the farmer gives them bread. How different from this, how indolent is the life of the Tahitian! Two or three bread-fruit trees, which grow almost without any culture, and which flourish as long as he himself can expect to live, supply him with abundant food during three-fourths of the year. The superfluity is fermented and preserved, as a wholesome, nourishing, and palatable bread, for the remaining months. Those plants which require the greatest attendance at Tahitee, the cloth-trees and eddo-roots, are cultivated with much less trouble than our cabbages and kitchen-herbs, though their uses are infinitely more extensive. The whole process necessary to plant a bread-tree, is to break off a sound branch, and stick it in the ground. The banana, whose rich clusters seem too great a weight for the herbaceous stem, annually shoots afresh from the root. The royal palm, at once the ornament of the plain, and a useful gift of nature to its inhabitants; the golden apple, whose salutary effects we have so strongly experienced, and a number of other plants, all thrive with such luxuriance, and require so little trouble, that I may venture to call them spontaneous. The manufacture of dress is an agreeable pastime for the women, and the building of houses and canoes, with the making of tools and arms, are occupations which become amusing by being voluntary, and intended for the more immediate use of the artificers. Most of their days are therefore spent in a round of various enjoyments, in a country where nature has lavished many a pleasing landscape; where the temperature of the air is warm, but continually refreshed by a wholesome breeze from the sea; and where the sky is almost constantly serene. This climate, and its salubrious productions, contribute to the strength and the elegance of their form. They are all well-proportioned, and some would have been selected by

Phi-

Phidias or Praxiteles, as models of masculine beauty. Their features are sweet, and unruffled by violent passions. Their large eyes, their arched eyebrows, and high forehead, give a noble air to their heads, which are adorned by strong beards, and a comely growth of hair *. These, as well as their beautiful teeth, are the proofs of vigour, and of a sound habit of body. The sex, the partners of their felicity, are likewise well-formed; their irregular charms win the heart of their countrymen, and their unaffected smiles, and a wish to please, insure them mutual esteem and love. A kind of happy uniformity runs through the whole life of the Tahitians. They rise with the sun, and hasten to rivers and fountains, to perform an ablution equally reviving and cleanly. They pass the morning at work, or walk about till the heat of the day increases, when they retreat to their dwellings, or repose under some rusted tree. There they amuse themselves with smoothing their hair, and anoint it with fragrant oils; or they blow the flute, and sing to it, or listen to the songs of the birds. At the hour of noon, or a little later, they go to dinner. After their meals they resume their domestic amusements, during which the flame of mutual affection spreads in every heart, and unites the rising generation with new and tender ties. The lively jest, without any ill-nature, the artless tale, the jocund dance, and frugal supper, bring on the evening; and another visit to the river concludes the actions of the day. Thus contented with their simple way of life, and placed in a delightful country, they are free from cares, and happy in their ignorance.

To the preceding we shall add another parallel, describing the character of the youth, who made part of the voyage in the *Resolution*, and was left on his native island on the 4th of June 1774.

Captain Cook's Voyage.

'As I could not promise, or even suppose, that more English ships would be sent to those isles, our faithful companion Oedidee chose to remain in his native country. But he left us with a regret fully demonstrative of the esteem he bore to us; nor could any thing, but the fear of never returning, have torn him from us. When the chief teased me so much about returning, I sometimes gave such answers as left them hopes. Oedidee would instantly catch at this, take me on one side, and ask me over again. In short, I have not words to describe the anguish which appeared in this young man's breast, when he went away. He looked up at the ship, burst into tears, and then sunk down into the canoe. The maxim that a prophet has no honour in his own country, was never more fully verified than in this youth. At O-Tahitee he might have had any thing that was in their power to bestow; whereas here he was not in the least noticed. He was a youth of good parts, and like most of his countrymen, of a docile, gentle, and humane disposition; but, in a manner, wholly ignorant of their religion, government, manners, customs, and traditions; consequently no material knowledge could have been gathered from him, had I brought him away. In-

* It has been said by other navigators, that they eradicate the hair of the upper-lip, the breast, and arm-pits; but this is by no means a general custom. The chiefs in particular, and the king himself, preserve their whiskers.

deed,

deed, he would have been a better specimen of the nation in every respect than Omai. Just as Oedidee was going out of the ship, he asked me to *tuto* some *parou* for him, in order to shew the commanders of any other ships which might stop here. I complied with his request, gave him a certificate of the time he had been with us, and recommended him to the notice of those who might touch at the island after me.

'We did not get clear of our friends till eleven o'clock, when we weighed, and put to sea; but Oedidee did not leave us till we were almost out of the harbour. He stayed in order to fire some guns: for it being his Majesty's birth-day, we fired the salute at going away.'

Mr. Forster's Voyage.

'On the fourth of June, about ten in the morning, the king of Raiatea, Oo-ooroo, to whom the conqueror O-Poonnee had left the title and honour of royalty, visited us with some of his relations, just before our departure. O-Rea with his family was likewise on board, and Mahine with his relations came to take their leave. The parting scene was extremely affecting; all our friends shed tears plentifully, but poor Mahine's heart seemed torn to pieces by the violence of his grief. He ran from cabin to cabin, and embraced every one of us, without being able to speak a single word. His tears, his sighs, and looks were eloquent beyond description. At last the ship set sail; he got into his canoe, and continued standing upright, whilst all his countrymen were seated. He looked at us, then hung down his head, and hid it in his garments. When we had cleared the reefs, we still perceived him to wave his extended arms; and he continued his addresses till we could no longer discern him.

'Thus we left an amiable nation, who, with all their imperfections, are perhaps more innocent and pure of heart, than those who are more refined and better instructed. Without quoting the example of Mahine, we have often been witnesses to reciprocal acts of kindness, which convinced us, that the social virtues are frequently exercised amongst themselves. I have seen a single bread-fruit, or a few coco-nuts shared between a number of people, so that every one partook of them. I have observed them parting with their cloaths, and doing several charitable actions to each other, with the same good-will which they expressed towards us. We should indeed be ungrateful, if we did not acknowledge the kindness with which they always treated us; they were ready to carry us on their backs in and out of our boats, to prevent the surf from wetting our feet; they often loaded themselves with the curiosities which we had purchased; and rarely refused to go into the water in quest of any bird which we had shot. If the rain caught us in our excursions, or the heat of the sun and the fatigue of our journey oppressed us, we were invited to repose in their dwellings, and feasted on their best provisions; our friendly host stood at a distance, and never tasted any thing till we entreated him; whilst some of the family were employed in fanning us with a leaf, or the bough of a tree. Before we left the house we were commonly adopted, according to our different ages, in the quality of fathers, brothers, or sons. This circumstance was owing to an opinion that we were all related. The chiefs in all the Society Islands are descended from the same family; our officers, therefore, and all those who dined or messed together, were by them considered as relations. They supposed that captain Cook and my father were brothers, purely from this reason; for, with all their good heart, they are but indifferent physiognomists. Their hospitality

talities towards us was frequently quite disinterested; and gave us a right to form the most flattering conclusions in regard to their conduct towards each other. They are hospitable without seeming to know it; and leave to strangers who visit them, the pleasing and grateful task of recording their virtues.

We now leave the reader to judge for himself on the merits of each of these performances.—Mr. Forster's is accompanied by a single chart of the Southern Hemisphere, of a very considerable size, which appears to have been constructed with great care, and has the advantage of shewing the tracks and various discoveries with great distinctness: it is likewise very well engraved by Mr. Whitchurch. A preface precedes the narrative, wherein Mr. Forster apologizes for writing the history of the voyage. What he says on that subject, appears to us so judicious, that we shall not scruple to lay it before the reader:

'At first sight it may seem superfluous to offer two relations of this voyage to the world: but when we consider them as narratives of interesting facts, it must be allowed that the latter will be placed in a stronger light, by being related by different persons. Our occupations when in harbour were widely different; whilst Captain Cook was employed in victualling or refitting the ship, I went in quest of the manifold objects which Nature had scattered throughout the land. Nothing is therefore more obvious than that each of us may have caught many distinct incidents, and that our observations will frequently be foreign to each other. But above all, it is to be observed, that the same objects may have been seen in different points of view, and that the same fact may often have given rise to different ideas. Many circumstances familiar to the navigator, who has been bred on the rough element, strike the landman with novelty, and furnish entertainment to his readers. The seaman views many objects on shore with a retrospect to maritime affairs, whilst the other attends to their oeconomic uses. In short, the different branches of science which we have studied, our turns of mind, our heads and hearts have made a difference in our sensations, reflections, and expressions. This disparity may have been rendered still more evident, as I have slightly passed over all regulations relative to the interior oeconomy of the ship and the crew: I have studiously avoided nautical details both at sea and in harbour, nor ventured to determine how often we reefed, or split a sail in a storm, how many times we tacked to weather a point, and how often our refractory bark disobeyed her Palinurus, and missed stays. The bearings and distances of projecting capes, of peaks, hills, and hummocks, of bays, harbours, ports, and coves, at different hours of the day, have likewise been in general omitted. These instructive particulars thrive in the proper field of the navigator.'

We shall conclude this article with the following couplet from Mr. Pope, which, perhaps, is not unapplicable to the two volumes of Captain Cook's *Voyage round the World*.

— the pictures for the page atone,
And Quarles is fav'd by beauties not his own.'

Caf.

Caspipina's Letters; containing Observations on a Variety of Subjects, literary, moral, and religious. Written by a Gentleman who resided some time in Philadelphia. To which is added, the Life and Character of William Penn, Esq. original Proprietor of Pennsylvania. 2 vols small 8vo. Price 5s. sewed. Dilly.

THESE Letters, as the editor informs us, were written by a gentleman residing in Philadelphia, and are subscribed, Tamoc Caspipina. The first is dated July 4, 1771; the last Nov. 20, 1772. They were first printed in Philadelphia, and very favourably received. 'They are perfectly free from the spirit of party, and contain nothing injurious to religion or morality;' but, on the contrary, are fraught with sentiments of piety, loyalty, and philanthropy.

In the course of his correspondence the author gives us a description of Philadelphia, the character of its inhabitants, an account of a sect at Ephrata, called Dunkers, (who place a great part of their religion in mortifications,) specimens of American poetry, the character of King George II. reflections on the growing greatness of America, with Herbert's prophecy, the portrait of a patriot king, observations on a married state, on religion, infidelity, singularity, and other subjects; yet nothing that is particularly interesting or memorable.

The memoirs of William Penn, esq. contain an account of the principal incidents of his life, of his settlement in Pennsylvania, the laws he enacted, and his character. The author seems to have done ample justice to his virtues; for he produces the following anecdote as an instance of his *sincerity*.

'His father, finding it impossible to bring him into a general compliance with the customary compliments of the times, seemed inclinable to have borne with him in other respects, provided he would consent to be uncovered in the presence of the King, the Duke of York, and himself. This being proposed to Mr. Penn, he desired some little time to consider of it: his father, supposing this request to have been made from a wish to consult his friends the Quakers on the occasion, Mr. Penn assured him he would not see any of them, but retire alone to his study till he gave him an answer:—accordingly he withdrew, and (to use his own expressions in a letter to a friend) "having humbled himself before God with earnest supplication to know his heavenly mind and will," he became so strengthened in his resolution to obey the dictates of his own conscience, that, returning to his father, he with great modesty humbly signified, that he dare [durst] not comply with his request therein.'

Some people, with our biographer, may choose to distinguish the conduct of Mr. Penn, on this occasion, by the title of '*sincerity*.'

cerity.' But others, and we own ourselves of that number, may call an application to Heaven about the movement of a broad-brimmed hat, superstition; and the young man's resolution, a piece of obstinate fanaticism. The religion, which requires such preciseness and formality, is the chimera of a disordered brain, rather than a divine revelation, or a rational service.

In these memoirs the author has given us an extract of a letter from Mr. Penn, in 1683, to the committee of traders to Pennsylvania; which contains some curious particulars, relative to the natives of that province.

"With respect to their original," says he, "I am inclined to think them of the Jewish race: I mean, of the stock of the ten tribes, and that for the following reasons: 1st, they were to go to a 'land not planted nor known,' which Asia and Africa then were, if not Europe; and he who intended this extraordinary judgment upon them, might make the passage not uneasy to them; as it is not impossible to pass from the eastern parts of Asia to the western parts of America.—2dly, I find them of like countenance, and their children are of so lively a resemblance, that one would think himself in Duke's-place, or Bury-street, London, when he seeth them.—3dly, they agree in rites; they reckon by moons; they offer their first fruits; they have a kind of feast of tabernacles; they are said usually to build their altars on twelve stones; their mourning a year, customs of women, with many things that do not now occur."

We consider this notion as groundless and chimerical. Rabbinical writers indeed speak of the ten tribes remaining in the East, beyond the Sabbatical river, in the deserts of Chabor, in India, 150 leagues beyond Calcutt, in an aromatic island, not far from the continent, &c. Josephus likewise asserts, that numeration is incapable of expressing the infinite myriads of the ten tribes, which were in his time beyond the Euphrates: 'Αἱ δὲ δεκαφυλαὶ πέραν εἰσιν Εὐφρατιῆς δευρομυριαδὲς ἀπείροι, καὶ ἀριθμωγνῶσθηναι μὴ δύναμεναι. Antiq. xi. 5. By this extravagant fable the Jews have endeavoured to set aside the evidences of Christianity, denying, that any covenant was or could be made with the house of Israel at the promulgation of the Gospel; and that the covenant, mentioned by the prophets, is to take place at some future period. But the Scriptures no where speak of the loss of the ten tribes. On the contrary, all Israel is said to have returned in the time of Ezra and Nehemiah: when 'twelve goats were offered as a sin-offering for all Israel, according to the number of the tribes of Israel.' Ezra vi. 17.

* On the ten tribes see Meor Enaim c. 13. fol. 69. Peritfol. Itine-
ra Mundi, c. 19. Sharpe on the Rise and Fall of the Temple, p. 54.
And

And the constant expression throughout the New Testament is, all Israel, or the house of Israel and Judah: thus, 'John had preached the baptism of repentance to ALL the people of Israel.' Acts xiii. 24. xxvi. 7.

Writers, therefore, who attempt to derive the natives of America from the ten tribes, which are supposed not to have returned from the Babylonian captivity, build their hypothesis upon a rabbinical dream. The notion, that the rites and ceremonies of the natives of Pennsylvania corresponded with the customs of the Jews, is a vague conjecture, hardly worth confutation.

Interesting Letters of Pope Clement XIV. (Ganganelli.) Vol. III. Part I. and II. Likewise an original Letter, in answer to M. Voltaire's Objections to the Authenticity of Ganganelli's Letters. 8vo. Price 5s. Durham.

THE first of these additional volumes consists of letters written to different persons between the year 1753 and 1774: the second contains discourses on religion, superstition, and the festival of Christmas; reflexions on zeal, on preaching, on the spirit of the church, of the religious orders, and of different nations; a panegyric on St. Reparata, and other pieces: with anecdotes relating to the author's life and family, and an answer to M. Voltaire's objections to the authenticity of Ganganelli's Letters.

In the preceding volumes, and in this continuation, there is a perfect uniformity of style and sentiment, the marks of a lively imagination, an excellent understanding, an unfeigned piety, and an universal benevolence.

In an advertisement prefixed to this volume, the French editor endeavours to convince the public, that these Letters were actually written by Ganganelli. But he produces no evidence which is decisive; no attestation signed by any of those persons to whom they were addressed. He says indeed: 'His excellency Monsignor Monino, formerly minister from the court of Spain to the holy See, supports the authenticity of these letters, by one written entirely with his own hand, and dated at Rome 10th of October, 1776, wherein he observes, "That if they are not the production of Ganganelli, the writer must have assumed the same genius, the same doctrines, the same maxims, his character, his natural gaiety and vivacity, of which he had been an ocular witness during many long and frequent conversations."

This testimony is neither positive nor conclusive. His excellency does not pretend to assert, that they are the productions of Ganganelli. What he says amounts only to this: if they are not authentic, the writer has at least imitated his language and sentiments

sentiments with great precision. Who does not see, that this may be nothing more than a compliment to the author's ingenuity?

But, says the editor, 'If I, who never had the happiness of conversing with him but three times in my life, have been able to speak the language of Clement XIV. with such energy and precision, it must be allowed that I have become a very great man in a short time, and that there never was an example of such a phenomenon.'

The last clause in this sentence is not true: there have been innumerable writers in the republic of letters, who have so exactly imitated the style and manner of other eminent authors, that they have deceived men of as great learning and acuteness as Monsignor Monino.

The French editor proceeds: 'As to the Italian edition of these letters, which has been printed at Florence, is is nothing but a literal translation from the French; and cannot fail to prove, that the Italian, which is now about to be published, is the genuine original.'

If these letters had been known in Italy, it is hardly to be imagined that a translation from the French would have been printed at Florence. It is still more difficult to conceive, how a translation should authenticate the original.

Perhaps the following assertion may be more satisfactory.

'They who still have any doubts, but not those who desire to doubt, if they will do me the honour to come and see me, will be shewn what they will acknowledge to be a very weighty testimony in favour of the authenticity of these letters, which I have at present in my possession, although I cannot take the liberty to expose the names of people who do not choose to have them printed: but particularly they will have an opportunity of seeing a letter which was written to me from Rome the 4th. of last December by a person of real merit and distinguished rank, who says, "that the generality of the people, who abuse the letters, deserve no credit."

'The following example will serve to support this truth. Being lately in a very respectable and numerous company, where the authenticity of the letters was called in question (for it is become fashionable) I produced a letter written entirely with Ganganelli's own hand, which I had newly received from Rome, when a man of sense said to me very seriously; "Very well! this is not the hand of a pope, but the writing of a school boy!" as if the fingers of a friar or cardinal destined to become pope should be capable of writing characters splendid as the rainbow.

' From

From whence it may be concluded, that the exhibition of the Italian manuscript would not get the better of prejudice.

What seems to us of the most considerable weight in this case is, the improbability, that any writer of discernment and prudence, would venture to forge not a treatise, which might be easily imposed upon the world, but a series of letters, said to have been written to persons well known in Italy, while several of them must be still alive, and ready to detect an imposition.

FOREIGN ARTICLES.

L'Ami du Peuple François, Mémoire adressé à M. Turgot, par le Fils d'un Laboureur. 8vo. Limoges.

A Comprehensive and melancholy picture of the cruel administration of the general farmers. 'My father, says the author, was a sober, industrious, and laborious man: but as he did not court and bribe the officers of the revenue, they purposed his ruin. To accomplish this, a commis once came in the disguise of a beggar, and begged for some bread and wine; secretly put a six-sous piece under the bottle, and retired. The house was instantly entered by some other commis already waiting for him, who accused my mother of retailing wine without a licence, and proved their charge by the six-sous piece; the honest man was sentenced to pay a fine of 100 livres, and the whole contents of his cellar confiscated. Another time they discovered a scroll of tobacco in his house; upon which all his possessions were confiscated; he languished during two years in prison, left it sick, ruined, and dejected, and died of a broken heart.'

The sixty general farmers of the revenue are here said to keep up an army of a hundred thousand men against the king's subjects, at an enormous expence. The law that ought to restrain their rapaciousness serves to encourage and support it. Their revenue officers are at once admitted as evidences of the trespasses, and as sharers in the spoils, fines, and confiscations. They have erected four courts of justice, authorised to inflict corporal punishments and even death, without any appeal to any superior court, and the presidents and judges of these courts divide the fines and the plunder. The revenue has its own peculiar tariffs, generally unknown even to merchants, and of course a snare to every subject. Mineral waters are so heavily taxed that none but people of fortune can afford to drink them.

It is a matter of amazement, that in any civilized country courts of revenue should be permitted, in a mere pecuniary matter, and in their own cause, arbitrarily to condemn a citizen to the galleys, or even to death. One Leval, at Valence, boasted of having sentenced as many wretches to death as the infamous inquisitor Torquemada. A man was hanged for having favoured the escape of his brother.

These farmers and their officers are said to extort 900 millions of livres from the subjects, besides fines, fees, confiscations, &c. and to pay no more than 400 millions into the royal treasury.

The anonymous author appears to be so fully convinced of the prevalence of all those and many other abuses, that he declares himself ready to publish a quarto volume, full of authentic proofs, within six months, if the justice of his complaints should be questioned, though the whole description is so gloomy that we heartily wish it may be exaggerated; and from the humanity of the present king of France it may be hoped that he will take effectual measures for redressing the griefs, and securing the ease and happiness of his subjects.

Descrizione della Sardegna. 8vo. Two hundred and twenty Pages with six Cuts. Sassari, in Sardinia.

A Complete description of an island so considerable, and hitherto so little known to foreigners, as that of Sardinia, would be an acceptable acquisition to the public; but the present performance contains only a short geographical account, illustrated with a map, and consists chiefly of a description of the Sardinian quadrupedes.

The greater part of the island is a level country, though it has some hills and mountains, with lead and silver mines, actually worked, and mineral waters, but destitute of proper and necessary conveniences. The unwholesome air arises from the heat operating on pools of stagnant waters; yet the unwholesome plains are at the same time the most fertile and most populous parts of the island.

Various languages have mixed with the vernacular idiom. The island contains only five towns properly so called, three of which have archbishops.

The horses are of three different kinds. 1. Wild, very strong, hairy, but stubborn animals, valuable only for their skins; 2. A breed of small, very handsome horses, not above three or four feet high, but vigorous and spirited; and 3. The common but durable horses, content with a scanty food. The breed has been successively improved by proper care and foreign stallions. Horse-races are very frequent, and there is hardly any large village in the island but holds an annual horse-race. The vassals are obliged to keep not less than fifteen choice racers. Some places are famous for their fine breed, especially Paulilatino, whose horses have all the good qualities, and none of the defects of the Sardinian horses; they are four feet and a half high, so fleet as to run an hundred and twenty miles, from Sassari to Cagliari in thirty hours, and docile and tractable even to children.

The Sardinian asses are very small, yet very serviceable, especially for carrying water, as the country has no aqueducts: they are also used in the horse mills, of which almost every house has one. Here are no mules; it is even prohibited to breed any, in order the better to encourage the breed of horses. The dogs, though not handsome, serve at once as curs, hounds, and shepherd dogs. The horned cattle are small and lean, bees weighing but three hundred and fifty pounds, cows two hundred, being at the same time so barren as to calve but once in two years, and to yield very little and indifferent milk. This defect is however made up, partly by their numbers, and partly by that of sheep, excellent in every respect except the coarseness of their wool. Yet a breed of Segovian sheep, imported by a common peasant at Montenero, has prospered perfectly well. The goats yield a fatter milk than those of colder countries. The mutton, an animal almost peculiar to Sardinia, though the opinion of the ancients, is no deer, and rather to be classed with the

the sheep, yet differing from it in its short and small deer-tail, and by its superior briskness. It couples with the sheep, and breeds a mixed race, called umbro, but not barren like the mule. Rabbits are here exceedingly numerous, and even troublesome, though smaller by far than hares. Foxes abound so much that ten thousand of their skins are annually exported. Martens are not smaller than those in France. The boccamiele, an animal different from the common weasel, and a species sui generis, is apt to grow familiar with man, though rather troublesome; is fond of honey, hurtful to the vine, and probably the ictis of the ancients.

From this account, however defective, we are inclined to think that the island of Sardinia, though hitherto too much neglected, is susceptible of many interesting and capital improvements in almost every respect.

FOREIGN LITERARY INTELLIGENCE.

De Episcopis et inferioribus Prælatiis Tractatus absolutissimus, in quo erudite doctissimeque pertractantur quæ ad ipsorum Officium, Potestatem et Jurisdictionem pertinent. Autore v. clar. Ant de Marenibus. Quarto. Romæ.

THE chief purpose of this old fashioned curialist, whose merits are so pompously displayed in his title page, is to determine the question whether a prelate, who is no bishop, may acquire the *potestatem animarum regitivam*, by prescription. And in order to prove the negative, he has regaled his readers with a volume of more than sixty sheets.

Recueil des Arrêts de M. le Premier Président de Lamoignon. Quarto. Paris.

A new, correct, and elegant edition of a work; pronounced by the most competent judge, the late chancellor d'Aguesseau, to be 'L'ouvrage le plus propre à former cette étendue et cette supériorité d'esprit, avec laquelle on doit embrasser le droit François, si l'on en veut posséder parfaitement les principes.'

Vues économiques sur les Moulins et Pressoirs d'Huile d'Oliues, connus en France & en Italie; par M. l'Abbé Rozier, 4to. with seven Plates. Paris.

A concise useful memoir, drawn from the learned author's *Journal de Physique* and here published separately.

L'Art de la Teinture des Fils et Etoffes de Coton, précédé d'une Théorie nouvelle des véritables, de la Fixité des Couleurs de bon Teint; et suivi des Cultures, du Pastel, de la Gaudé & de la Garence. Par M. le Peleur d'Aptigny. 12mo. Paris.

Abounding in useful practical experiments.

Viage de Espanna di Don Antonio Ponz. Tome I.—IV. Madrid.

Said to be an instructive and interesting performance for scholars, patriots, and diletantti.

Nuova Raccolta delle Monete e Zecche d'Italia, di Guid' Antonio Zannetti. Tome I. 4to. Bologna.

A collection of several treatises by various authors on the ancient and

and modern coins and medals of the Italian cities, with Signor Zannetti's corrections and improvements.

Il Veglione, Baccanale di Antonio Frizzi. 8vo. Ferrara.

A sprightly poetical description of a masquerade at Ferrara.

Essais politiques sur l'Autorité et les Richesses que le Clergé Séculier et Régulier ont acquises depuis leur Etablissement. 8vo. Paris.

A profound and curious performance.

Teoremas y Problemas para examinar i saber usar qualesquiera Aguas Minerales. Por D. Antonio Capdevila. 4to. Madrid.

Professor Capdevila treats first of mineral waters in general and their use, and then of those in Spain, especially the ferrugineous waters at Puerto Lana, said to be stronger than the Pyrmont and Spa waters, and to have effected a very great number of excellent cures.

Jc. Jacobi Hottingeri *Disputatio Stolpiana de Sensu Honesti; cum Animadversionibus Ehlersi v. cl. quibus responsum est*, &c. Zurich.

The Stolpian prize has, like Mr. Boyle's lecture, already produced many excellent memoirs, the present one among the rest.

Della numerosa Morti dei Bambini, Diss. Accademica del S. D. G. Verardo Zeviani Aletofilo. 4to. Verona.

The human life at Verona is on a medium estimated at twenty-eight years and one month. One half of the children is dead by the eleventh year, and even in the seventh year already four hundred and seventy-four in a thousand; and in the first year two hundred and seventy-three. The various causes of this mortality. The small pox rarely malignant at Verona. Most of the children die of the consequences of the first cold after their birth: a misfortune that may easily be prevented by good cloathing, and keeping them in a temperate air.

MONTHLY CATALOGUE.

P O L I T I C A L.

A Letter from Edmund Burke, Esq. to John Farr and John Harris, Esqrs. Sheriffs of the City of Bristol. 8vo. 1s. 6d. Doddsley.

IT appears that while Mr. Burke lately absented himself from the house of commons, he was not inattentive to the important business which employed the deliberation of that assembly. But unable to influence the opinion of those *within* doors, and, it is probable, being likewise averse to anticipate what he imagined might be urged with greater advantage to the people *without*, he has changed his usual mode of communicating his sentiments on public affairs, and descended from the rank of *orator* into that of an epistolary correspondent. He has not, however, at the same time changed either his inexplicit method of argument, or his vague and inconsistent declamation; but where we ought to expect the indications of a close and conclusive reasoner, we are for the most part only amused with the flowery

flowery periods of the rhapsodist. After endeavouring to represent in the most atrocious light, the late act for the suspension of the *habeas corpus*, he returns to that often repeated subject, the origin of the American war; where he affirms, that at the beginning of the contest, 'a mere repeal of the obnoxious tax, with a declaration of the legislative authority of this kingdom, was fully sufficient to procure peace on both sides;' the pusillanimous, temporizing, and disgraceful policy revived, which ten years ago laid the foundation of the present unhappy disturbances.

A Panegyrical Essay, &c. 4to. 1s. Payne.

The professed design of this pamphlet is to prove, by 'a few serious arguments, that the present times are, of all times that ever were, the most heroic, wise, and virtuous.' The arguments advanced, however, are generally of a *ludicrous* rather than a *serious* kind.

John the Painter's Ghost. 4to. 1s. 6d. Williams.

An aukward parody on the ballad of William and Margaret, eked out with personal reflections, and a scene as visionary as the ghost of John the Painter.

P O E T R Y.

The Age of Loyalty: an historical Panegyric. 4to. 1s. Wallis.

The satirical effort of a muse, that appears to be actuated both by national and political prejudices, and whose versification is the least reprehensible of the qualities she possesses.

Six Odes, presented to Mrs. Catharine Macaulay, on her Birth-Day. 4to. 1s. 6d. Cadell.

These Odes consist of panegyrical effusions, presented to Mrs. Macaulay on her birth-day, with great solemnity; when the rev. Dr. Wilson, Dr. Graham, and others, as high commissioners from the court of Apollo, conferred on the female historian the honour of the laurel crown. The Odes are not destitute of ingenuity; but we congratulate Mrs. Macaulay on the recovery of her health, more than on the satisfaction she can receive from such extravagant compliments, especially as Dr. Graham, her physician, has expressed himself so improperly, that he speaks of presenting 'through her agreeable medium.' Fye for shame, doctor!—The profit arising from this pamphlet is intended for a charitable purpose.

Poems by Mrs. Elizabeth Fell. 4to. 4s. sewed. Robson.

These poems are chiefly of the religious kind, and though not remarkable for any poetical enthusiasm, breathe at least a strain of fervent piety. We would however recommend to this lady not to attempt a display of her talents in blank verse, until she becomes a more perfect mistress of the art; for it is the *minuet* of poetry, and can never be performed with tolerable grace, by one who is unacquainted with the step.

Poetical Reveries. By Jacob Mountain, M. A. 4to. 1s. 6d.
Doddsley.

These little poems, which the author has modestly entitled *Reveries*, discover a degree of genius and taste that we seldom meet with in more ostentatious productions, and which might justify Mr. Mountain for retracting the resolution apparently implied in the motto prefixed to this small collection: *Nec luisse pudet, sed non incidere ludum.*

Henry and Eliza: a Tale. 4to. 1s. Bew.

Simplicity is not a more indispensable qualification of pastoral than of elegiac poetry; yet how egregiously is it violated by the author of this tale, in the following lines, where his muse breaks forth in a strain of jargon, which nothing but the most incoherent and irregular fancy could produce!

‘At length, slow circling, blush’d his natal morn,
With legal honours wreath’d around her brow,
The fire’s late flocks stream from her silver horn,
Greet their young sov’reign, and in homage bow.’

A monstrous good Lounge. 4to. 1s. Bew.

A person in a lounging fit is for the most part exceeding bad company; but in this Hudibrastic effusion we meet with a degree of whimsical facetiousness, that renders it not unentertaining; and if the author has not, according to his own opinion, produced a *monstrous good lounge*, he has at least sung *about it and about it.*

Venus attiring the Graces. 4to. 6d. Doddsley.

The title of this piece suggests a presumption, that it might have been treated more advantageously in a picture than a poem. There occurs in it, however, but little description; and if the verses be not so beautiful as the subject, it ought to be remembered that poetical charms have never been enumerated among those in the Cestus of Venus.

Ranelagh: a Poem. 4to. 1s. Almon.

The author of this production, like many frequenters of Ranelagh, appears to have gone to that elegant place, with the view of exercising a censorious disposition, rather than of receiving pleasure from the entertainment. His satire, however, at the same time that it is generally personal, is feeble and ill directed.

A Poetical Epistle to Sir Joshua Reynolds, Knt. and President of the Royal Academy. 4to. 1s. 6d. Fielding and Walker.

Caprice presuming to guide the pencil of Taste.

The Old Serpent’s Reply to the Electrical Eel. 4to. 2s. Smith.

We lately declined entering into an examination of the Electrical Eel, on account of the shock with which the inquiry might have been attended; and we must, for the same reason, avoid the touch of this Old Serpent, which seems to be strongly impregnated with a *venereal virus.*

Re-

Religion, a Poem. By Christopher Wells. 4to. 1s. Bathurst.

The poet describes the origin of Religion, her descent from heaven, her residence in the East, her lamentation on the prevalence of idolatry, the consolation which the Supreme Being condescended to give her by the predictions of Isaiah, her happy re-establishment under the gospel, and her sacred influence on the human mind, especially in the day of adversity.

In describing the revival of Religion under the protection of Jesus Christ, he says, her heavenly form

‘ Rose, like another phoenix, from the flames,
With new-born lustre and superior grace.’

Allowing the propriety of this trite simile, the lines immediately following introduce an image totally different from that of the young phoenix.

‘ So, when some skilful hand directs the blade,
That lops the noxious branches of the vine,
Nectareous shrub, she with fresh vigor shoots,
Wider expands, and on the loaded wire,
Shews purer clusters and superior blooms.’

Religion cannot possibly resemble both the phoenix and the vine. The latter is personified; but, at the same time, improperly represented under the idea of a shrub.

Prophecy: a Poem. By the rev. Samuel Hayes, M. A. 4to. 1s. Dodsley.

The author gives us a general view of the chief predictions, relative to the Messiah, from the creation, to their accomplishment in Jesus Christ, and the dissolution of the Jewish state. His plan has led him into a narrative, which hardly admits of any poetical enthusiasm. His production is therefore languid and prosaic. Among other small inaccuracies, we meet with the following violation of orthography, in the quotation of a celebrated line from Pope’s Messiah:

“ Wrapt into future times.”

It should have been, *rapt*. If the bard is only in a *wrapper*, when he should be in a *rapture*, his productions will never descend to ‘ future times.’

This poem has entitled the author to Mr. Seaton’s reward.

D I V I N I T Y.

The Christian History. By Wm. Williams, Esq. 8vo. 3s. boards. Cadell.

This publication contains a harmony of the four gospels, or a history of Christ, in a new translation, which, the author hopes, ‘ is both more correct and more elegant than any preceding it.’ He has taken some pains in the arrangement of his materials; and his performance has merit; but elegance is not one of its excellencies: unless we can suppose, that elegance consists in these, and the like *familiar* phrases:

C c 4

‘ Zacharias

"Zacharias was startled at the sight; but the angel told him, *Don't be afraid Zacharias*—The period he had *picked out* of the *Mages*—The *lad* Jesus remained at Jerusalem—Jesus said to her, *Mistress*, what am I to you—I *curry* not human applause—Persons *pestered* with impure spirits—Begone from me, ye *backney'd* *villains*—The angels shall *sally out*, and part the wicked from the just—A great *squall* of wind arose—The crowd *press* and *squeeze* you—They *screamed out* through fear—It is not right to take and throw the children's bread to *curs*—Do not *ramble* from house to house—This man *receives* reprobates, and *messes* with them—The disciples were in a *terrible fright*—If your foot *disgrace* you, *chop it off*—It is more advantageous to you to attain the divine state a *blinkard*—When his *fraternity* were gone, he *set off* likewise for the festival, not apparently, but as it were *incognito*—They wanted to *arrest him*, but he escaped out of their *clutches*—A Levite happening at the same place, after coming and giving a look, *slipped away*—This son of yours has consumed your substance among *wenches*—Those from *five o'clock* came, and received a *denary* a piece—Go, *child*, work to day in my vineyard—*Taxmen and whores* outvie you—Begin to *losh* his comrades, and to *junket* and *carouse* with *jots*—And blindfolding him, *slapt* his face—Whoever shall say to his brother, *fie skum!* shall be subject to the *saue* *hedrim*; whoever says, *out scoundrel!* shall incur the flames of Gehenna, &c. &c."

This is vile, plebeian language; infinitely inferior to the venerable simplicity of our common translation.

To this History the author has annexed dissertations on the New Testament, the Trinity, the Lord's prayer, faith, original sin, the eucharist, the resurrection, and other subjects; in which he has shewn great industry, and a laudable zeal for the service of religion; but a much inferior degree of judgement.

Sentimental and practical Theology. From the French of le Chevalier de — Small 8vo. 3s. Wilkie.

This Sentimental and Practical Theology is, in other words, a series of devout meditations. It is written by a person of the Roman catholic communion. The author possesses a warm imagination; his heart glows with the flame of divine love; and his aspirations are affectionate and pathetic. But these and the like ejaculations will be obnoxious to a sensible protestant reader:

"O ye happy penitents of Thebais, obtain for me some of your sentiments, and strength to practise some of those penitential works, those holy severities, which an ingenious love and contrition taught you to embrace. Covered with sackcloth and ashes, I behold you with admiration, passing whole nights in beating your breast, refusing the refreshment of sleep, and entirely employed in deprecating divine wrath, and offering a holy violence to Heaven by such sighs and groans, as might soften the hardest rocks,

rocks into compassion. Your tears and your groans were almost your only nourishment. What then must be my sorrow, by what sacrifices can I hope to appease the justice of an angry Deity, of a Deity provoked and insulted by sins more numerous than the grains of sand on the sea coast!—

‘O Teresa! teach me the nature and qualities of that love, which is strong enough to break the chains, which bind me to a mortal body; give me some idea of its violence, its vivacity, its ardor.—Mother of divine love, thine is the power to introduce me into the holy sanctuary, where thy heart rests amidst lilies, and is perpetually united to the adorable heart of uncreated love, with that ardor, which even the seraphims cannot comprehend.—Here the bride again finds the bridegroom. Come, my beloved, says he, it is high time that the tenderest return of love, and the completest union should crown thy fidelity and constancy; come, set no bounds to thy desires. O delightful situation! sacred commerce! powerful charms which at once forbid and defy resistance!’

When the heart of a young nun is weak and inflammable, these rapturous expressions may be attended with peculiar danger. They bear too strong an allusion to a passion less holy, a union not altogether so mysterious.

The Scotch Preacher: or a Collection of Sermons. By some of the most eminent Clergymen of the Church of Scotland. Vol. II. 2s. 6d. sewed. Cadell.

This volume contains seventeen sermons on the following subjects; The Tendency of the Constitution of the Church of Scotland to form the Temper, Spirit, and Character of her Ministers, by Dr. Carlyle; The Character of Christ, by Mr. Mutter; The Fear of the divine Goodness, by Mr. Scotland; Heart-bitterness, by Mr. Somerville; The Necessity of Death, and its necessary Effects, by Dr. Blacklock; The Temper, Character, and Duty of a Minister of the Gospel, by Dr. Leechman; The Lord seeth not as Man seeth, by Mr. Lothian; Reflections on Jesus weeping, by the same; The Wisdom of God in the Gospel Revelation, by Dr. Leechman; The Counsel of Gamaliel, by Dr. Dick; the Influence of Piety on the public Good, by Dr. Gerard; Zeal for the civil and religious Interests of Mankind, by Dr. Webster.

The History and the Mystery of Good-Friday. 8vo. 1s. Fielding and Walker.

This writer gives us the history of Good-Friday, and expatiates on the controversies in the church about the time of keeping Easter. He enquires into the authority, by which the religious observance of Good-Friday was appointed, and the power of the church to decree rites and ceremonies. He then examines into the piety and polity of Good-Friday; that is, how it is usually observed, and what advantages arise to the community from the appointment of this and other holidays.

On

On these topics he declaims with great factiousness and wit. But where is the propriety, where is the decency of ridiculing an institution, which is intended to excite our devout affections, and our gratitude to the Redeemer of mankind? Cannot we devote one day in the year to the immediate commemoration of our Saviour's sufferings? If every thing is to be exploded, because it is abused, the author may go on, and display his irony on the 'piety and polity,' the 'history and the mystery,' of the Sabbath, the ten commandments, and the Christian religion.

The History of the Flagellants, or the Advantages of Discipline. 4to. 11. 1s. in boards. Hingeston.

The abbé Boileau, the author of the *Historia Flagellantium*, was elder brother to the celebrated poet of that name. His book was published at Paris in 1700, under the title of, '*Historia Flagellantium, de recto et perverso flagellorum usu apud Christianos.*' 12mo. It contains a collection of facts, and quotations on the subject of self-disciplines and flagellations among Christians, and a mixture of alternate censure and approbation. As the abbé had indulged himself in a freedom of expression, and thrown some reflections on a practice, which many saints had adopted, many pontiffs advised, and many ecclesiastical writers commended, his treatise gave offence. It was, however, a crude and immethodical compilation. The translator has thrown his materials into a new arrangement, and added a large Commentary, in which he has introduced such facts, as either his own observation, or other writers supplied. His work is therefore much larger than the abbé's performance; and contains, as may naturally be supposed, some curious stories, but a great deal of trash.

CONTROVERSIAL.

Philosophical Disquisitions on the Christian Religion. Addressed to Soame Jenyns, Esq. and W. Kenrick, LL.D. Small 8vo. 2s. 6d. Bew.

This writer lays down a plan of religion, which he thinks most agreeable to nature, reason, and revelation; and then proceeds to make some remarks on Mr. Jenyns's View of the Evidences of Christianity, and Dr. Kenrick's Observations on that performance.

His plan is a system of religious notions, extracted from Cheyne's Essay on Regimen, the principal of which are as follows. That finite spirits of every order are 'miniatures, effluxes, emanations, or infinitely small sparkles of the Deity;' that the fall of man took place in some prior state of existence; 'that the present earthly body was designed to concentrate, and circumscribe the spiritual powers, to curb and restrain the exalted functions of the radical intellectual faculties, in proportion to the defacement and decay of the moral ones;' that our lapsed state is 'probitary, experimental, and progressive, from the first period of our lives, through the different gradations we shall yet pass, up to our restored and improveable state,' &c.

It

It is agreed, that the present scene of God's dispensations is dark and intricate. Our author thinks, 'that freedom of choice in all intelligent beings to do good or evil, pre-existence abused, and progressive universal restoration well explained, will remove all difficulties and obscurities in nature, providence, and revelation.'

By this theory he hopes to elucidate some of those points, which Mr. Jenyns supposes not to lie within the reach of the human comprehension; and, at the same time, to abate the violence of his antagonist 'against all attempts to bring the mysteries of religion to the test of rational investigation.'

It is a conciliatory scheme; but such a one as neither of them perhaps will admit. For they are both, though not in an equal degree, advocates for implicit faith. The *former* says: 'The province of reason is only to examine into the *authenticity* [not the *meaning*] of revelation; and, when that is once proved, she has nothing more do, but to acquiesce in its doctrines; and therefore is never so ill employed, as when she pretends to accommodate them to her own ideas of rectitude and truth.' The *latter*, in almost every page, endeavours to expose the arrogance of those, who wish to comprehend what they believe. But admitting, that these writers would allow the free exercise of reason in *all* religious enquiries, it is more than probable, they would object to many parts of our author's PHILOSOPHICAL THEORY.

*A Letter to the rev. Dr. Cooper on the Origin of civil Government, in Answer to his Sermon *, preached before the University of Oxford on the Day appointed by Proclamation for a General Fast.* 8vo. 1s. Almon.

Dr. Cooper has asserted, that it is difficult to assign any reasons, which will justify the rebellion of subjects against the sovereign authority; he has observed, that the power of governors is derived from God; that some men's heads are, filled with ideas of original compacts which never existed; that the principles, adopted by the whigs, have more than once brought this nation to the brink of destruction, &c.

The author of this Letter shews the pernicious tendency of these doctrines, when adopted in their full extent.

In general there can be no doubt of the propriety of his remarks; yet, it must be remembered,

'Est modus in rebus; sunt certi denique fines,
Quas ultra citraque nequit consistere rectum.'

M E D I C A L.

Observations on Fevers, &c. By R. White. 8vo. 1s. Wilkie.

An attempt to depreciate the utility of the established practice in the cure of fevers, with the view of substituting a new panacea, towards the discovery of which the author seems to have been entirely directed by intuitive knowledge.

BOTANICAL.

Illustratio Systematis sexualis Linnæi, or an Illustration of the sexual System of Linnæus. By John Miller. 2 Vols fol. 21 l. Miller, Dorset-court, Parliament-street.

On a former occasion * we gave an account of the first ten numbers of this work : the whole is now completed with equal elegance and accuracy, and contains the most splendid delineation of the various botanical genera which it comprehends, that ever was offered to the public. Those which are the objects of the author's description, are not only the plants indigenous to Great Britain, but likewise such exotics as are cultivated in it with success.

The reasons assigned by Mr. Miller for not including in his plan the more rare and curious exotics, are just and satisfactory. He observes, that though many of those flower in this country, few ever attain to the maturity which is requisite for producing fruit or seeds ; and that, consequently, it was impossible to copy from nature the delineation of such parts, as are peculiarly characteristic of the species. To have attempted to supply this defect by a recourse to dried specimens, he farther remarks, would have been in vain ; for in a *Hortus Siccus*, neither the colour nor shape of the parts of fructification long remain in their native state ; of which he specifies several instances. It must be admitted, besides, that there is an evident advantage in exhibiting the characters of the different orders in some of the most common plants, and particularly those in which the parts of fructification are most distinct ; because such being always of easiest access, they were, therefore, best accommodated to the situation of every learner.

We formerly observed, in respect of this work, that by means of it the botanical student may acquire the knowledge of plants, without either visiting the gardens, or being obliged to have recourse to the fields ; this ingenious artist having delineated the several classes by faithful representations, drawn and coloured from nature.

The work contains 111 plates coloured, and the same uncoloured, with 113 sheets of letter press, in which the reference to botanic terms is printed in Latin and English.

On the whole, this work is no less splendid and valuable, than it must have been laborious and expensive ; and we may, with the strictest justice, apply to all the plates the eulogium bestowed by the celebrated Linnæus on those which had been sent for his inspection, — ‘ pulchriores et accuratiores sunt quam ullæ quas vidit mundus a condito orbe.’

* See Crit. Rev. Vol. xxxix. p. 236.

MISCELLANEOUS.

An Essay on the dramatic Character of Sir John Falstaff. 8vo. 2s.
6d. T. Davies.

If Shakspeare, in the course of the past month, has been disgraced by the interposition of Dullness in favour of the most trifling of his editors *, that injury is more than compensated by the appearance of a writer whose genius and sagacity are displayed in a criticism on one of the foremost characters of his drama. The praise to which this gentleman has an undoubted claim, would be ill supported by such partial quotation as the limits of a Review will admit. As his performance is not less distinguished by its elegance than by its novelty, it is with an unusual degree of zeal and approbation that we recommend it, in its entire state, to our readers. To stem the tide of ancient prejudice, is no very easy task. We do not assert that our Essayist has so far succeeded, as to secure his decision from all future controversy. Yet it must be acknowledged that if he has not established *Sir John Falstaff's* pretensions to a statue among the heroes, he has done more than could have been expected towards effacing the idea of his pusillanimity; an idea which has been so generally adopted, that an attempt to banish it will be reckoned by many among the heresies of paradox, and imputed to the poor ambition of singularity and innovation.

A Letter to the Duchess of Devonshire. 4to. 1s. Fielding.

A second Letter to the Duchess of Devonshire. 4to. 1s. Fielding.

Next to the blessing of a hearty dinner, the privilege of insulting his betters is the supreme luxury of an English Garreteer. It should seem, from the present publications, that one of the Grub-street fraternity has been neglected (or thinks he is so) by our amiable Duchess; and therefore he attacks her reputation in pamphlets, which derive a brief existence from her celebrity. A rival beauty, a puritanical old maid, or a discarded servant, (for these are to be reckoned among the most malignant of human beings) may, perhaps, afford such groundless calumnies a persual; but they will never find their way into less prejudiced or more exalted society. The Duchess, in the mean time, surrounded with wealth and pleasure, and guarded by dignity and virtue, will undoubtedly deride the impotent assaults of Envy and Revenge; and say, with Dryden's heroine,

‘ Thus shall my honour, like a rising swan,
Brush with its wings the falling drops away,
And proudly plough the waves.—’

* See a Letter to G. Hardinge Esq. said to be written by a *Herefordshire divine*, who very probably *preached* his pamphlet before he *published* it. This performance being too dull for sale, is

‘ ——— like gratis-given Bland,

Sent with a pass, and vagrant through the land;’
being *obtruded*, as a present, upon more people than will ever read it.

The

The Vision of Prophecy; or Scandal convicted. A poetic Epistle to his Grace, the Duke of Devonshire. Wherein the Calumny of the Times is satirized; and a Letter to her Grace, the Duchess of Devonshire, particularly considered. The whole calculated for the Vindication of Youth, Innocence, and Beauty; and for the Dignity and Honour of the Fair Sex. By a Templar. 4to. 1s. Shatwell.

Very well meant, yet very dull: but, to parody the author's motto,

Bless'd be the verse, how dull soe'er it flow
That tends to guard one beauty from her foe!

A Letter to a young Nobleman on his late Nuptials. 4to. 1s. Bew.

An invidious and unjustifiable attempt to ruin domestic happiness.

The Characters of George I. Queen Caroline, Sir Robert Walpole, Mr. Pulteney, Lord Hardwicke, Mr. Fox, and Mr. Pitt, reviewed. With Royal and Noble Anecdotes: and a Sketch of Lord Chesterfield's Character. Small 8vo. 1s. 6d. sewed. T. Davies.

Besides the anecdotes which the author of this pamphlet has introduced, with the view of placing the several characters in a clearer light, he has, as himself expresses it, sometimes enlarged and sometimes softened, features, to make the portraits a fuller resemblance of the originals. He appears to write from good information; and the sketch which he has subjoined of Lord Chesterfield's character has no inconsiderable degree of merit.—In short, this publication has an undoubted right to the attention of the public.

Pieces written by M. Falconet and M. Diderot, on Sculpture in general, and particularly on the celebrated Statue of Peter the Great, now finishing by the former, at St. Petersburg. Translated by W. Tooke. 4to. 4s. sewed. Bowyer and Nichols.

At St. Petersburg where the arts and sciences flourish under the protection of the empress, an equestrian statue of *Peter the Great*, of a colossal size, has lately been erected by M. Falconet, an able statuary, who, if he had employed his genius in literary performances, would perhaps have become one of the finest writers. Indeed his notes on the Elder Pliny, and on the statue of Marcus Aurelius, are monuments of his classical education, and of his reading, as well as convincing proofs of his skill as an artist.

The pamphlet under consideration, confirms these assertions. It contains a masterly speech, intitled *Reflections on Sculpture*, delivered to the Royal Academy of Painting and Sculpture at Paris in 1760. The sculptor and statuary, nay the painter and the poet, will reap instruction from this valuable essay. It is followed by part of a letter to M. Diderot from M. Falconet, likewise abounding with sound judgment and good taste, on the subject of his great work, the statue of Peter. M. Diderot, in answer, bestows praise in such a manner, that an artist may be proud of his applause. He speaks as a man of great knowledge and discernment in all the arts.

M. Fal-

M. Falconet has added to the above, his answer to a gentleman, who pretended to teach him the proper position of his statue, and who it seems would have done better to keep his advice to himself. At the end, lord Shaftesbury's letter concerning the art or science of design, furnishes the great sculptor with subject for the most poignant and judicious irony. M. Falconer very properly chastises the right honourable connoisseur who is of opinion that artists are only capable of *executing*, the ideas which his lordship, or a similar man of genius, may *conceive* and *arrange*. The whole publication, and the print which represents the statue, are proofs that the present age may vie with former times, in point of first-rate artists.

A Common Place Book for Travellers in foreign Countries. Long 8vo. 3s. Rivington.

Our country has of late produced many books of travels; but it is perhaps the barrenness of most of these publications, which has suggested the idea of a Common Place Book. An useful spirit of observation, tempered with mature judgment, is so seldom an ingredient in those motley compounds, named *Modern Travellers*, that such a satire upon them may be necessary. The execution of this idea, however, seems to be unsuccessful, and gives us little hopes, that it will ever help to form a good sensible traveller: he should know, not only *what*, but likewise *how* to see.

Armstrong's Actual Survey of the great Post Road between London and Dover, with the Country three Miles on each Side. Drawn on a Scale of half an Inch to a Mile. 8vo 3s.

'Animated (says the ingenious author in his preface) by the very favourable reception with which the "Actual Survey of the Great Post-Roads between London and Edinburgh" hath already been distinguished—not only by the nobility and gentry, patrons of the undertaking, but by every other impartial judge, competent to determine on its merits—the author, in prosecution of his original design, (that of publishing, with a correctness hitherto unknown in this country, a view of the principal roads throughout England) at length respectfully presents his long-promised, though hitherto unavoidably delayed, survey of the great, and highly-frequented road to the continent.—Formed as it is on the same plan and scale with his former survey, and in like manner authenticated, not in *partibus* but in *toto*, by a personal scrutiny, he flatters himself it will be found an acceptable specimen of his continued assiduity to please, and of his determined resolution to improve as he proceeds in the very arduous task which he has publicly pledged himself to perform.

To the mode he has adopted of publishing his surveys, the only plausible objection made, seems to be, that a single volume does not contain the whole of the post-roads in the kingdom;—an objection which the author begs leave to obviate by observing, that if that whole were laid down on the same extensive plan and scale with the survey already given, and that now offered, it would not only swell the book into a size utterly inconvenient as well as unnecessary to the traveller, but raise it to a price which the noble and the affluent could alone with propriety afford.

General utility, therefore, blended with strict accuracy, and elegant execution, being the grand, the ultimate object of the author, he

he humbly hopes to enjoy a continuance of that generous protection with which he has been already so eminently rewarded.

The plates in this work are elegantly executed, and seemingly with much accuracy. Each plate is fronted with a leaf of letter-press, explaining the names of the noblemen and gentlemen whose seats are contained in it, the post-road, the cross-roads, and the principal inns, &c. Many other pages of letter-press are inserted of things very useful to be known by all travellers on the road; with accounts of the flies, diligences, and post-coaches from London; the inns, fare, &c. according to the latest regulations. Together with 'Le Courier François,' containing the regulations of the French posts; with the prices, and manner of travelling post in France; a thing very useful to prevent impositions on the road. There is also prefixed a map of a general view of the road and passage between London and Paris by several different routes, and extensive tables of the several stages and distances by each.

On the whole, from the plan and execution of this work, we think it cannot fail of that favourable reception which its usefulness so justly intitles it to.

Reliques of Genius. By the late rev. Mr. Ryan. Small 8vo. 2s. 6d. sewed. Dilly.

This collection contains a few poetical pieces, and some tales in prose; the productions of a young gentleman deceased, Mr. Everhard Ryan, who appears to have possessed a considerable degree of imagination, as well as of judgment.

The Child's Conductor: designed to impart to Children, in a plain and simple Manner, a full Knowledge of those important Truths, which ought to take the Lead of all other Instruction. By Lady Pennington, for the Use of her Grandchildren. 24to. 1s. 6d. Walter.

There is a tincture of mysticism in this performance, which will render it less useful to young readers, than an excellent treatise by the same hand, intitled *An unfortunate Mother's Advice to her absent Daughters.*

* * * The editor of bishop Pearce's life is much obliged to the authors of the Critical Review, for their just remark on Mr. Pearce's not being at Westminster school under Dr. Busby. This mistake is entirely owing to an error of the press; for, in the copy, it followed page 2. l. 17. after, "if the student be sent deficient to the university,"—*This rule may be supposed to have been observed a while after Doctor Busby's death.*

May 15, 1777.

ERRATUM. In the article on *Enfield's Sermons*, p. 317. instead of The history of these eminent men, read, The history of our Saviour and these eminent men.



T H E CRITICAL REVIEW.

For the Month of *June*, 1777.

The History of America. By William Robertson, D. D. 2 vols.
4to. 1l. 16s. in boards. Cadell.

THE elegant Histories of Scotland and of Charles V. have sufficiently apprised the public of the merit of the author, and have deservedly gained him a place among writers of the first rank in the historical department, whether ancient or modern: As he cannot easily acquire greater reputation than he possesses, and as the History of America can scarcely be supposed to surpass the preceding Histories in any branch of the execution, all that will be necessary on this occasion, is to satisfy our readers that it is not inferior to them in respect of any excellence depending on the author, and that in respect of the subject, it is perhaps more splendid and interesting.

The discovery of America and the West Indies, whether we consider the length and dangers of the navigation requisite for that purpose, the various and singular situations of the inhabitants of these extensive regions, in point of policy and civilization, or the great revolutions produced in the manners and customs of the Europeans, by introducing among them the commerce, but particularly the gold and silver of the New World, is unquestionably the greatest event to be found in the history of mankind. It has new-modelled, in a great measure, both America and Europe, and has affected most sensibly one half of the globe. The progress of the causes which contributed to this discovery; the manners and customs of the savage tribes of America; the characters, the government, and arts of the more cultivated inhabitants of Mexico and Peru;

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and the policy and conduct of the Spaniards after taking possession of their new territories, are the curious and important topics presented to the reader in this publication.

As the history of America then naturally divides itself into three great branches, and as we propose to allot a separate article to each of them, the subject which falls under our observation in this Number is a delineation of the causes which led to the discovery of the New World, the navigations undertaken for this end, and the first establishment of the Spaniards in that country.

In tracing the causes which concurred to accomplish the discovery, the author takes a most comprehensive and complete view of the subject. He marks the progress of navigation from the earliest ages, and describes the efforts and improvements of the Phœnicians, Carthaginians, Greeks, and Romans. The two first were the only nations of antiquity who cultivated that art, prompted by commercial considerations; and as commerce is the source from which alone can be derived a powerful and flourishing marine, these nations produced the most illustrious navigators of ancient times. They had traversed all the coasts of the Mediterranean sea, had passed the Pillars of Hercules, and even penetrated far into the Atlantic ocean. Their voyages to the Scilly islands, or the county of Cornwall, which seem to have been the Cassiterides of the ancients, were frequent and familiar; and they were perhaps the first adventurers in the tin mines which still subsist in that country. The *Periplus of Hanno*, the famous Carthaginian admiral, who conducted a squadron round a great part of the western coast of Africa, though only a Greek translation from the Punic original, unfortunately lost, retains every mark of authenticity. It describes a voyage performed by coasting, according to the ancient mode of sailing, and measured by the number of days necessary to accomplish the navigation. It exhibits accounts of promontories and rivers well known in modern times, and delineates customs and manners which still exist. Admitting then the authority of this valuable fragment of antiquity, the Carthaginians under Hanno penetrated at least to the mouth of the river Gambia, within the northern tropic, and perhaps approached very near the line.

But the navigations of the Phœnicians from the Red Sea were still more splendid and astonishing. Setting aside the opinion so strenuously maintained by Bochart, that the Ophir of Solomon was the island of Ceylon, which must have made the Phœnicians familiar with the Indian seas to the 80th degree of eastern longitude, the authority of Herodotus is sufficient to convince any reader that they knew the passage to India

dia by the Cape of Good Hope. This historian informs us that the Phœnicians embarked on the Red Sea, doubled the southern promontory of Africa, and returned home by the Pillars of Hercules. He adds a circumstance, which confirms the authority of his narration, though it is considered by himself as destructive of its credibility; namely, the assertion of the navigators that, in sailing round the coasts of Africa, they beheld the ecliptic, or daily course of the sun, lying towards the north. Nothing but truth seems capable of having suggested a phænomenon then so inconceivable and incredible; and if the Phœnicians actually saw what they describe, they must have penetrated beyond the line, to a point nearly as far south as the Cape of Good Hope. The accounts of these surprising voyages, added to speculations derived from theory concerning the figure of the earth, inspired the confidence, and taught the knowledge which prompted Columbus to undertake the discovery of America.

The progress of navigation was much more imperfect among the Greeks and Romans; and the former had not even ventured to explore the greater part of the Mediterranean sea. Before the Persian invasion they seem seldom to have extended their voyages beyond the limits of the Archipelago. They had indeed planted colonies in Italy and Sicily long before that era, but they maintained very little intercourse with these colonies. Their ships, till the time of Xerxes, were all open, and without decks; and even after that time were never larger than triremes. They were so ignorant of the navigation of the western parts of the Mediterranean, that they were of opinion the voyage from the island of Ægina, on the coast of Attica, to the island of Samos, on the shores of Ionia, was as long as that from Ægina to the Pillars of Hercules. Herodotus relates that the Grecian market was supplied with tin and lead brought from the Cassiterides; though he is so candid as to acknowledge that he did not know where these islands were situated. The Greeks never made any considerable advances in commerce; and the chief purposes to which they applied their shipping were to guard their coasts, or to import corn; a commodity with which, either from their ignorance of agriculture, or the sterility of their soil, they were frequently ill supplied. Of all the states of Greece, Athens made the most conspicuous improvement in navigation; but she flourished in this art for a period no longer than eighty years, from the Persian invasion to the conclusion of the war of Peloponnesus; and even during this period her fleet seldom exceeded two hundred small gallies. What is still more surprising, the navy of all the other states of

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Greece taken together was neither so powerful nor so numerous.

The Romans did not apply themselves with assiduity to navigation till the first Punic war, when they found it necessary to equip a large fleet to oppose that of the Carthaginians. Before this era they had not carried the art of ship-building farther than had been done by the Greeks; and they possessed no vessels larger than triremes. The first quinquereme they built was formed after the model of a Carthaginian vessel of that size, which had been wrecked on the coast of Italy, and was the first ship of this construction they had ever seen. They conceived the most formidable notion of the power of the Carthaginians from the structure and magnitude of this ship. They immediately undertook to build vessels of the same figure and size; and they exercised their mariners in rowing on the sands of the shore, before they durst venture to trust them on the deep.

The genius of their republic led the Romans to contempt riches, and in consequence to despise commerce, which furnishes so liberally the means of procuring them. They neglected for this reason the arts of navigation and geography, without which commerce cannot subsist. Even Julius Cæsar held it impossible that the sun could be seen in the Orcades to describe a circle above the horizon, without ever dipping below it. The Romans, in the zenith of their power, and when they had, in their own opinion, subjugated all the habitable parts of the earth, had not penetrated farther north than the middle of Germany. They knew no more of Africa than was occupied by the Carthaginians and the Egyptians, and seem to have explored almost nothing of Asia beyond the Indus. They appear not even to have been acquainted with the navigation into the Atlantic by the straits of Gibraltar; for Cæsar collected the shipping on the coasts of Gaul, by which he transported his army to Britain; and the lead and tin of this island were conveyed by land-carriage from the west coast of Gaul to the city of Marseilles; whence perhaps they were transmitted, by the numerous trading vessels belonging to that port, to the different markets on the shores of the Mediterranean.

Such was the state of commerce and navigation among the ancients; and such was the progress they had made previous to the invention of the compass. This invention forms a most memorable era in the history of those arts, without which it is scarcely to be supposed that America could have been discovered, or that the navigation and commerce of modern times could have so far surpassed those of antiquity. 'It opened to man,' in the language of the author, 'the dominion of the sea, and put him in full possession of the earth, by enabling him to visit every

every part of it.' That an attraction subsisted between steel and the loadstone was known to the ancients; but the singular property by which the needle points nearly to the pole, was either totally unknown, or never imagined to be of any use towards the improvement of navigation. Flavio Gioia, a native of Amalfi, a town of considerable trade in the kingdom of Naples, was the first person who made this remarkable discovery, about the year 1302. 'It hath been often the fate,' says Dr. Robinson, 'of those illustrious benefactors who have enriched science, and improved the arts by their inventions, to derive more reputation than benefit from the happy efforts of their genius. But the lot of Gioia has been still more cruel; through the inattention or ignorance of contemporary historians, he has been defrauded even of the fame to which he had a just title. We receive from them no information with respect to his profession, his character, the precise time when he made this important discovery, and the accidents or enquiries which led to it; the knowledge of this event, though productive of greater effects than any recorded in the annals of the human race, is transmitted to us without any of those circumstances which can gratify that curiosity which it naturally awakens.' But unfortunately this discovery of Gioia's was at first reckoned of so little consequence, that during half a century no use seems to have been made of the compass for the improvement of navigation. With the revival and cultivation of science and arts, when the darkness and rudeness of the middle ages began to be dispelled, navigation particularly made the most rapid progress, and the kingdom of Portugal had the honour of preceding all other nations in this course to fame.

The Portuguese were first prompted to explore the western coasts of Africa by the design of annoying the Moors of Barbary, with whom they were at war. The knowledge of the country and of its shores, acquired in these warlike expeditions, excited so much curiosity, that they immediately adopted the plan of dispatching a small fleet towards the south to make discoveries. But in the infancy of navigation its progress was extremely slow. The Portuguese, after several voyages, made no discovery of importance but the small island of Porto Santo, and that of Madeira. At length they doubled Cape Bojador, and arrived within the tropics in the year 1433. Their operations roused the attention of all Europe. Philosophers enquired, and reasoned, and endeavoured to account for the phenomena of which they were informed, from the figure of the earth, and the courses of the heavenly bodies; while adventurers of every nation were irresistibly prompted to repeat the navigations which had been already made, or to undertake

others which might be attended with equal fame and emolument. Successive voyages were the offspring of this spirit. In those, the Portuguese, joined by the ambitious and enterprising from every nation of Europe, who served as volunteers, or procured stations of importance in their fleet, passed the line for the first time, and beheld with wonder the phenomena of the southern hemisphere. They now began to entertain hopes of penetrating to the Indian seas by doubling the south cape; and in a subsequent voyage their efforts were crowned with success. From his own experience, in navigating to all the ports frequented by Europeans in that age, as well as from attending to the detail of the Portuguese expeditions, Christopher Columbus, a native of Genoa, acquired such information as suggested the design which gave birth to the discovery of America,

The attention of all Europe was at this time deeply engaged by the prospect of opening a passage to the East Indies, that might render easy and convenient the importation of the precious commodities of Asia, which the Venetians and Genoese introduced by the tedious and expensive channel of the Red Sea. The navigations of the Portuguese to the Cape of Good Hope, had demonstrated to Columbus, that though the communication should be found practicable in that direction, yet, as the Cape extended to such prodigious distance in the southern hemisphere, the voyage must infallibly be very tedious. From his knowledge therefore of the figure of the earth, he concluded, that, if instead of holding a course southward from Portugal to the Cape, and from the Cape northward again to the East Indies; a voyage, the length of which could scarcely be reckoned shorter than three fourths of the circumference of the earth, he should sail southward only to the latitude of the East Indies, and then steer his course directly west, he should probably reach the Indies, which he judged to extend over a great part of the opposite hemisphere, after tracing a line, which could not reasonably be supposed longer than one half of the circumference of the globe. Many advantages would probably be gained by discovering this route. The voyage would be shortened at least a third part; the navigators would enjoy the complete benefit of the regular and safe winds within or near the tropics; and would not be obliged to experience the vicissitudes and dangers of almost all the climates on the face of the earth; consequences which would certainly attend the voyage to India by the Cape of Good Hope. This was the great design, the solidity of which Columbus longed to try by experience; in the execution of which he encountered many difficulties and dangers; but, in defiance of these, he obstinately
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and fortunately persisted, till, in seeking the East Indies, he actually found the West.

The most superficial knowledge of the figure of the earth, must have satisfied every enquirer that the scheme of Columbus was built on the most firm foundation; and had there been no western continent or islands, this navigator must certainly have reached the East Indies before he finished his course. It was even unnecessary towards success, that he should obtain any considerable knowledge of the common methods of computing longitude, which were then imperfectly understood; he needed only to pursue his course in the latitude in which he certainly knew the Indies were situated, and nothing could prevent his arriving at the continent or the islands of Asia. Accordingly, when he reached the islands on the coast of America, he imagined that he had actually found the Indies which he sought, and gave these islands that name, which they have ever since retained.

These were the principles on which Columbus conducted the execution of his design. He sailed strait south to the Canary Islands, and from them held his course directly west, keeping constantly in the same latitude. He began his voyage with three small ships, on the sixth of September, in the year 1492, and arrived on the coast of San Salvador, one of the Bahama Isles, on the twelfth of the following October; having accomplished the first voyage to the West Indies in the space of thirty-six days, and without having deviated from the latitude of his departure more than four degrees. The poverty and rude state of the inhabitants of San Salvador, presently convinced him that it was not the rich country of which he was in quest; and having learned by signs that the plates of gold, which the savages wore as ornaments, were procured from a country lying towards the south, he steered his course in that direction, and discovered the islands of Cuba and Hispaniola. He was still disappointed in finding the mines of gold which he expected, and proceeded farther south in search of them. But having lost one of his ships in a storm near the island of St. Thomas, the two which remained being extremely leaky, and all his men impatient to revisit their native country, he resolved to return to Spain; and, after encountering several storms, and experiencing some disasters, he entered the port of Palos on the 15th of March, 1493. He was received by the court of Spain with every mark of attention and respect, which his extraordinary services seemed to merit; and the artful display of the singular productions of the countries which he had discovered, filled the nation with the most extravagant admiration and joy.

To prevent disputes with other powers of Europe, who, on various pretences, might afterwards claim a right to some part of the countries discovered by Columbus, Ferdinand and Isabella sent a formal embassy to Rome, to request of the pope, then supposed to possess the entire right of disposing of the kingdoms of this world, as well as that of heaven, a grant of the sovereignty of the new islands. They rested not, however, entirely on the validity of the papal gift for their security; they immediately equipped a great armament, consisting of seventeen large ships, which contained fifteen hundred people, in order to enforce the donation of the pontiff. With this fleet Columbus sailed from the bay of Cadiz on the 25th of September, in the year 1493; and holding a course farther south than in his former voyage, he enjoyed more completely the benefit of the tropical winds. He discovered on this occasion the islands of Dominica, Marigalante, Guadaloupe, Antigua, St. John de Porto Rico; and arrived on the 22d of November at Hispaniola, where he had left a small colony of twenty-eight men. None of the colonists existed; the licentious and tyrannical conduct in which they indulged themselves towards the natives after the departure of their leader, had so irritated the savages, that they combined against them, and put them all to death.

Columbus undertook several expeditions into the interior parts of the country, in order to find the gold and silver mines, with which he was still confident it abounded. He planted besides a new colony, and imposed a tribute on all the natives above the age of fourteen. Each person, who lived in those districts in which gold should be discovered, was obliged to pay quarterly as much gold dust as would fill a hawk's bell; and from those in other parts of the country, twenty five pounds of cotton were demanded. This was the first regular taxation of the Indians, and served as a precedent for exactions still more intolerable.

In the year 1498, Columbus, accompanied with a small fleet of six ships, undertook a third voyage to the New World, and in it discovered the continent of America. From his two former voyages he had been led to conclude, that the countries which contained the rich mines he sought were situated to the south of those he had already visited; and with the view of finding them, in this voyage he stretched directly south to the line before he turned to the west. In pursuing this route he first arrived on the coast of the island of Trinidad; from it he proceeded directly to the continent of South America, and landed in the provinces of Paria and Cumana. Thus Columbus had the glory not only of discovering to mankind the existence

existence of a New World, but made a considerable progress towards a perfect knowledge of it.

This enterprising navigator however reaped no emolument from his labours, in any degree adequate to the danger and importance of them. His enemies, envious of his success, endeavoured assiduously to prejudice Ferdinand and Isabella against him, who ceased to lend him that effectual aid which was necessary to prosecute with advantage the schemes he had projected; and they even began to scruple the fulfilment of the terms they had solemnly granted him. He undertook a fourth voyage with a small fleet, ill equipped. He encountered many disasters in the course of this voyage; accomplished nothing of importance, and returned home in the deepest disgust. He complained bitterly of the ill treatment to which he had been exposed; and anxiously solicited the crown of Spain for the re-establishment of his affairs. Ferdinand heard his supplications with an indifference which banished all his hopes, and filled his mind with despondency. The ingratitude of the monarch, whom he had served with so much fidelity and success, added to the infirmities brought upon him by age, and the hardships he had suffered, put a period to his life on the 20th of May, in the year 1504.

After the death of Columbus, the Spaniards persisted in extending their authority in the islands and the continent of America. The colony of Hispaniola continued to flourish, and soon subjected the whole island to its dominion. The rigour, however, of its government excited bitter murmurings, and frequent revolts, which threatened the colony with a total extinction of its Indian subjects. In the space of fifteen years only these had been reduced by wars, assassinations, and hard labour, from a million, which was the lowest computation of their number, to no more than six thousand.

The Spaniards now proceeded on new adventures towards the west and north, and successively discovered Florida, and conquered Cuba and Darien. At this period they projected the plan of penetrating to the South Sea across the isthmus of Darien; an expedition which made them acquainted with the empires of Mexico and Peru, and paved the way towards obtaining possession of their treasures. The execution of this design was undertaken by Balboa, governor of Darien. His resolution, after encountering many difficulties, was crowned with success; and he was the first Spaniard who enjoyed the pleasure of beholding the Pacific ocean. He could, however, do no more than behold it. He was unprovided with every resource which might enable him to make any farther attempt. He was obliged therefore to return to Darien, and to suspend the farther

farther prosecution of his design till a more favourable opportunity.

The Spaniards were not contented with reducing the conquered Indians to the condition of subjects; they proceeded to treat them as absolute slaves. The governors, and those entrusted with the civil power, maintained that such complete dominion was requisite to establish effectually their authority, to counteract the natural indolence and inactivity of the natives, and to render them of any use to society or themselves. The missionaries opposed these maxims as impolitic and unchristian, which tended to alienate the minds of the new subjects from the Spanish government, and to render them averse from embracing the Christian religion, to which they were extremely zealous to convert them. This controversy reached the court of Spain, who appointed three persons of eminence, denominated Superintendants, to repair to India, to examine all circumstances on the spot, and to decide according as they judged most for the good of the colonies, and the interest of Spain. The superintendants unfortunately determined that the slavery of the Indians was necessary to the prosperity of the Spanish government.

This sketch exhibits a general view of the matter contained in the first part of the author's plan, namely, the circumstances preparatory to the discovery of America, and the actual discovery of it. Our readers will easily perceive that the subject is both curious and important; and we scarcely need to add, that it is adorned with all the elegance of diction and beauty of description peculiar to the author, so as to render the whole relation a very entertaining and interesting history.

Dr. Robertson has not trusted to these talents alone; he has added to them that industry in research, which is the indispensable duty of every historian, who loves truth, and respects the public. By consulting with care a great number of Spanish books and manuscripts, of which he has published a catalogue; and by availing himself of information which he has received from various quarters, he has been enabled to place facts and characters in a light very different from that in which they appeared to those who have gone before him in this line of history.

As a specimen of the style and manner of this branch of the work, we shall subjoin the account of the first voyage of Columbus to the West Indies.

—after all the endeavours and efforts of Isabella and Columbus, the armament was not suitable either to the dignity of the nation by which it was equipped, or to the importance of the service for which it was destined. It consisted of three vessels only. The largest, a ship of no considerable burden, was commanded by Columbus,

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as admiral, who gave it the name of *Sancta Maria*, out of respect for the Blessed Virgin, whom he honoured with singular devotion. Of the second, called the *Pinta*, Martin Pinzon was captain, and his brother Francis pilot. The third, named the *Nigna*, was under the command of Vincent Yanez Pinzon. These two were light vessels, hardly superior in burden or force to large boats. This Squadron, if it merits that name, was victualled for twelve months, and had on board ninety men, most sailors, together with a few adventurers who followed the fortune of Columbus, and some gentlemen of Isabella's court, whom she appointed to accompany him. Though the expence of the undertaking was one of the circumstances that chiefly alarmed the court of Spain, and retarded so long the negotiation with Columbus, the sum employed in fitting out this Squadron did not exceed four thousand pounds.

As the art of shipbuilding in the fifteenth century was extremely rude, and the bulk and construction of vessels were accommodated to the short and easy voyages along the coast which they were accustomed to perform, it is a proof of the courage as well as enterprising genius of Columbus, that he ventured, with a fleet so unfit for a distant navigation, to explore unknown seas, where he had no chart to guide him, no knowledge of the tides and currents, and no experience of the dangers to which he might be exposed. His eagerness to accomplish the great design which had so long engrossed his thoughts, made him overlook or disregard every circumstance that would have intimidated a mind less adventurous. He pushed forward the preparations with such ardour, and was seconded so effectually by the persons to whom Isabella committed the superintendence of this business, that every thing was soon in readiness for the voyage. But as Columbus was deeply impressed with sentiments of religion, he would not set out upon an expedition so arduous, and of which one great object was to extend the knowledge of the Christian faith, without imploring publicly the guidance and protection of Heaven. With this view, he, together with all the persons under his command, marched in solemn procession to the monastery of Rabida. After confessing their sins, and obtaining absolution from them, they received the holy sacrament from the hands of the prior, who joined his prayers to theirs for the success of an enterprise which he had so zealously patronized.

Next morning, being Friday the 3d day of August, in the year 1492, Columbus set sail, a little before sun-rise, in presence of a vast crowd of spectators, who sent up their supplications to Heaven for the prosperous issue of the voyage, which they wished, rather than expected. Columbus steered directly for the Canary Islands, and arrived there without any occurrence that would have deserved notice on any other occasion. But, in a voyage of such expectation and importance, every circumstance was the object of attention. The rudder of the *Pinta* broke loose, the day after they left the harbour, and that accident alarmed the crew, no less superstitious than unskilful, as a certain omen of the unfortunate destiny of the expedition. Even in the short run to the Canaries, the ships were found to be so crazy and ill appointed, as to be very improper for a navigation which was expected to be both long and dangerous. Columbus reftitted them, however, to the best of his power, and having supplied himself with fresh provisions, he took his departure from Gomera, one of the most westerly of the Canary Islands, on the 6th day of September.

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Here the voyage of discovery may properly be said to begin; for Columbus holding his course due west, left immediately the usual tract of navigation, and stretched into unfrequented and unknown seas. The first day, as it was very calm, he made but little way; but on the second, he lost sight of the Canaries; and many of the sailors, dejected already and dismayed, when they contemplated the boldness of the undertaking, began to beat their breasts, and to shed tears, as if they were never more to behold land. Columbus comforted them with assurances of success, and the prospect of vast wealth, in those opulent regions whither he was conducting them. This early discovery of the spirit of his followers taught Columbus that he must prepare to struggle, not only with the unavoidable difficulties which might be expected from the nature of his undertaking, but with such as were likely to arise from the ignorance and timidity of the people under his command; and he perceived that the art of governing the minds of men would be no less requisite for accomplishing the discoveries which he had in view, than naval skill and an enterprising courage. Happily for himself, and for the country by which he was employed, he joined to the ardent temper and inventive genius of a projector, virtues of another species, which are rarely united with them. He possessed a thorough knowledge of mankind, an insinuating address, a patient perseverance in executing any plan, the perfect government of his own passions, and the talent of acquiring the direction of those of other men. All these qualities, which formed him for command, were accompanied with that superior knowledge of his profession, which begets confidence in times of difficulty and danger. To unskilful Spanish sailors, accustomed only to coasting voyages in the Mediterranean, the maritime science of Columbus, the fruit of thirty years experience, improved by an acquaintance with all the inventions of the Portuguese, appeared immense. As soon as he put to sea, he regulated every thing by his sole authority; he superintended the execution of every order; and allowing himself only a few hours for sleep, he was at all other times upon deck. As his course lay through seas which had not formerly been visited, the sounding-line, or instruments for observation, were continually in his hands. After the example of the Portuguese discoverers, he attended to the motion of tides and currents, watched the flight of birds, the appearance of fishes, of seaweeds, and of every thing that floated on the waves, and entered every occurrence, with a minute exactness, in the journal which he kept. As the length of the voyage could not fail of alarming sailors habituated only to short excursions, Columbus endeavoured to conceal from them the real progress which they made. With this view, tho' they run eighteen leagues on the second day after they left Gomera, he gave out that they had advanced only fifteen, and he uniformly employed the same artifice of reckoning short during the whole voyage. By the 14th of September the fleet was above two hundred leagues to the west of the Canary Isles, at a greater distance from land than any Spaniard had been before that time. There they were struck with an appearance no less astonishing than it was new. They observed that the magnetic needle, in their compasses, did not point exactly to the polar star, but varied a degree towards the west; and as they proceeded this variation increased. This appearance, which is now familiar, though it still remains one of the mysteries of nature, into the cause of which the sagacity of man has not been able to penetrate, filled the companions of Columbus with terror.

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They were now in a boundless unknown ocean, far from the usual course of navigation ; nature itself seemed to be altered, and the only guide which they had left was about to fail them. Columbus, with no less quickness, than ingenuity, invented a reason for this appearance, which, though it did not satisfy himself, seemed so plausible to them, as dispelled their fears, or silenced their murmurs.

He still continued to steer due west, nearly in the same latitude with the Canary Islands. In this course he came within the sphere of the trade wind, which blows invariably from east to west, between the tropics; and a few degrees beyond them. He advanced before this steady gale with such uniform rapidity, that it was seldom necessary to shift a sail. When about four hundred leagues to the west of the Canaries, he found the sea so covered with weeds, that it had a resemblance to a meadow of vast extent ; and in some places they were so thick, as to retard the motion of the vessels. This strange appearance occasioned new alarm and disquiet. The sailors imagined that they were now arrived at the utmost boundary of the navigable ocean ; that these floating weeds would obstruct their farther progress, and concealed dangerous rocks, or some large tract of land, which had sunk, they knew not how, in that place. Columbus endeavoured to persuade them, that the appearance which had alarmed, ought rather to have encouraged them, and was to be considered as a sign of approaching land. At the same time a brisk gale arose, and carried them forward. Several birds were seen hovering about the ship, and directing their flight towards the west. The desponding crew resumed some degree of spirit, and began to entertain fresh hopes.

Upon the first of October they were, according to the admiral's reckoning, seven hundred and seventy leagues to the westward of the Canaries, but lest his men should be intimidated by the prodigious length of the navigation, he gave out that they had proceeded only five hundred and eighty-four leagues ; and, fortunately for Columbus, neither his own pilot, nor those of the other ships, had skill sufficient to correct this error, and discover the deceit. They had now been above three weeks at sea ; they had proceeded far beyond what former navigators had attempted or deemed possible ; all their prognostics of discovery, drawn from the flight of birds and other circumstances, had proved fallacious ; the appearances of land, with which their own credulity, or the artifice of their commander had from time to time flattered and amused them, had been altogether illusive, and their prospect of success seemed now to be as distant as ever. These reflections occurred often to men, who had no other object or occupation, than to reason and discourse concerning the intention and circumstances of their expedition. They made impression, at first, upon the ignorant and timid, and extending, by degrees, to such as were better informed, or more resolute, the contagion spread at length from ship to ship. From secret whispers and murmurings, they proceeded to open cabals and public complaints. They taxed their sovereign with inconsiderate credulity, in paying such regard to the vain promises and rash conjectures of an indigent foreigner, as to hazard the lives of so many of her own subjects, in prosecuting a chimerical scheme. They affirmed that they had fully performed their duty, by venturing so far in an unknown and hopeless course, and could incur no blame for refusing, at last, to follow a desperate adventurer to certain destruction. They contended, that it was necessary to think of re-
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turning to Spain, while their crazy vessels were still in a condition to keep the sea, but expressed their fears that the attempt would prove vain, as the wind, which had hitherto been so favourable to their course, must render it impossible to sail in the opposite direction. All agreed that Columbus should be compelled by force to adopt a measure on which their common safety depended. Some of the more audacious proposed, as the most expeditious and certain method for getting rid at once of his remonstrances, to throw him into the sea, being persuaded that, upon their return to Spain, the death of an unsuccessful projector would excite little concern, and be inquired into with no curiosity.

Columbus was fully sensible of his perilous situation: He had observed, with great concern, the fatal operation of ignorance and of fear in producing disaffection among his crew, and saw that it was now ready to burst out into open mutiny. He retained, however, perfect presence of mind. He affected to seem ignorant of their machinations. Notwithstanding the agitation and solicitude of his own mind, he appeared with a chearful countenance, like a man satisfied with the progress which he had made, and confident of success. Sometimes he employed all the arts of insinuation to soothe his men. Sometimes he endeavoured to work upon their ambition or avarice, by magnificent descriptions of the fame and wealth which they were about to acquire. On other occasions he assumed a tone of authority, and threatened them with vengeance from their sovereign, if, by their dastardly behaviour, they should defeat this noble effort to promote the glory of God, and to exalt the Spanish name above that of every other nation. Even with seditious sailors, the words of a man whom they have been accustomed to reverence, were weighty and persuasive. They not only restrained them from those violent excesses, which they meditated, but prevailed with them to accompany their admiral for some time longer.

As they proceeded, the indications of approaching land seemed to be more certain, and excited hope in proportion. The birds began to appear in flocks, making towards the south-west. Columbus, in imitation of the Portuguese navigators, who had been guided in several of their discoveries, by the motion of birds, altered his course from due west towards that quarter whither they pointed their flight. But, after holding on several days in this new direction, without any better success than formerly, having seen no object, during thirty days, but the sea and the sky, their hopes subsided faster than they had risen; their fears revived with additional force; impatience, rage, and despair appeared in every countenance. All sense of subordination was lost: the officers, who had hitherto concurred with Columbus in opinion, and supported his authority, now took part with the men; they assembled tumultuously on the deck, expostulated with their commander, mingled threats with their expostulations, and required him instantly to tack about and return to Europe. Columbus perceived that it would be of no avail to have recourse to any of his former arts, which having been tried so often, had lost their effects; and that it was impossible to rekindle any zeal for the success of the enterprise among men, in whose breasts fear had extinguished every generous sentiment. He saw that it was no less vain to think of employing either gentler or severe measures, to quell a mutiny so general and so violent. It was necessary, on all these accounts, to soothe passions which he could no longer

longer command, and to give way to a torrent too impetuous to be checked. He promised solemnly to his men that he would comply with their request, provided they would accompany him, and obey his commands for three days longer, and if, during that time, land were not discovered, he would then abandon the enterprize, and direct his course towards Spain.

Enraged as the sailors were, and impatient to turn their faces again towards their native country, this proposition did not appear to them unreasonable. Nor did Columbus hazard much in confining himself to a term so short. The presages of discovering land were now so numerous and promising, that he deemed them infallible. For some days the sounding line reached the bottom, and the soil which it brought up indicated land to be at no great distance. The flocks of birds increased, and were composed not only of sea-fowl, but of such land birds as could not be supposed to fly far from the shore. The crew of the *Pinta* observed a cane floating, which seemed to have been newly cut, and likewise a piece of timber artificially carved. The sailors aboard the *Nigna* took up the branch of a tree with red berries, perfectly fresh. The clouds around the setting sun assumed a new appearance; the air was more mild and warm, and, during night, the wind became unequal and variable. From all these symptoms, Columbus was so confident of being near land, that on the evening of the 11th of October, after public prayers for success, he ordered the sails to be furled, and the ships to lie by, keeping strict watch, lest they should be driven ashore in the night. During this interval of suspense and expectation, no man shut his eyes, all kept upon deck, gazing intently towards that quarter where they expected to discover the land, which had been so long the object of their wishes.

About two hours before midnight, Columbus, standing on the forecable, observed a light at a distance, and privately pointed it out to Pedro Gutierrez, a page of the queen's wardrobe. Gutierrez perceived, and calling to Salcedo, comptroller of the fleet, all three saw it in motion, as if it were carried from place to place. A little after midnight, the joyful sound of land, land, was heard from the *Pinta*, which kept always a-head of the other ships. But, having been so often deceived by fallacious appearances, they were now become slow of belief, and waited, in all the anguish of uncertainty and impatience, for the return of day. As soon as morning dawned, their doubts and fears were dispelled, they beheld an island about two leagues to the north, whose flat and verdant fields, well stored with wood, and watered with many rivelets, presented to them the aspect of a delightful country. The crew of the *Pinta* instantly began the *Te Deum*, as a hymn of thanksgiving to God, and were joined by those of the other ships, with tears of joy, and transports of congratulation. This office of gratitude to Heaven was followed by an act of justice to their commander. They threw themselves at the feet of Columbus, with feelings of self-condemnation mingled with reverence. They implored him to pardon their ignorance, incredulity, and insolence, which had created him so much unnecessary disquiet, and had so often obstructed the prosecution of his well-concerted plan; and passing, in the warmth of their admiration, from one extreme to another, they now pronounced the man, whom they had so lately reviled and threatened, to be a person inspired by Heaven with sagacity and fortitude more than human, in order to accomplish a design, so far beyond the ideas and conception of all former ages.

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As soon as the sun arose, all the boats were manned and armed. They rowed towards the island with their colours displayed, war-like music, and other martial pomp; and as they approached the coast, they saw it covered with a multitude of people, whom the novelty of the spectacle had drawn together, and whose attitudes and gestures expressed wonder and astonishment at the strange objects which presented themselves to their view. Columbus was the first European who set foot in the New World which he had discovered. He landed in a rich dress, and with a naked sword in his hand. His men followed, and kneeling down, they all kissed the ground which they had so long desired to see. They next erected a crucifix, and prostrating themselves before it, returned thanks to God for conducting their voyage to such an happy issue. They then took solemn possession of the country for the crown of Castile and Leon, with all the formalities which the Portuguese were accustomed to observe in acts of this kind, in their new discoveries.

The Spaniards, while thus employed, were surrounded by many of the natives, who gazed, in silent admiration, upon actions which they could not comprehend, and of which they did not foresee the consequences. The dress of the Spaniards, the whiteness of their skins, their beards, their arms, appeared strange and surprising. The vast machines in which they had traversed the ocean, that seemed to move upon the waters with wings, and uttered a dreadful sound resembling thunder, accompanied with lightning and smoke, struck them with such terror, that they began to respect their new guests as a superior order of beings, and concluded that they were children of the Sun, who had descended to visit the earth.

The Europeans were hardly less amazed at the scene now before them. Every herb, and shrub, and tree, was different from those which flourished in Europe. The soil seemed to be rich, but bore few marks of cultivation. The climate, even to Spaniards, felt warm, though extremely delightful. The inhabitants appeared in the simple innocence of nature, entirely naked. Their black hair, long and uncurled, floated upon their shoulders, or was bound in tresses around their heads. They had no beards, and every part of their bodies was perfectly smooth. Their complexion was of a dusky copper colour, their features singular, rather than disagreeable, their aspect gentle and timid. Though not tall, they were well shaped, and active. Their faces, and other parts of their body, were fantastically painted with glaring colours. They were shy at first through fear, but soon became familiar with the Spaniards, and with transports of joy received from them hawk-bells, glass beads, and other baubles, in return for which they gave such provisions as they had, and some cotton yarn, the only commodity of value that they could produce. Towards evening Columbus returned to his ships, accompanied by many of the islanders in their boats, which they called canoes, and though rudely formed out of the trunk of a single tree, they rowed them with surprising dexterity. Thus, in the first interview between the inhabitants of the old and new worlds, every thing was conducted amicably, and to their mutual satisfaction. The former, enlightened and ambitious, formed already vast ideas with respect to the advantages which they might derive from those regions that began to open to their view. The latter, simple and undiscerning, had no foresight of the calamities and desolation which were now approaching their country.

[To be continued.]

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The true Principles of Gunnery investigated and explained. To which are added, many necessary Explanations and Remarks, together with Tables calculated for Practice, the Use of which is illustrated by proper Examples; with the Method of solving that capital Problem, which "requires the Elevation for the greatest Range with any given initial Velocity." By Hugh Brown. 4to. 15s. boards. [Concluded from page 332.] Nourse.

HAVING laid down a theoretical rule for determining the velocity *a priori* from the given dimensions of the piece and charge, and a method of experimentally determining the same thing, in the two last propositions, our author proceeds, in the IXth, to compare these two together; for this purpose he made a great number of experiments very accurately, and thence determined the actual velocities of the balls; and from the given dimensions he computed the same velocities by the theory; and the very near agreement of these two together, was a strong confirmation of the practical truth of both methods. Among Mr. Euler's remarks on this proposition, he has some on the improvement of guns and gun-metal, and seems to have given the first public hint of an improvement by casting cannon solid, and boring them afterwards, as he mentions it as a thing to be desired: he says, 'It seems probable, that casting cannon solid, and boring them afterwards, would be an improvement; for, by this means, not only the metal runs closer, but the cylinder may be bored exactly in the centre of the metal, which cannot be so well done in casting.' This improvement, we are informed, has been practised for many years on the continent, and was introduced into England about five or six years since, all the government guns being now executed in that manner.

The Xth proposition treats of the effect of dampness on powder; from which it appears that the drier it is, so much the better.

In the XIth proposition is treated this curious and interesting inquiry, 'To investigate the velocity which the flame of gunpowder acquires, by expanding itself, supposing it to be fired in a given piece of artillery, without either a bullet, or any other body before it.' This velocity Mr. Robins determines by clear and easy experiments, in his usual elegant manner, and concludes that it is nearly at the rate of 7000 feet in a second of time. Mr. Euler enters on the physical and mathematical solution of this curious problem with his usual skill and penetration, but not however without falling into some errors in this very difficult enquiry, particularly in the first

rule which he has investigated, which brings out the velocity of the flame but about 3215 feet, or nearly half of what was found by Mr. Robins, on which occasion he rather exults over our ingenious author, while the mistake lies with himself, as is clearly shewn in the notes, p. 103, signed L; and when the correction, there adverted to, is made in the theorem, the resulting number is about 6711 feet, which is not greatly different from the determination of Mr. Robins. This correction and its consequences will set aside most of what Mr. Euler has advanced against the principles of our author, and shew that his 'theory of the force of powder is' not 'inconsistent with his own experiments.' In the end of the third remark on this proposition, Mr. Euler gives also the following very unfair or mistaken computation, where he says, if $m=800$, which is the case of the salt petre, then shall the elasticity $=1200$; if now the heat be allowed for, it will become near 5 times greater, or more than 500 times greater than the elasticity of air in its natural state. By this method the force of powder appears to be 5 times greater than the author makes it. This however is so far from being a true state of the case, that the error lies intirely with the commentator. For, the compressed air being equally diffused through the powder, and amounting to about $\frac{1}{3}$ of the whole composition, and being also nearly of the same density, it therefore possesses about $\frac{2}{3}$ of the space that the powder lies in; but after the powder is fired, if it should then expand itself into and fill the whole space before occupied by the powder, we should have as $3:1::5000:1666$, the density of the fluid in that case; but $\frac{1}{3}$ of the space nearly is filled with the gross matter of the powder after the explosion, consequently $\frac{2}{3}$ of the space only is filled with the elastic fluid, and therefore as $4:1::5000:2500$, the density of the fluid before the ball moves, supposing the powder all to fire the first instant; but that not being exactly the case, the force at first will be less on that account. And when it moves along the cylinder, the expansion and force decrease much faster than in the proportion of the lengths passed over: for since the fluid fills not more than $\frac{2}{3}$ of the space which the powder lay in, when it has passed over a length equal to that of the powder, it will fill $\frac{2}{3}$ of such a space; and when it has moved over another length, it will fill $\frac{4}{9}$; &c. so that when the numbers of such spaces are 1, 2, 3, 4, &c. the corresponding degrees of expansion will be 2, 5, 8, 11, &c. that is, when the length occupied is a times the length of the charge, the expansion will be $3a-1$, and the force equal to the $\frac{1}{3a-1}$ part of the first force 5000 which the fluid would have if confined to the space it possessed

tested before firing. So that when $a=2$ only, or the fluid or the ball has passed over a space equal to once the length of the charge, the force will then become equal to $\frac{1}{2}$ of 5000, or 1000 only. And as this is the greatest that can be, we may safely conclude that the elastic force of the fluid is no more than 1000, or what Mr. Robins assigns to it, before the ball has passed over a space equal to the length of the charge of powder!—However Mr. Euler at last brings his theory to a more accurate computation, and finally determines the velocity of the flame to be 7000 feet in a second; the same as Mr. Robins found by experiments.

The farther remarks on this proposition, contain many curious and perhaps useful observations on the nature of gunpowder, and the best manner of its composition. As also the determination of the best quantity of charge for any given piece of ordnance.

The two remaining propositions of this first chapter, treat on the manner in which a ball is impelled, when it is laid at a considerable distance before the charge; and of the various kinds of powder, their mixtures, materials, qualities, and methods of proving or examining them. In all which considerations Mr. Euler generally agrees with Mr. Robins in his principles, and adds many learned and useful dissertations of his own.

The second part of this work, treats on the resistance of the air, and the track described by the flight of shot and shells.

Were it not for the resistance of the air, the track of a projectile would be a common parabola, excepting only the very small deviation arising from the convergency of the directions of gravitation, which might be safely neglected in the practical rules, as the ranges bear so small a proportion to the semi-diameter of the earth. This was first demonstrated by Galileo in a very scientific manner, who also remarked on the deviation caused by the resistance of the air, the effect of which, however, he was not able to compute, nor indeed did he imagine it was near so great as it is now known to be. Accordingly the parabolic theory was from his time adopted, and, till lately, generally used in computations relative to military projectiles. Various attempts have however been made to determine the air's resistance and the track of the projectile, both by theory and experiments; but hitherto without a perfect accuracy. The immortal sir Isaac Newton first taught the method of computing such resistance and track, and demonstrated the resistance which a cylinder and a globe would meet with both from an infinitely compressed and continued medium,

and from a discontinued one whose particles are either elastic or perfectly hard. He shewed that the law of resistance in such mediums, was in the duplicate ratio of the velocities; and adverted to the difference both in the quantity and law that would obtain in other mediums, such as air, or water, that do not agree with either of the before-mentioned two general cases, when the motions should be very swift. Our author however seems to be the first who evinced by experiments the great excess of the air's resistance, over what would be given by the above law in very swift motions; and from those experiments he deduces a rational theory for such projectiles.— In the first proposition he describes the general principles of the resistance of fluids to solid bodies moving in them, in a clear and intelligent manner. To which Mr. Euler adds a large commentary, and mathematical investigations of the resistances made by differently constituted mediums, and to bodies of different forms. Of the peculiar circumstances of the air, by which its effects differ from those mediums, a tolerably clear notion may be formed from the following paragraph.

‘ We are first to observe, says Mr. Euler, that the air is a compressed fluid, and presses equally on all parts of a body placed therein, so that it is impossible that this pressure can produce motion in a body which is at rest, but the case is different with respect to a body in motion, where the impulse of the stroke against the particles of the fluid must be taken into the account, as well as the pressure. Indeed, if the circumambient fluid continued every where round the body of the same weight, the diminution of the body's motion would proceed from the force of the stroke only; and this is nearly the case in slow motions. But if the body move with great celerity it puts the air into a very sensible motion, whereby the pressure is altered from what it was, and remains no longer the same on every part of the body, and therefore the state of the body is altered, not only by the resistance of the air, but also by its pressure. Particular regard it to be had to the hinder part of the moving body, for when it was at rest it was just as much pressed forward as backward. But when the body has acquired a very quick motion, so that the air cannot follow it closely, there can be scarcely any pressure on the hinder part, but the pressure on the fore-part is not cast off nor avoided in the same manner, and therefore the resistance on that part must be considerably increased.

‘ Hence it may be concluded, that if the velocity be diminished, the pressure on the fore-part will still be greater than on the hind-part; and, therefore, the resistance will continue in this case greater than what the body suffers from the stroke only, because the air incumbent on the fore-part of the body is heavier

heavier than that behind. There is a remarkable circumstance in air different from water, or other fluids; it is this, that it may be compressed into a much lesser space, or expanded into a much greater than what it occupies in its natural state, and therefore it may vary greatly with respect to its density. If, therefore, a body moves with great celerity through the air, and drives this before it, it is evident, that the air will be denser before, and rarer behind it, and for this reason the pressure of the air will be greatest on the fore-part, and will conspire with the resistance occasioned by the greater number of the particles which oppose the body's motion towards diminishing its celerity; and since the fluid becomes denser before the body, as its celerity increases, it is sufficiently evident, that the law of resistance in very swift motions is greater than that which is commonly received, agreeable to Mr. Robins's assertion.

'Hence it appears, that a body moving in the air is obstructed by two forces; the one arises from the stroke against the particles of the fluid, which is properly called resistance, and the other from the unequal pressure.'

And he concludes his remarks on this proposition thus:

'In whatever manner this subject be treated, there is another circumstance to be considered which increases the resistance. Namely, that singular property of the air by which it is capable of condensation and dilation. From this property it happens, that when a body moves very swiftly through the air, the air before it is compressed and rendered more dense, and behind it becomes rarer than in its natural state. By the first circumstance, the resistance on the fore-part becomes greater, by the other the pressure on the hind-part becomes less; therefore from these causes the resistance becomes greater in quick than in slow motions.'

In the IId. proposition is determined, by experiments, the actual resistance made by the air to projectiles. And Mr. Euler, in his remarks and investigations, still farther confirms the same experiments. From both of them it appears that the resistance gradually increases beyond that of the proportion of the squares of the velocities, as laid down by sir Isaac Newton, for slow motions, as the velocity itself increases, and it approximates to near three times the quantity brought out by that proportion.

In the IIId. proposition, Mr. Robins lays down a rule for determining the augmentations of the resisting power of the air according to the different velocities of the resisted body. This he derives from the comparison of a number of experiments; and Mr. Euler, as usual, endeavours to investigate a similar rule in a manner somewhat different.

In the IVth. proposition are determined the velocities with which musket and cannon-shot are discharged from their respective pieces by their usual allotment of powder. These our author computes from the theory laid down in the VIIth proposition, and confirmed by the experiments in the VIIIth, of the first part, where perhaps this proposition would have been as properly placed as it is here. A rule for the quantity of the best charge, with other things of the like nature, are also delivered in it. And on these particulars the commentaries of Mr. Euler are very large and interesting.

The Vth proposition is employed to shew that when a cannon ball of 24lb. weight, fired with the usual charge of powder, first issues from the piece, the resistance of the air on its surface amounts to more than 20 times its weight. It must consequently describe a track very different from that which it would move in, if there was no such resistance, that is a parabola. To prepare the way for proving this in the next proposition, our author here lays down the principal properties of projectiles on the parabolic hypothesis, to compare with those found from experiments. And these properties Mr. Euler here investigates from first principles independent of the parabola, on the supposition only of no resistance from the medium.

In proposition VI. our author shews that the track described by the flight of shot or shells is neither a parabola, nor nearly a parabola, unless they are projected with small velocities. This he indubitably proves from the comparison of several experiments of the actual velocities, ranges, elevations, &c. with the same things as given by the parabolic theory, and mentioned in the foregoing proposition. Some of the differences resulting from this comparison are strikingly remarkable: for when a 24lb. iron ball has been discharged at an angle of 45° with a velocity of 1650 feet in 1 second of time, it has been found to range something short of 3 miles, whereas it would range no less 16 miles if it moved in a parabola; and a common musket bullet projected with a velocity of 1700 feet per second, whose actual range is not more than half a mile, would range to the distance of 17 miles on the parabolic theory, which is no less than 34 times the real distance! A proportional difference is also found among the other properties as in the distances here remarked; and therefore the actual effects of the projects are very far from those belonging to the curve of a parabola. He declines, however, the consideration of the real track of a projectile through the air, till some other opportunity; this defect he supplied in some papers printed in the Phil. Transf. for 1746 and 1747. In the mean time,
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however, Mr. Euler, in his remarks on this proposition, undertakes the solution of this problem, to find the resistance of the air and the track of the projectile, but without success, and he at last gives it up to a future occasion, which happened in the year 1753, as appears by the Berlin Acts, when he succeeded better, as is shewn in the appendix to this work. Mr. Euler's investigations, delivered in this proposition, must be egregiously wide of the truth, as the consequences drawn from them differ so greatly from all good experiments, as well as from the best parts of his own theory as laid down in the first part of this work; of which an eminent instance appears in his second remark, wherein he treats of the times and altitudes of vertical ascents and descents. He has here investigated two or three theorems expressing the general relations of the velocities, altitudes, and times of ascent and descent; these theorems are derived from and consequently dependent on each other, so that the result of one of them cannot be adduced as a proof of the truth of the others, since they must unavoidably all agree with each other whether they be right or wrong as to their common principle; and yet Mr. Euler has, very inconsistently made that use of them. For, having taken one of the experiments made by Mr. Bernoulli, as an example, wherein the times of vertical ascent and descent amount together to 34"; from this number Mr. Euler computes the altitude ascended by one of the theorems, and from this the initial velocity by another; and although this velocity be about double of what it ought to be by both the best theory and experiments; yet against the acknowledged conviction of his judgment and experience, he concludes this velocity to be right, because that when he uses this number in the 3d theorem, it brings out nearly the time which was introduced into the 1st one! Whereas the proper use he ought to have made of this very false value of the velocity, ought to have been the detection of the falsehood of the theorems here laid down. Moreover, as he says his conclusions here agree nearly with what was brought out by Mr. Bernoulli himself, it confirms us in the suspicions we had formed of the truth of this gentleman's computations on the same subject, as we before mentioned in our account of prop. VII. of the 1st chapter, inserted in p. 330 of our Review for last month.

The VIIIth proposition shews that bullets in their flight are not only depressed beneath their original direction by the action of gravity, but are also frequently driven to the right or left of that direction by the action of some other force. These deviations are often very considerable, and in no constant proportion to the distance from the gun, but often many times

greater than in that proportion, so that the track of the ball is much incurvated and convex towards the line of direction. Mr. Robins thinks these deviations are caused partly by irregular or unglobular surfaces in the shot, and partly by a rotation about an axis oblique to the plane of direction. Mr. Euler thinks they are chiefly, if not entirely, to be attributed to the first of these causes, and that the resistance will be the same whether the shot revolve or not. We cannot ourselves subscribe to this opinion, except in the case in which the axis of rotation is in the line of flight, as in every other case the resistance to one side of the ball must be greater than to the other, which must cause a deviation towards that side on which is the less resistance.

The VIIIth proposition, which is the last of our author's book, shews that equal balls being impelled with unequal velocities, penetrate into resisting substances to depths which are to each other in the duplicate ratio of the velocities. This Mr. Robins proves by simple and clear experiments with balls fired into blocks of wood with known velocities, when the penetrations, being measured, were found to be in the above proportion very nearly. Mr. Euler investigates the same thing from first principles independent of experiments, and thereby confirms the rule above mentioned. His investigations furnish him also with this other rule, viz. that when the velocities are equal and the sizes of the balls unequal, then the depths penetrated are as the diameters of the balls. So that universally it may be observed, that the penetrations are in the compound ratios of the diameters and squares of the velocities. But the areas or sections of the holes, are as the squares of the diameters; and therefore the contents or magnitudes of the holes made, are in the compound ratio of the squares of the velocities and cubes of the diameters, that is, in the compound ratio of the body and square of the velocity.

The last mentioned proposition concludes Mr. Robins's book, as well as Mr. Euler's translation and remarks. Mr. Brown has however added to this English edition the translation of a paper which was published by Mr. Euler in the Berlin Memoirs, as such an addition seemed not unnecessary to complete the work. This is a dissertation on the curve or track described by a projectile in the air, or in any other fluid. He both gives the solution concerning the nature of this curve in general for any medium, and makes the particular application to the air in its mean state of compression. This solution is very ingenious and satisfactory, and general expressions are given for determining in any particular case, the range, altitude, time of flight, elevation, and initial velocity, in

in terms of each other. He also remarks on a material improvement that might be made to render this theory useful in practice. He says,

‘ One may think it a work of infinite labour to establish new rules for the flight of cannon-shot, agreeable to the real curve which a body describes in the air. For since, according to the hypothesis of Galileus, we want only the elevation of the piece, and the initial velocity, it is not difficult to calculate tables to shew the greatest height of the projectile, and the point where it must fall in any proposed case. But in order to calculate similar tables, according to the true hypothesis, we must, besides the two particulars already mentioned, have respect as well to the diameter of the projectile as to its weight; therefore we are reduced to the necessity of calculating tables, as well for the diameter of each projectile, as for its weight; the execution of such a work would, without doubt, be impracticable.

‘ Yet, having weighed all these difficulties, I do not find them altogether insurmountable, for I have observed, that an infinite number of cases, which seem different, may be comprehended in the same table; and although the number of these cases still continues infinite, yet as they retain a certain order among themselves, it will be sufficient to calculate a certain number of them, and deduce the rest by means of interpolation. The whole work will, therefore, be reduced to a certain number of calculated tables, and a precept shewing how to use them; and this will be sufficient for solving all cases which occur in gunnery, with near as much expedition as by the vulgar hypothesis of Galileus.’

Accordingly Mr. Brown has here supplied this very material part of the business, he having computed, and subjoined to this work, such a set of tables as Mr. Euler alludes to; and they are the first, that we know of, which have been constructed, that will determine the several inquiries in the practice of gunnery within a moderate degree of the truth as those things actually obtain in nature. These extensive and useful tables are illustrated by examples in the determination of the several requisites in gunnery, clearly explaining the manner of using them. He also shews, by them, how to solve the problem relating to the elevation or angle in which a piece must be pointed, so that the shot may range to the greatest distance possible, with a given charge or initial velocity. For this angle is very different from that which gives the greatest range *in vacuo*, which is known to be 45° or half a right angle, it being indeed always less than this, and the more so as the velocity is greater, or as the ball is smaller, its density being the same. Mr. Brown has also added a table, shewing the limits of the angles for the greatest range with several given

given initial velocities for a certain given shot; and, in the preface to the book, a still more explicit one adapted both to different velocities and sizes of balls. From the inspection of the last mentioned table, it is evident that the ratios of the greatest ranges are not greatly different from those of the initial velocities. But their proportions may be more nearly estimated thus: find the range *in vacuo* belonging to the elevation which gives the greatest range in the mediums; there are the several ranges nearly as these ranges *in vacuo* directly, and as the initial velocities inversely.

We have now gone through this work, and that in a manner rather more copious than usual, on account of the great importance of the subject, and the manner in which it is treated; and we have only farther to remark, that as Mr. Euler has generally explained Mr. Robins's principles, and the true theory of military projectiles, so the valuable additions of Mr. Brown are well adapted to render the theory easy to be applied in practice.

A Journey from Gibraltar to Malaga. Illustrated with the Medals of each Municipal Town; and a Chart, Perspectives, and Drawings, taken in the Year 1772. By Francis Carter, Esq. 2 vols, 8vo. 12s. boards. Cadell.

MR. Carter acquaints us in his preface, that during a residence of twenty years in two southern provinces of Spain, he applied himself to study the history and antiquities of that country. He prosecuted this design no doubt with the greater alacrity, as he supposed the subject to be entirely new, and did not learn till his return to Britain, that a history of the Herculean Straits, or Straits of Gibraltar, had lately been written by lieutenant colonel James. However, as colonel James, besides the descriptive part of his book, has chiefly dwelt upon fabulous and uncertain history*; and as Mr. Carter restricts himself to an enumeration of the remains of antiquity which he has seen in Andalusia and Granada, the pursuits of these gentlemen seem to have been very different. We are inclined to value all kinds of literary performances, in proportion to the degree of real advantage which the world may reap from them; but it was with difficulty, that we persevered in the perusal of the work now under consideration. This, though intitled a Journey, is not written in the manner of an historical narrative, but divided into

* See Crit. Rev. vol. xxxii. p. 261.

various heads which contain the accounts of ancient and modern towns, unconnected with each other. By these means the author has avoided descriptive details, closely adhering to antiquarian objects. We confess that ancient history cannot be better illustrated than by monuments, inscriptions, and medals; but we doubt whether those with which Mr. Carter has filled his two volumes, are sufficiently instructive and important to excuse his neglect of the present state of the country. Mr. Carter appears indeed to be a very eager antiquary, and shews a peculiar regard for the numismatic science. He expresses himself however with too much severity, when he mentions, as it were in triumph, that this science 'is at length rescued out of the heavy hands of German pedants *.' In a branch of knowledge which our countrymen have hitherto but little cultivated, we would recommend a more cautious judgment, lest the censure should recoil; *mutato nomine de te fabula narratur*. Our author's enthusiasm relative to numismatics is so conspicuous, that we shall here present the reader with a specimen.

* N^o. 20. is the reverse of a coin, on which is represented a naked fisherman seated on a rock, his rod in his right hand, and a fish, the reward of his toil, hanging to his line, in the attitude of drawing it out of the water; by his side is a cesta or Spanish basket with a handle; in which the Spaniards to this day carry their fish; it is made of Esparto, open like a net, wherein they can dip and wash their fish without taking them out.

* Flores has printed three several dyes with this amiable reverse, of which I possess two: that I present to the reader, is in exceedingly fine preservation, and I doubt not will give him singular pleasure; the more so if he remarks the refined taste of the artist, who in his pretty medal informs us, that the placid beach of Carteia was here and there variegated with small rocks and shelves, from among which the angler caught in great plenty delicious salmonettes, a fact literally true, even to this day; people from San Roque continually coming to fish on these stones.

* One of them, almost naked, like the figure on the coin, thus employed on a summer's morn, so struck me, that I got off my horse, and sat on a rock by him, contemplating this medal which I held in my hand; every time the countryman caught a fish, I more and more admired the ingenuity of this people, who took such particular pains to commemorate even the slightest advantages of their coast.*

* He names as Germans, *Goltzius* a Fleming, *Havercamp* a Hollander, *Bauduri* and *Mediobarbo*, two Italians.

After

After a most careful examination of the print which Mr. Carter has given of this coin, we are convinced that a man who can see all these fine things upon it, must have better eyes than the Critical Reviewers.

According to the remaining part of the Arabic inscription over the gate of the castle of Gibraltar, elucidated by the history of the caliphs, this edifice was erected either in 739, or one of the two following years. In the town, however, almost the only building that bears evidence of Arabian architecture, is the bomb-house; on the top of which there was formerly a flat terrace, in the manner of those in Morocco, supported by marble pillars, and commanding a view of the town and bay.

Among the numerous caves in which the hill of Gibraltar abounds, that of St. George particularly deserves to be described.

‘ The mouth of it, says the author, though narrow without, is very spacious inwards, and affords a pleasant and cool retreat to the company, who frequently come from the town to spend the day in it; the sudden transition from the hot air without to the agreeable coolness within, is very flattering, and amply recompenses the fatigue of ascending the hill

‘ You descend into the cave about a hundred steps; the roof above you is at least sixty feet high, and supported by a most noble arch, measuring at the base as many yards; as far as the air is free and the sun penetrates, it is festooned with knots of a large-leaved ivy; the water distills and drops down in different places all the year round, a sure proof that there are over it eternal repositories of water; these droppings fret the roof of the cave with pendent crystallizations and stony icicles of a thousand different shapes: further in, where the humidity is infinitely greater, the petrefactions reach down to the bottom, and form pillars, which will for ever support the cave from any accidental concussions of earthquakes.

‘ These columns, by the singular effect of their nature, are erected different from every rule of human architecture; the capitals and bases form themselves first, and the shafts, the work of ages, join them insensibly by the concretion of the spar.

‘ To the right, at the bottom of the steps, is an opening near fifty feet deeper, and seemingly of great length, where these petrified pillars appear with amazing beauty and regularity, and form an enchanting Gothic temple, the isles and chapels being distinguishable and astonishing for their symmetry; the hissing of the bats, its only, though numerous, inhabitants, adds to the horror of the place.

‘ Penetrating into the front of the cave, you find a great deal of water, though never more at one time than another; which

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evidences a communication downwards, else the continual distillation from the roof would, in time, fill and overflow it.

‘ On examination, I found great reason to conjecture, that the ancient Spaniards, as well as the Moors, made use of St. George’s cave as a strong hold, to which they were probably determined by the plenty of good water: nay we may go farther, and be induced to believe, it was their only repository, and that the water lodged in its bosom did not formerly discharge itself through the red sands; be that as it will, there are still standing the remains of a strong wall, forming a platform twenty feet long, before the mouth of the cave. Pomponius Mela has very particularly described this cave, as a singular wonder of nature, well worthy to be noticed: “*Is mirum in modum concavus, ab ea parte qua spectat occasum, medium ferè latus aperit, atque inde egressis, totus admodum pervius, prope quantum patet specus est.*”

‘ Whereby we learn that in his days it was penetrable even to the extremity; so that the vast masses of stone, which at present bar all passages inwards, were not yet formed in the time of Claudius Cæsar, but have been the labour of seventeen hundred succeeding years.’

After describing the hill of Gibraltar, the author brings us to the city of Algeziras, which lies on the opposite side of the bay; a town of considerable note in ancient times, but which, till lately, has lain for many ages in ruins. In examining the opinion of father Flores, who has fixed the situation of Julia Traducta at this place, Mr. Carter makes some judicious observations relative to the general credit due to different kinds of local antiquities.

Mr. Carter informs us that he could not find a single stone in the walls of Algeziras that had the marks or proportion of Roman architecture; neither has there been any Roman inscription found at the place. From which he concludes, that the ancient Julia Traducta was situate farther down towards the Streights.

The author next conducts us to Carteia, once likewise a famous city, and which we think he evinces from good authority to have been built on the ruins of Tartessus or Tarsis. He also endeavours to prove, by plausible arguments, that Carteia was the port of Tarsis to which Solomon’s ships resorted. After describing the few ancient remains observable at this place, Mr. Carter breaks forth into the following apostrophe on its present state.

‘ O Carteia! thou once famous and renowned city, whose beauty and loveliness captivated the merchant, drawing all nations of the earth to thy port, can I contemplate without compassion thy present desolate state? Behold thy noble theatre is de-

destroyed, thy populous streets are ploughed up and sown, thy walls are taken away, thy sacred temples are beat down, and thy beauteous head once crowned with turrets, is now levelled with the dust: where are thy senators, thy purpled quatuor-viri, thy ædiles, thy streets swarming with people? Thy port is deserted, no fleets are to be seen in it, nor the shouts of mariners any more heard: thy fields for want of culture are turned to morasses; the very air over thee is become heavy and unwholesome, and the chilling ague drives man from thine habitation; in thy latter end, as in thy prosperity, one common fate attends thee with the mighty Babylon!

Alas! poor Carteia, deplorable is thy situation. But let the mourner be comforted, that many coins have been found amidst thy venerable vestiges, and that more are daily appearing!—Mr. Carter purchased, of a shepherd, near two dozen of brass medals lately discovered, some of which were in good preservation. One represented the head of Hercules, the tutelary god of the Carteians, with the figure of his club on the reverse. The impression on another was the laurelled head of Jove; and on a third, the head of Carteia crowned with turrets, and behind, the trident of Neptune.

From his excursion to Carteia the author returns to Gibraltar, of the various sieges of which fortress, intermixed with those of Algeziras, he gives a cursory detail; passing afterwards to the description of Ceuta, Tangier, and other distinguished places in the vicinity of the Straights.

The second volume contains the author's observations made on a journey from Gibraltar to Malaga, among which we meet with the subsequent account of the Sierra, or ridge of mountains, and its inhabitants, in a somewhat tumid style.

• This hill is so full of verdure, that the village as well as the roads about it are, in a literal sense, covered, shaded, and crowned with all manner of fruit-trees of a prodigious size; to whose topmost branches the luxuriant vine mounts vigorously and hangs in over-grown clusters, numberless bunches of red, black, and green grapes, which, frequently intermixed with the golden apple, the pomgranate, and the orange, expose a most enchanting picture to the charmed eye, while the ear is deafened by the fall of waters, tumbling in noisy streams from various parts of the hill; to complete the landscape, above the town rises perpendicular a rock, inaccessible on the front and sides, whereon appear the ruins of a Moorish castle.

• At Hojen we stopped to breakfast, and, entering into the first house of the village, were entertained, by its courteous owners, in a plain though noble style; to them the far-fetched tea, the painted china, and the fumes of coffee, are unknown; clean earthen bowls of milk, warm from the goat, a basket of grapes,

grapes, with their rich bloom courting the touch, and a pyramid of figs, still glistening with the morning dew, crowned the rustic board.

Our host was pleased at the preference we had given his cottage, and we had much reason to praise his hospitality; for which he constantly refused the least gratuity.

The habitation of these happy villagers convinced me how few are the articles sufficient to render our existence not only easy but comfortable: the house we were in consisted of two large apartments, of which the inner was the store-house of their annual provisions; corn was heaped in one corner, garbanzos and lentils in another, of three jars, one was full of oil for their lamps and table, and in the others was pickled pork sufficient for the year; the store of bacalao promised plenty during Lent, and from the ceiling hung grapes, pomgranates, and other fruits; the delicate kid makes a variety at their tables during summer, and in winter they have plenty of game, the shooting of which is one of their favourite diversions; their women grind the corn in hand-mills, and spin the thread, with which they knit their calçetas; the articles of linen and cloaths they receive of the shopkeepers in the towns, exchanged for wine, oil, wheat, and fruits; by this primitive method of trading, they seldom touch money, and therein, in my opinion, consists the greatest happiness; the pure air they breathe, constant exercise, and the steepness of their hills, renders their bodies stout, healthy, and robust, and their minds cheerful and free from that universal languor which oppresses the Spaniards in the hot vales below.

The greater part of the second volume, as well as much of the first, is occupied by ancient inscriptions, which Mr. Carter has been very attentive to collect and elucidate; at the same time, giving some description of the several places which he visited, with the most remarkable occurrences in their political history, and representations of the medals that have been discovered in those parts. The work can only be calculated to gratify the taste of such readers, as are disposed to the contemplation of Roman and Moorish antiquities, to whom it may prove acceptable, on account of the fidelity with which the objects appear to be described.

Travels through Spain and Portugal, in 1774; with a short Account of the Spanish Expedition against Algiers, in 1775: by Major William Dalrymple. 4to. 7s. 6d. boards. Almon.

THIS tour through Spain and Portugal is briefly described in sixteen familiar letters, in historical series. The author's object, according to his own assertion in the preface, was

was 'to dip into the state of government, to observe in particular on military establishments, to notice the customs and manners of the people, and to remark upon other transient-particulars.' His journey was completed in five months, on a track little beaten by former travellers. He passed from Gibraltar over Cordova to Madrid, and from thence by Avila, Salamanca, Benavente, Astorga and Lugos, to Corunna and Ferrol, the ports on the Bay of Biscay. From Corunna he proceeded to St. Jago de Compostella, and then entered Portugal, visiting Braga, Oporto, Coymbra, and Leiria in his way to Lisbon. Returning from thence to Gibraltar he passed Evora, Elvas, Badajos, Seville, Xeres and Cadiz. The author, in his preface, is aware that many of his remarks may appear trite; but he has an answer ready for this objection—'the character of a people is often rendered conspicuous by *minutiae*.' If the reader should be surprised to find so curious a journey comprized in a few pages, the major is again upon his guard, and tells us that the 'road was dull and dreary,' and quotes from Burke that "the characters of nature are legible, but it is difficult for those who run, to read them." We shall presently discover, whether the *minutiae* to which we are referred, are of that characteristic kind which the experienced traveller should ever search after; and how far 'those who run,' may stand excused, if they attempt to write.

In the first letter, dated from Cordova, Mr. Dalrymple complains, at every inn he meets with, of bad accommodations; and takes much pains to count all the wooden crosses on the road. A Spaniard having told him, 'that the English are very good seamen; but bad soldiers,' the major abruptly breaks off the conversation, and spurs on his horse. At Carlotta, five leagues from Cordova, he finds a colony of Germans.

The second letter contains a few remarks which the author has collected at Cordova, chiefly relative to the manners and amusements of the inhabitants. The third is dated at Carolina, a German colony in the midst of that great chain of mountains named *Sierra Morena*, and celebrated as the scene of Don Quixote's exploits. The settlers arrived in this part about eight years before the major saw them, being chiefly natives of Alsace, French Flanders, and Lorrain; but to all appearance these colonies are not in a very flourishing state. In the fourth letter the author carries the colony along with him for about a league, by which we imagine he can only mean, that the settlements extend a league beyond the town of Carolina*.

* The same improper expression is also made use of in the third letter.

Being now arrived in the province of La Mancha, he observed the dress and turn of mind to be considerably different from what he had seen in Andalusia. Passing through El Viso and Val de Peñas, he comes to the Venta Quesada, and Puerto Lapiche, mentioned by Cervantes, and actually meets with an adventure at Temblequer, similar to that of Don Quixote and Maritornes, in the account of which, however, we miss the ingredient of Cervantic humour. From hence he arrives at Madrid by the way of the royal country palace of Aranjuez.

The fifth letter gives us a description of Madrid, together with an account of the royal family, the court, and the rest of the inhabitants, and particularly of general O'Reilly, who has of late made a considerable figure in Spain. This letter is interesting, judicious, and entertaining; the following account of the grandes will serve as a specimen.

The grandes had great privileges; but since the accession of Philip V. who brought them to the capital, they have insensibly fallen under the tyranny of an absolute monarch. There are many who are possessed of very considerable fortunes; the predecessor of the present duke of Medina Cœli had, on the death of his father, an income of 84,000 l. a year, with six millions of hard dollars in ready money; in the course of twenty-five years he spent the cash, and mortgaged as much as he could of the estate: there is a story told of him, that a comedy girl he kept, complaining to him, in the winter, of the cold, he sent her a silver *brasero* *, filled with gold crowns. The present duke pursues a different system, yet the establishment of his family is very considerable. All these great families have pages, who are gentlemen, for whom they provide, sometimes in the army, &c. The custom of keeping buffoons prevails still in this part of the world: I often saw the duke of Alba's, covered with ribbons of various orders, a satire on such baubles! He attends his master in the morning, and the instant he awakes, is obliged to relate some facetious story, to put his grace in good-humour: the duke requires so much wit from him, that he is eternally upon the scamper in search of it. It is hardly possible to divine how these people can spend such amazing fortunes as some of them possess; but residing with the court, never visiting their estates: and, in general, thinking it beneath them to examine, or even enquire into their affairs, their stewards enrich themselves to their ruin: besides, they are confiscated by horses, mules, servants, and dependants. I was told, that the duke of Infantado's expence for attendants and pensioners, amounts to 12,000 l. a year. When once a servant is admitted into a fa-

* A round vessel of metal, containing fire, usually placed, by the Spaniards, in the middle of their rooms in winter.

mily, it is certain maintenance for him during life, if he commit not some glaring crime; and even his descendants are taken care of. Women are another considerable expence: the conjugal bed is not held very sacred by the men of fashion; and since the Bourbon family has been seated on this throne, jealousy has lost its sting. The ladies are not behind-hand with their husbands: every dame has one *cortejo* at least, and often more; the cadets of the guards are employed in this agreeable office; they are generally necessitous, and are supplied by the fair with means for their extravagance; amongst the people of rank, gratification is their object, and they stop at nothing to accomplish it: gallantry or intrigue are terms too refined for this people; it is the glaring vice of venery, uncontrouled, unrestrained, which brings diseases into a family, that are handed down from generation to generation.'

Having left Madrid (Lett. 6.) the major travelled to the famous convent and royal library of the Escorial, of which he gives a particular description, and from thence pursued his journey to Avila, a little town where O'Reilly has established a military academy. The present state of the Spanish army, to all appearance very particular and exact, concludes the sixth letter, where the major takes occasion to observe, 'how very mortifying a circumstance it is amongst us, that the warriors of St. James's should spring, from the downy duty of a king's guard, into command, over the head of the hardy veteran; thereby reaping, without toil, those advantages that should accrue to his more useful, dangerous, and laborious service.'

The subject of the 7th letter, dated at the principal Spanish university, Salamanca, is a sketch of Spanish academic education, according to which, literature appears to be in a deplorable state there. The major's humanity and generosity, are characterised in a little incident, which, in the hands of Fielding, would have furnished an excellent hint to embellish the history of Parson Adams.

'We were accosted at the door by a lad of about nineteen, who said he was a poor scholar; his appearance, indeed, favoured much of poverty, for his covering was a ragged black waistcoat and breeches, concealed by a more tattered cloak: by way of recommending himself, and proving his learning, he pulled out of his filthy pocket, a torn and greasy Horace, presenting it to me, and repeating off-hand one of the odes: he told me, he had been basely treated at Madrid, by a person with whom he lived, and who pretended friendship for him; that he had left him, and was thus far on his return to the place where he had studied, Salamanca, the seat of the muses, with whom, he said, he was sure to find joy and happiness in every hour:

hour : he rattled on with a profusion of bombast, and seemed as if he wished to attach himself to me ; but though he produced a regular passport from Madrid, I took him for a *grand tour* man, and begged to be excused : to get rid of him, I offered him a few *quarts* *, which he rejected ; however, I prevailed on him to accept of a glass of wine.

In the two next letters, the author describes his journey through Zamora to Astorga ; in the course of which he introduces a description of a peculiar set of people named *Mauregatas*. He begins thus :

‘ Amigo mio,

‘ Having met with something here worthy your notice, listen, I beseech you with attention ; but that pleasure may not rise too suddenly upon you, I shall trouble you, in the beginning, with the dull narrative of my journal, from Zamora hither.’

As we are not under the same apprehensions for the nerves of our readers, we shall pass over the dull prelude, and immediately present them with this curious account.

‘ In the morning, I observed a number of women in a peculiar kind of dress ; on enquiry, I found that they were called *Mauregatas*. Their habit is very particular ; they wear large ear-rings, and a kind of white hat, which, at a little distance, both as to size and shape, resemble what is worn, in like manner, by the Moorish women ; their hair is divided in the front, and falls down on each side of their face ; they have a number of little pictures of saints, &c. set in silver, and other trinkets pendant to large beads of coral tied round their neck and spreading all over their breasts ; their shift is stitched at the breast, and buttoned at the collar ; they wear a brown woollen cloth bodice and petticoat ; the sleeves of the bodice very large and open behind. The *Mauregatas* or men, wear very large breeches, which tie at the knee, and the loose part hangs over the tie as far as the calf of the leg ; the rest of their dress is a short kind of coat, with a belt round their middle.

‘ I enquired of every decent looking person I met, to endeavour to get some account of these people, but I was not very successful ; all I could learn was, that there are a great many villages of them about this town ; that they have bound themselves by compact to certain regulations, from which they never deviate ; that they intermarry amongst each other ; and if any of them should change their dress, or violate their established customs, they are driven from the society ; as their garb is different from the inhabitants of every other part of the kingdom, so are their customs, manners, &c. when a young woman is affianced, she is not allowed to speak to any man, but he

* Quarts are small coins about the value of one farthing.

who is intended for her husband till the marriage is celebrated, on the penalty of paying a certain fine, which is a quantity of wine; the young fellows follow and torment her on this occasion, to induce her to speak; after marriage the females never comb their hair, which is a most filthy custom: the women work in the fields at all the labours of agriculture, whilst the men are employed as carriers from this country across the mountains into Galicia, keeping many hundreds of horses for that purpose; for here the carriage road from Madrid ceases. These people are in affluent circumstances, being very industrious, yet they think it necessary to live in indigence: they are supposed to be the Yanguesian Carriers mentioned in *Don Quixote*.

‘Flores, in his *España Sagrada*, writing of the country about Astorga, says, “that it is what is called the territory of the Mauregatos, a people given to commerce, in which they are noted for their integrity; that the women retain a dress so ancient that its origin is not known, being the most uncommon in all Spain; and that the particular genius, customs, manners, &c. of those people, would require a volume, at least, to describe them.”

‘I find, by Mariana, that Don Alonzo, king of Leon, Oviedo, &c. who reigned about the middle of the eighth century, had, by a woman of obscure birth, a bastard son, called Mauregato; some years after the death of Alonzo, his grandson Don Alonzo II. in the year 783, being placed on the throne, Mauregato, although illegitimate, pretended to be aggrieved in not succeeding to the crown, in preference to his nephew, as all his brothers had been successively kings; he was supported in his claim, by a few of those turbulent spirits, who, fond of novelty, are ever ready for sedition: by the persuasion of these people, as he could not find sufficient support from the Christians, he had recourse to the Moors, engaging for their assistance, to supply them annually with fifty virgins of noble birth, and fifty of low extraction; by means of which reward, and the orders of Abderrahmān their king, many of those people flocked to his standard; Don Alonzo, not being sufficiently powerful to resist the force that was brought against him, retired into Cantabria or Biscay: thus Mauregato was seated on the throne of Leon, where he reigned five years and six months, and died in the year 781. During his reign he granted lands to encourage the Moors to settle in his kingdom.

‘I shall not take upon me to affirm, that the present inhabitants of this district, are the descendants of those who followed the fortune of Mauregato, who might have received this territory as a reward for their services to him; retaining in the midst of another people, the dress, which amongst the women is very like the Moorish, customs, manners, &c. I shall only offer it as a conjecture, till a more satisfactory account be given of them, which would be worthy the labours of the curious.’

One

One of these Mauregatas is represented in an engraving at the head of the work.

The tenth letter, dated at Corunna, gives an account of that port, and of the great Spanish marine arsenal of Ferrol. The particulars which major Dalrymple mentions in this account, are very interesting, as they give us a just idea of a maritime power with which we are often at variance. In the next letter, the author having few remarks of his own to offer, fills up the blank with an account how the body of St. James the apostle was found near Compostella; extracted from Mariana, a Spanish historian, and adds a still larger quotation from the same author, relative to the origin of the four Spanish orders, St. Jago, Calatrava, Alcántara, and Montesa, and of the order of Christ in Portugal.

The three following letters contain our author's observations in Portugal, which afford many instructive particulars, and paint that unhappy kingdom in all the misery and wretchedness which the most cruel despotism could bring upon it.

The sequel of the journey from Lisbon to Seville, and from this famous city to Cadiz and Gibraltar, is contained in the two last letters, which Mr. Dalrymple concludes with the following observations on the Spanish national character.

The Castilian, Andalusian, and Gallician are strongly marked, each as a separate people; but since the same government, one religion, and the like education prevail, a similarity of character is conspicuous: the gravity of the natives, is carried to a proverb, and their deportment would convince a stranger that it were true: they have no idea of walking for exercise, or ever stirring abroad in the heat of the day, but when obliged to it, and then they move with a solemn gait, which becomes habitual; till lately, and that only now at the capital, and amongst people of rank in the provinces, they had little communication with strangers, or with each other, consequently a reserved behaviour took place whenever they met in company; and their turn for gallantry, obliged them to keep a guard upon their countenances, lest they should betray their intrigues to their associates: as this has been long the seat of bigotry, the gloom of religion hangs upon their brow; and the inquisition, employing its familiars in every corner of the realm, urged them to have a curb upon their tongue, for fear they should utter what might be interpreted to their ruin: all these causes combined, naturally produce those effects of external seditiousness we see prevalent amongst them; but, children of the sun, though not volatile, they have as acute and lively imaginations as any people of Europe: sanguine in their dispositions, and warm in their affections, if thwarted in their pursuits, they often become enraged to a degree of passion, with which we are in general unacquainted; they are revengeful,

and stabbing still prevails; the lowest peasant will not brook a blow; and that the honour of the soldiers may not be hurt, there is an article in the ordinances for the army, that they are to be beaten, only with the sword. They have the highest notions of the dignity of their birth: the Castilian, but more the Biscayan, though poor and beggarly, holds the Andalusian in the utmost contempt, as being in immediate descent from the Moors: the latter is crafty and designing, but a nobler spirit runs through the veins of the former. Marriages are generally made between persons of equal distinction: the old nobility seldom contract themselves with the new; and the superior rarely connects himself with his inferior. They are temperate, or rather abstemious in their living to a great degree: *borrachas* is the highest term of reproach; and it is rare to see a drunken man, except it be among the carriers or muleteers: both men and women are fertile in resources to the attainment of their favourite pursuits; the latter, in particular, limited in their education, confined with bars at home, and attended by spies abroad, still find means to elude the vigilance of their duennas, and pervade the grates made to restrain them. It is particular, that the people throughout, are free from diffidence; they have a manly character, and speak to their prince with the same *sang froid* and confidence that they would to their fellow; they never utter any thing at which they seem to be the least abashed; each man appears to have a conscious dignity, which is not so conspicuous in other parts of the world: they treat one another with the greatest civility and respect; if even a beggar ask alms, and it be not granted, the suppliant is refused in most compassionate terms; another time, they tell him, and God go with him, God conduct him, &c. insult is never added to misfortune. Such are my cursory remarks upon the present prevalent character of this people. There was a time, when the ardent flame of liberty fired each Spaniard's breast; but it has been extinguished by the malignant blasts of despotism, never to be kindled more.

By way of appendix, another letter is added, intitled, A short Account of the Spanish Expedition against Algiers in 1775, which, to all appearance, is much more faithful than any thing that hath hitherto appeared in England, upon that subject.

The first part of our author's object, viz. to dip into the state of government, and to observe on military establishments, he seems to have attended to in a satisfactory manner; but the remarks on the inhabitants are far from being of the same value, and the 'other transient particulars' appear in general extremely trifling, and unworthy of notice.

Let-

Letters from the Island of Teneriffe, Brazil, the Cape of Good Hope, and the East Indies. By Mrs. Kinderley. 8vo. 3s. 6d. Nourse.

THE Letters of female travellers are now become not unusual productions, but the present is the only instance, at least of late years, which we remember to have seen under the name of a female voyager; and in this uncommon situation it must be acknowledged that Mrs. Kinderley appears to great advantage.

This epistolary correspondence begins at Santa Cruz, Isle of Teneriffe, June 1764; from which place several subsequent letters are dated, containing an account of the Canary Islands. In the sixth letter we find Mrs. Kinderley at St. Salvador, on the coast of Brazil, where she not only describes the government of the country, but makes judicious observations on the manners and customs of the inhabitants. After drawing a general character of the men of that country, she thus expresses her sentiments of the women.

‘ Brought up in indolence, and their minds uncultivated, their natural quickness shews itself in cunning. As their male relations do not place any confidence in their virtue, they in return use their utmost art to elude the vigilance with which they are observed; and, to speak the most favourably, a spirit of intrigue reigns amongst them. Were I to tell you what the darkness of the evening conceals, amongst such as are not to be seen in the day but in a church, it would look like a libel on the sex.’

In the month of November, the same year, she arrives at the Cape of Good Hope, of which a very favourable account is given. She describes the town as having all the regularity and neatness usual amongst the Dutch; accommodated with a fine garden belonging to the governor, but open to the public, and in which there is great variety of plants of all countries and climates. In one of those letters we meet with the following account of the Hottentots, collected partly from Mrs. Kinderley’s own observation, and partly from the testimony of other persons of credit.

‘ They are by nature tolerably white, and not unhandsome, but as soon as a child is born, they rub it all over with oil, and lay it in the sun; this they repeat till it becomes brown: and always break the infant’s nose, so that it lays close to its face; as they grow up, they continue constantly to rub themselves with oil or grease, and by degrees become almost a jet black; this it seems they do to strengthen themselves.

F f 4

‘ Their

• Their dress is the skins of beasts quite undressed, one they tie over their shoulders, and another round their waste by way of apron; their wrists, ankles, and wastes, are ornamented with glass-beads, bits of tobacco pipes, pieces of brass, and such kind of trumpery, and sometimes even the dried entrails of beasts.

• Their only riches is in cattle, and their employment feeding them; except the hunting of wild beasts, at which they are exceedingly expert; the skins they constantly bring to the town, and barter with the Dutch for trumpery beads, &c. &c. or spirituous liquors, of which they are excessively fond.

• Drunkenness and gluttony are the vices to which they are most addicted; having no moderation in either eating or drinking, but, whenever it is in their power, indulge themselves in either to the greatest excess, devouring as much at a meal, as would be sufficient for days, seldom leaving off while there is any thing left to eat or drink: they then lay down in their hovels till pinched again by hunger.

• They have no superiority amongst them but the chiefs which are chosen when they make war, which one nation of Hottentots often does against another, though never against the Dutch; but these chiefs have no distinction in their manner of living, for they have not the least idea of the grandeur, or what all other people esteem the necessaries, of life.

• It is a doubtful point whether they have any notion of a Deity, as nothing like a religious ceremony is ever observed amongst them: but most of the Dutch are of opinion that they worship the sun; a very natural conjecture, for although they appear hardly a degree above the brute creation, still one must allow they have the faculty of thinking, consequently must attribute the earth, the sky, and all about them, to some superior power. The sun is the most glorious object we behold, and the most likely to inspire awe and reverence into those who are not informed, that it is only one, of the many wonderful works of the Almighty.

• They have no books or letters of any kind, their language consisting chiefly in signs, nodding the head, and an undistinct rattling in the throat.

• The custom in regard to their old people is truly shocking; whenever they come to such an age as to be unable to support themselves, their relations convey them to some distance, and let them starve to death. In all other respects they are the most quiet inoffensive people in the world.

• They sometimes become servants to the Dutch, and behave perfectly well; their honesty may be depended upon for any thing but liquor, but they have all, both men and women, such a strong natural propensity to intoxication, that it is never to be conquered: those who are servants alter their appearance, and dress like slaves, but sometimes return among their own people, and to their own manners.

All

All the subsequent letters in this collection, except the last, are written from different parts of the East Indies, where the author lands in the month of June following. For the entertainment of our readers we shall present them with her account of the diversions in India.

‘ The diversions in India are but few; the great Moor-men sometimes amuse themselves with hawking; a pastime not very pleasing to Europeans: the company upon these parties go out on elephants, or on horse-back, till they come to some proper place for the sport, which is generally a piece of water or swamp; here the hawks are unhooded by their keepers, and let fly; when a flight of poor harmless birds are upon the wing, the hawk mounts up in the air, and falls unexpectedly upon one of them, which he brings to the ground; he immediately pierces it with his beak, and draws its blood. This is a very expensive diversion, and fit only for a prince. Every hawk has its separate keeper; and the sum they give for a fine bird is incredible.

‘ They have sometimes fights between wild beasts, such as tigers, wild elephants, buffaloes, &c. but these are not very common: it is a barbarous amusement, and can give pleasure to none but those who delight in blood.

‘ They have jugglers, posture-masters, fire-eaters, &c. these fellows are surprisingly dextrous in the postures they throw themselves into; but the rest of the performances are poor and childish.

‘ But the favourite and most constant amusement of the great, both Mahomedans and Hindoos, and indeed all ranks of people, is called a *notch*; which is the performance of the dancing girls: every man who can afford it has at least one set of dancing girls, who make part of his *xanannah*. If they happen to be in favour, they sometimes become of consequence. The mothers of two of the late nabobs of Muxadabád were originally dancing girls.

‘ It is common to send to Persia, Cashmire, and other countries, to purchase the most beautiful female children; these are fairer than the inhabitants of Hindostan; but have none of that beautiful red which animates and gives life to beauty in colder climates. The Eastern ladies, however, are not without such charms as are pleasing to their countrymen; and there are many proofs that Europeans do not think them altogether intolerable; time and custom reconciles them to the yellow and the black, which at first appears frightful.

‘ When a black man has a mind to compliment an European, he treats him with a *notch*; but on these occasions his favourite women never appear: for they are equally jealous of their concubines as of their wives.

‘ It is difficult to give you any proper idea of this entertainment; which is so very delightful, not only to black men, but to many Europeans.

‘ A large

‘ A large room is lighted up ; at one end sit the great people who are to be entertained ; at the other are the dancers and their attendants ; one of the girls who are to dance comes forward, for there is seldom more than one of them dance at a time ; the performance consists chiefly in a continual removing the shawl, first over the head, then off again ; extending first one hand, then the other ; the feet are likewise moved, though a yard of ground would be sufficient for the whole performance. But it is their languishing glances, wanton smiles, and attitudes not quite consistent with decency, which are so much admired, and whoever excels most in these is the finest dancer.

‘ The girl sings, while she is dancing, some Persian or Hindoostan song ; some of them are really pleasing to the ear, but are almost entirely drowned by the accompaniments : several black fellows stand behind, who likewise sing with all the strength of voice they are masters of, making, at the same time, the most ridiculous grimaces ; some of them playing upon a *fitar*, which is something like a guitar, but greatly inferior even to that trifling instrument ; others on a sort of drum, or tamborin, usually called *tomtom* ; but all this, loud as it is, is drowned by those who play with two pieces of bell-metal, which they work between their fingers, and make the same noise as braziers at work upon a large copper.

‘ The common people hire dancing girls to perform at their *samashos* : companies of them are often the property of men whose trade it is ; any person may purchase one of these girls, for they are bought and sold with as little ceremony as animals.’

From all these Letters, which amount to eighty-six, Mrs. Kindersley appears to have examined with great attention the state of the several countries which she visited ; and she communicates much information in an easy and agreeable manner.

A General History of the Science and Practice of Music, by Sir John Hawkins. In Five Volumes. 4to. 6l. 6s. boards. (Concluded from p. 274.) Payne.

FROM the period at which we suspended our account of this work, Sir John Hawkins continues the history in a biographical series almost down to the present time ; the fourth volume terminating with the end of the last century, and the fifth deducing the narrative to the year 1762. Having, in our former Reviews, given considerable extracts from this extensive work, we shall conclude our analysis, after presenting our readers with a passage or two from the memoirs.

The

The first anecdote we shall mention relates to Jean Baptiste Lully, who was born at Florence in the year 1634, and is thus related in the history.

For some years before the accident that occasioned his illness, Lully had been closely engaged in composing for the opera; the priest took occasion from hence to insinuate, that unless, as a testimony of his sincere repentance for all the errors of his past life he would throw the last of his compositions into the fire, he must expect no absolution. Lully at first would have excused himself, but after some opposition he acquiesced; and pointing to a drawer wherein the draft of Achilles and Polixenes lay, it was taken out and burnt, and the confessor went away satisfied. Lully grew better, and was thought to be out of danger. One of the young princes, who loved Lully and his works, came to see him; and 'What, Baptiste,' says he to him, 'have you thrown your opera into the fire? you were a fool for giving credit thus to a dreaming Jansenist, and burning good music.' 'Hush, hush, my lord,' answered Lully in a whisper, 'I knew very well what I was about, I have a fair copy of it.' Unhappily this ill-timed pleasantry was followed by a relapse; the gangrene increased, and the prospect of inevitable death threw him into such pangs of remorse, that he submitted to be laid upon a heap of ashes, with a cord about his neck. In this situation he expressed a deep sense of his late transgression; and, being replaced in his bed, he, farther to expiate his offence, sung to an air of his own composing, the following words:

"Il faut mourir pécheur il faut mourir."

The following quotation is taken from the account of Thomas Britton, the famous musical small-coal man.

About the beginning of this century a passion for collecting old books and manuscripts reigned among the nobility. The chief of those who sought after them were Edward, earl of Oxford; the earls of Pembroke, Sunderland, and Winchelsea, and the duke of Devonshire. These persons in the winter season, on Saturdays, the parliament not sitting on that day, were used to resort to the city, and, dividing themselves, took several routes, some to Little Britain, some to Moorfields, and others to different parts of the town, inhabited by booksellers: there they would enquire in the several shops as they passed along for old books and manuscripts; and some time before noon would assemble at the shop of one Christopher Bateman, a bookseller, at the corner of Ave-Maria-lane in Pater-noster-row; and here they were frequently met

met by Mr. Bagford and other persons engaged in the same pursuits, and a conversation always commenced on the subject of their enquiries. Bagford informed them where any thing curious was to be seen or purchased, and they in return obliged him with a sight of what they from time to time collected. While they were engaged in this conversation, and as near as could be to the hour of twelve by St. Paul's clock, Britton, who by that time had finished his round, arrived clad in his blue frock, and pitching his sack of small coal on the bulk of Mr. Bateman's shop window, would go in and join them; and after a conversation, which generally lasted about an hour, the noblemen above-mentioned adjourned to the Mourning Bush at Aldersgate, where they dined and spent the remainder of the day.

The singularity of his character, the course of his studies, and the collections he made, induced suspicions that Britton was not the man he seemed to be: and what Mr. Walpole says as to this particular is very true; some thought his musical assembly only a cover for seditious meetings: others for magical purposes; and that Britton himself was taken for an atheist, a presbyterian, a jesuit; but these were ill grounded conjectures, for he was a plain, simple, honest man, perfectly inoffensive, and highly esteemed by all that knew him; and, notwithstanding the meanness of his occupation, was called Mr. Britton.

The circumstances of this man's death are not less remarkable than those of his life. There dwelt in Britton's time, near Clerkenwell-close, a man named Robe, who frequently played at his concert, and who, being in the commission of the peace for the county of Middlesex, was usually called Justice Robe; at the same time one Samuel Honeyman, a blacksmith by trade, and who lived in Bear-street, near Leicester-square, became very famous for a faculty which he possessed of speaking as if his voice proceeded from some distant part of the house where he stood; in short, he was one of those men called Ventriloqui, i. e. those that speak as it were from their bellies, and are taken notice of by Reginald Scott in his *Discovery of Witchcraft*, p. 111, for which reason he was called the Talking Smith: the pranks played by this man, if collected would make a volume. During the time that Dr. Sacheverell was under censure, and had a great resort of friends to his house near the church in Holborn, he had the confidence to get himself admitted, by pretending that he came from a couple who wished to be married by the doctor. He stayed not long in the room, but made so

good

good use of his time, that the doctor, who was a large man, and one of the stoutest and most athletic then living, was almost terrified into fits. Dr. Derham of Upminster, that sagacious enquirer into the works of nature, had a great curiosity to see Honeyman, but the person he employed to bring about the meeting, and who communicated this anecdote, contrived always to disappoint him, knowing full well that had it taken effect, it must have terminated in the disgrace of the doctor, whose reputation as a divine and a philosopher he thought a subject too serious to be sported with.

‘ This man, Robe was foolish and wicked enough to introduce, unknown, to Britton, for the sole purpose of terrifying him, and he succeeded in it: Honeyman, without moving his lips, or seeming to speak, announced, as from afar off, the death of poor Britton within a few hours, with an intimation that the only way to avert his doom was for him to fall on his knees immediately and say the Lord’s Prayer: the poor man did as he was bid, went home and took to his bed, and in a few days died; leaving his friend Mr. Robe to enjoy the fruits of his mirth.’

In our several Reviews of this History, we have repeatedly had occasion to mention the various merit discovered by the author in the execution of the work. The applause so often bestowed on his uncommon industry, is likewise, in no small degree, due to the judgment with which his application has been exerted; and though he may not have resisted every temptation to prolixity, nor always rigidly withheld from the prosecution of digressional enquiries, circumstances which were the natural result of the extensive information he had collected, and was desirous to communicate; yet even in those parts of the work, we are so agreeably entertained, that we feel ourselves much more inclined to approve, than censure the copiousness of the historian, who has presented such a variety of information on subjects that are interesting to the scholar, the musician, or the antiquary.

An Historical and Critical Review of the Civil Wars in Ireland, from the Reign of Queen Elizabeth, to the Settlement under King William. 4to. 15s. boards. Murray.

THE design of this work is to obviate the misrepresentations of historians in respect to Irish transactions for almost two hundred years backwards; a period during which the most impartial writers were liable to error, no less from the defect of authentic information, than from the impositions of prejudice, which both national and private animosities had concurred to establish. According to this *Review*, the discontents and

and insurrections of the Irish have never so much proceeded from any turbulent or refractory disposition of the people, as from the imprudent and oppressive measures of those by whom they were governed; and that such was in reality often the case, is confirmed by unquestionable evidence.

The work commences with a cursory view of the state of the Irish in the time of Henry the Second, which is succeeded by a more particular account of their situation during the reigns posterior to the middle of the sixteenth century. The insurrection in Ireland in 1641, being one of the most important subjects that occur in the history of that country, we shall lay before our readers the author's considerations on the commonly received opinion of its origin.

On the 23d of October, 1641, the lords justices declared by proclamation, "that a discovery had been made of a most disloyal, and detestable conspiracy, intended by some evil affected Irish Papists, universally throughout the kingdom." This unfair representation has been either ignorantly, or maliciously adopted, by all the adverse writers on this subject. Sir John Temple, out of his abundant malice to these people, has so notably improved upon it, as to affirm, "that on the 23d of October aforesaid, an universal defection, and general revolt, broke out; wherein, not only all the meer Irish, but almost all the old English, that adhered to the church of Rome, were totally involved." And Mr. Hume, in a warm fit of declamation, confidently asserts, "that from Ulster, the flames of this rebellion diffused themselves, in an instant, over the three other provinces."

The abovementioned proclamation gave a just alarm to the Catholic nobility, and gentry, of the kingdom; who knew themselves to be perfectly innocent, and entirely unconscious, of any such conspiracy. The earl of Clanrickard, who had arrived in Ireland some short time before, tells us, that he "was at first, on a sudden surprised, with the fatal news of a desperate rebellion in the North, and a rumour of a general combination, and conspiracy, all over the kingdom. But we begin," adds his lordship, "to recover our wits, scared away by the first reports; and do discern, that none appears in this detestable conspiracy, or enters into action, but the remains of the ancient Irish rebels in the North, and some of the planted county of Leitrim.

In two or three days after the issuing of this proclamation, the lords, and gentlemen of the pale, "doubting," says Temple, "that by those general words of Irish Papists, they might seem to be involved," preferred a petition to the lords justices and council, in behalf of themselves, and other old English.

English of the kingdom; whereupon the justices, on the 29th of the same month, sent forth another proclamation, in which "they declared, and published, to all his majesty's good subjects, that by the words "Irish Papists," they intended only such of the old meer Irish, in the province of Ulster, as had plotted, contrived, and been actors in that treason, and others, that adhered to them; and none of the old English of the pale, or other parts of the kingdom."

And although their lordships, in this proclamation of the 29th of October, did "enjoin all his majesty's subjects, whether Protestants, or Papists, to forbear upbraiding matter of religion on this occasion;" yet certain it is, that all our adverse historians, preachers, and libellers, from that time to the present, seem to have thought themselves indispensably obliged, not only to upbraid matter of religion as the chief incentive to this insurrection, but also to represent the insurrection itself, as universal all over the kingdom, on the first day, or two, after its eruption.

These, and other misrepresentations, were no sooner devised, than transmitted to the earl of Leicester, lord lieutenant in England; where they acquired still greater, and more extensive credit. Never, indeed, were fiction and calumny introduced to public notice with more pomp, and dignity, than they seem to have been upon that occasion.

For the earl of Leicester, having received intelligence of this insurrection by the lords justices letter of the 25th of October, 1641, repaired, on the first of the following month, to the house of commons, then sitting; whither he was accompanied by the lord keeper of the great seal of England, the lord privy seal, the lord high chamberlain, the lord admiral, earl March, lord chamberlain, earl of Bath, earl of Dorset, earl of Holland, earl of Berkshire, lord viscount Say and Seal, lord Goring, and lord Wilmot, in grand procession; when his excellency communicated the papers and letters, sent by the lords justices; and told them, that he had information of shedding much blood of the Protestants of Ireland; and that some of the rebels confessed, that all the Protestants were to be cut off; and that they were not to leave any British men, women, or children alive: that the time for putting this bloody design in execution, was upon Saturday, the 23d of October, a day dedicated to St. Ignatius, the founder of the Jesuits; and in short, that their design was to kill the lords justices, and all the king's privy-council. The like information was given, by the lord keeper, and other lords, and in the same solemn manner, to the house of lords.

• The

The falsehood of this representation, with respect to the design of these insurgents, is so very notorious, that even a writer, otherwise highly prejudiced against them, could not pass it over uncensured. "Both the lord keeper in the house of lords, and the lord lieutenant in the house of commons," says Dr. Warner, "did exceed the informations that had been given, either in the letters, or in the examinations transmitted over. No historian," adds he, "hath taken notice of this falsification; and yet one cannot believe that it was owing in both to accident, or mistake. The lord keeper hath said, that the rebels had committed divers murders; and the lord lieutenant, besides affirming that they had information of shedding much blood of the Protestants there, added moreover, that the design of the rebels was to kill the lords justices, and all the king's privy-council; whereas neither in the letters, nor the examinations, is there a single word of any murder being committed; nor was there the least thought among the conspirators, for any thing that appears, of killing, particularly, the lords justices and the king's privy-council. And the council in their letters, after having given an account of several robberies, burning houses and villages, and seizing some forts and castles, expressly say, and this though too much, is all that we yet hear is done by them."

There is but little wonder, that so shocking a calumny, thus solemnly delivered, by persons of honour, to an august assembly, should make a general and lasting impression, on a credulous, and prejudiced people; but the reader will please to reflect, that if so many persons of the first quality, living at a distance from the danger and mischiefs of this insurrection; and therefore, uninfluenced by fear or revenge, could, for their own evil purposes, circulate such horrid falsehoods concerning it, how little stress ought to be laid on the evidence, or testimonies of some of the meanest of the adverse party at home, who were either exasperated by the injuries they themselves had suffered, or scared out of their wits by the shocking stories they had heard of those committed on others, when they were called upon to give such evidence. And yet, the testimony of persons so prejudiced, and otherwise unduly influenced, is the principal, if not only foundation, on which the belief of the Irish massacre has hitherto rested, and has so generally, not to say uncontrovertedly, prevailed.

This horrible massacre, which will stain to latest ages the annals of Ireland, is imputed by the author of the *Review* entirely to the dread of an extirpation, with which the minds of the Roman Catholics were at that time strongly affected. It is certain at least, that the existence of such an apprehension

hension was confirmed by a multitude of depositions, and that the sanguinary measures of government afforded too specious a pretext for giving credit to the report, however unjust, of so atrocious a design. But we cannot, in favour of the Romish priests, admit with the *Reviewer* the vague authority of Carte, towards proving that not above two or three of that body were entrusted with the secret of the conspiracy.

The authorities quoted in this work are in general respectable, and the writer appears to have been actuated by the most liberal motives in the execution of his design; the tendency of which being to extinguish injurious prepossessions, it is worthy of approbation, not only in a historical, but a moral and political view.

A Year's Journey through France, and Part of Spain. By Philip Thicknesse, 2 vols. 8vo. 1l. 1s. Brown.

AT a time when travelling, almost solely with the view of publishing a narrative of the journey, is become so frequent as even to seem an occupation, it is fortunate both for the writer and reader, that there yet remain some sequestered corners of Europe, which may be rendered objects of farther description and remark. The Pyrenean mountains had long continued to be the boundary of peregrination on the west; but of late this barrier has been repeatedly surmounted by the industry of our itinerant authors, and we may expect soon to see Spain over run by a multitude of those ingenious emigrants. It does not however appear that much entertainment is to be derived from this scene of observation; and with respect to France, no less than Italy, the public has already been satiated. It seems indeed as if Mr. Thicknesse were sensible of the truth of this remark: for he has not endeavoured to interest the reader by a description of the places through which he passed, so much as by the incidents of his journey; the recital of which it has also been his study to enliven with a variety of occasional reflections, not excluding even transactions of a private and personal nature, which have no claim to be considered either as entertaining or useful information.

After this general character of the Journey, the account of which is delivered in a series of letters, it may be sufficient to present our readers with part of one dated from Perpignan, which is doubtless not unworthy the attention of an inexperienced traveller.

‘ Before I leave this kingdom, and enter into that of Spain, let me trouble you with a letter on a subject which, though no
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ways interesting to yourself, may be very much so to a young gentleman of your acquaintance at Oxford, for whose happiness I, as well as you, am a little anxious. It is to apprise you, and to warn him, when he travels, to avoid the gins and man-traps fixed all over this country; traps, with a thorough knowledge of Latin and Greek, combined even with father and mother's wit, will not be sufficient to preserve him from, unless he is first shewn the manner in which they are set. These traps are not made to catch the legs, but to ruin the fortunes and break the hearts of those who unfortunately step into them. Their baits are artful, designing, wicked men, and profligate, abandoned, and prostitute women. Paris abounds with them, as well as Lyons, and all the great towns between London and Rome; and are principally set to catch the young Englishman of fortune from the age of eighteen to five and twenty; and what is worse, an honest, sensible, generous young man, is always in most danger of setting his foot into them. You suspect already, that these traps are made only of paper, and ivory, and that cards and dice are the destructive engines I mean. Do you know, that there are a set of men and women, in Paris and Lyons, who live elegantly by lying in wait and by catching every *bird of passage*?—but particularly the English *gold-finch*. I have seen and heard of such wicked artifices of these people, and the fatal consequences to the unfortunate young men they have ensnared, that I really think I could never enjoy a single hour of contentment, if I had a large fortune, while a son of mine was making what is called the tour of Europe. The minute one of these young men arrive, either at Paris or Lyons, some *laquais de place*, who is paid for it, gives the earliest notice to one of the confederacy, and he is instantly way-laid by a French *marquis*, or an English *chevalier d'industrie*, who, with a most insinuating address, makes him believe, he is no sooner arrived at Paris than he has found a sincere friend. The *chevalier* shews him what is most worthy of notice in Paris, attends him to Versailles and Marly, cautions him against being acquainted with the honest part of the French nation, and introduces him to the knaves only of his own and this country; carries him to see French ladies of the first distinction, (and such who certainly live in that style) and makes the young man giddy with joy. But, alas! it is but a short-lived one!—he is invited to sup with the countess; and is entertained not only voluptuously, but they play after supper, and he wins too. What can be more delightful to a young man, in a strange country, than to be flattered by the French, courted by the English, entertained by the countess, and

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cheered with success?—Nay, he flatters himself, from the particular attention the countess shews him, above all other men admitted to her toilet, that she has even some *tendre* for his person:—just at this critical moment, a toy-man arrives, to shew madame la comtesse a new-fashioned trinket; she likes it, but has not money enough in her pocket to pay for it:—here is a fine opportunity to make madame la comtesse a present;—and why should not he?—the price is not above four or five guineas more than his last night's winnings;—he offers it; and, with great difficulty and much persuasion, she accepts it; but is quite ashamed to think of the trouble he has given himself:—but, says she, you Englishmen are so charming,—so generous,—and so—so—and looks so sweet upon him, that, while her tongue falters, *egad* he ventures to cover her confusion by a kiss;—who, instead of giving him the two broad sides of her cheek, she is so off her guard, and so overcome, as to present him, *unawares*, with a pretty handsome dash of red pomatum from her lovely pouting lips,—and insists upon it that he sups with her, tête-a-tête, that very evening, when all his happiness is completed. In a few nights after, he is invited to meet the countess, and to sup with monsieur le marquis, or monsieur le chevalier Anglois; he is feasted with high meat, and inflamed with delicious wines;—they play after supper, and he is stript of all his money, and gives—drafts upon his banker for all his credit. He visits the countess the next day; she receives him with a civil coolness,—is very sorry, she says,—and wished much last night for a favourable opportunity to give him a hint, not to play after he had lost the first thousand, as she perceived luck run hard against him:—she is extremely mortified;—but, as a friend, advises him to go to Lyons, or some provincial town, where he may study the language with more success, than in the hurry and noise of so great a city as Paris, and apply for further credit. His new friends visit him no more; and he determines to take the countess's advice, and go on to Lyons, as he has heard the south of France is much cheaper, and there he may see what he can do, by leaving Paris, and an application to his friends in England. But at Lyons too, some artful knave, of one nation or the other, accosts him, who has had notice of his Paris misfortunes;—he pities him;—and, rather than see a countryman, or a gentleman of fashion and character in distress, he would lend him fifty or a hundred pounds. When this is done, every art is used to debauch his principles; he is initiated into a gang of genteel sharpers, and bullied, by the fear of a goal, to connive at, or to become a party in their iniquitous society. His good name gives a sanction for

a while to their suspected reputations; and, by means of an hundred pounds so lent to this honest young man, some thousands are won from the *birds of passage*, who are continually passing through that city to the more southern parts of France, or to Italy, Geneva, or Turin.

Though these letters contain but little new, they at least discover a competent knowledge of the world; but it seems to be doubtful, whether in some parts of the narrative, the author has not been too much indebted to the suggestions of his own ingenuity.

A Series of Letters, addressed to Soame Jenyns, Esq. on Occasion of his View of the Internal Evidence of Christianity. By A. Maclaine, D. D. Minister of the English Church at the Hague. Small 8vo. 3s. sewed. Bathurst.

IN the early ages of Christianity, when men of various persuasions, sects, and denominations, were admitted into the church, they generally brought with them some of the prejudices of their education, and their peculiar tenets. Heathen philosophers were not easily persuaded to renounce all their favourite notions, and embrace the doctrines of the gospel in their genuine simplicity. On this account we meet with a number of idle speculations, fancies, dreams, chimeras, and heresies, in the works of the fathers. Those writers were struck with the novelty, the purity, the sublimity of the Christian religion; they saw its divinity, and in proportion to the strength of their imagination, their zeal, and their abilities, they undertook to defend it. But the scriptures were books, with which they were but little acquainted; and therefore their homilies, their comments, their apologies, and their views of Christianity were superficial, and exhibited very erroneous representations of divine revelation.

This, we may suppose, was the case with the author of a late defence of Christianity. His antagonist places him in this light.

‘ You look, says he, like a man, who has been suddenly transported into a new scene of things, where a multitude of objects strike him at once; and who begins to describe them, before he has had time to consider their arrangement and their connections. Or, to use another figure, that comes nearer to your particular case, you look like a zealous and spirited volunteer, who has embarked in a vessel, surrounded with enemies, and assailed by tempestuous weather, and begins to defend and work the ship, without that experience in the art of navigation, or the science of defence, that is necessary to insure success and victory.’

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The author of the View had asserted, ' that the *credibility* of miracles and prophecies *depends* upon the *internal marks* of divinity, which are stamped upon the Christian religion.'

In opposition to this assertion, the writer of these Letters observes, that, to prove the divinity of the doctrine by miracles, and then to prove the credibility of miracles by the doctrine, is arguing in a circle. But without insisting on this consideration, he shews, that miracles derive no positive proof from the nature of doctrines or precepts, or what we call the internal evidence of a religion.

' What, he says, we call the internal marks of divinity in the gospel, give no credibility to miracles, properly speaking; they only shew, that the nature of the doctrine or precepts of a religion furnish no reason to make us *suspect*, that the miracles are false; they only prevent objections against them; they only hinder any proofs of their falshood from coming from that quarter; but this does not give them any degree of *positive* evidence. Nay more, if, continues he, you can prove from the internal characters of the Christian religion, that its origin is *supernatural*, then miracles are useless; and, if useless, improbable, in consequence of that known maxim, that infinite wisdom does nothing in vain.'

What are generally called the external characters of Christianity, that display its excellence, and, in conjunction with miracles, shew its divinity, are, the just, rational, and sublime representations it gives of the attributes in general, and particularly of the goodness and mercy of the Supreme Being; the suitableness of its declarations of mercy, grace, succour, and immortality to the guilt, infirmities, and boundless desires of the human mind; the purity and sublimity of its moral precepts, which are adapted to ennoble and improve human nature, and to lead it to true perfection and felicity; and the motives that it exhibits to inforce the practice of universal virtue. These internal characters, prove only, as our author supposes, that such a religion, according to our conception of things, is not unworthy of God; or, in other words, that we see nothing in such a religion that is inconsistent with our ideas of the divine nature and perfections. To prove, that a religion is not unworthy of God, for any thing we know, is a very different thing from proving, that it comes from him by an immediate and supernatural interposition.

' But, as Dr. Macclaine adds, if we consider the internal characters of excellence and sublimity, that are stamped upon the doctrines and precepts of the gospel, in comparison with the *rack* and capacities of those who promulgated them to the world, a contrast will arise to our view that changes the nature of the

argument. The apparent son of a Jewish carpenter dies upon the cross, by the hands of persecution: he leaves behind him, for his disciples, a few fishermen, and persons in low life, remarkable for nothing, while he was with them upon earth, but profound ignorance, natural incapacity, dulness of apprehension, and erroneous views of their Master's doctrine, intentions, and kingdom. Now it is by these, manifestly ignorant, dull, and incapable persons, that the sublime doctrines and truths of the gospel are recorded and published. Here, I say, the tenor of the argument changes, and here the proof of a supernatural dispensation properly commences. Why?—Because we have here a real miracle, and miracles alone are the direct proof of a commission immediately divine. So that, the moment we consider the internal nature of the doctrines and precepts of Christianity, in comparison with the characters, situation, and capacities of the teachers of this religion, we have got a step out of (what is commonly called) the sphere of internal evidence, and find ourselves in the sphere of miracles. This comparison leads us to divine inspiration, which is a real miracle; and every miracle comes under the class of external evidence.'

The result of the matter then is, that what is commonly called the internal evidence of the christian religion, is insufficient to demonstrate the divinity of any religion.

Mr. Jenyns asserts, 'that the New Testament contains a system of religion *intirely new*, both with regard to its object and doctrines, nay *totally* unlike every thing, which had ever before entered into the mind of man.'

This proposition, as Dr. Maclaine remarks, sets the language of the Deity in the constitution of nature, in direct opposition with the language that is spoken in the dispensation of grace; and is a concession, which the Deist will turn against the latter with no small advantage. For if the religion of the New Testament be totally unlike every thing, which had ever before entered into the mind of man, it can carry with it no degree of evidence, but what arises from miracles alone, as it can bear no conformity with our natural faculties; nor can it find a foundation in those primary notions and essential truths, which are the principles of all knowledge and all evidence.

The mere novelty of a doctrine is no proof either of its truth or divine origin: for, if it were, the fantastic dreams of enthusiasts would often put in a claim to divine authority. The gospel is composed of facts, doctrines, precepts, and promises. Novelty alone proves neither the reality of the first, nor the truth of the second, nor the obligation of the third, nor the certainty or future accomplishment of the last. How-

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ever, in opposition to Mr. Jenyns's proposition, Dr. Maclaine undertakes to prove, that the characters of entire novelty are not really to be found in the religion of the New Testament.

'The great and distinguishing characters of the gospel are the positive declarations of mercy to the penitent, of succour to the humble, and of life eternal to all sincere Christians; conveyed through the intercession, and ratified by the death and resurrection of a mediator... It is not true that these doctrines are utterly unlike any thing, that before had ever entered into the mind of man. The hopes of mercy, founded on the clemency and placability of the Deity, or of inferior beings, who were worshipped as his ministers, appear to have taken place in almost all religions... The same may be said of the express promise of succour to the humble which is made in the gospel. It is analogous to the notions, that were generally entertained by the wisest philosophers of the heathen world, with respect to the infirmities of human nature, and the necessity of divine influence to sustain the feeble steps of man in the paths of virtue... The doctrine of immortality, and a future state of rewards and punishments was taught by some of the philosophers of antiquity... and the morality of the gospel, though carried to a much higher point of purity and perfection, than even the science of morals appeared in the best productions of the pagan sages, is not totally unlike what we find in the writings of Plato, Xenophon, and Cicero, and as much may be said of scripture doctrines concerning the perfections of the Supreme Being.'

Mr. Jenyns affirms, 'that the *object* of the Christian religion is entirely new, and is this: to prepare us by a state of probation for the kingdom of heaven.' Our author answers: 'A state of probation for a future scene was certainly one of the most natural conjectures, that could enter into a reflecting mind, who believed a Deity, or deities, and had any notions, however imperfect, of a moral government of the universe... It might occur to an attentive observer of nature; and that it did occur to many of the ancient philosophers, is evident from their writings.'

The author then proceeds to prove, that the doctrines, which Mr. Jenyns has alledged as illustrations of his second proposition, do not even bear the marks of that entire novelty he attributes to them. Under this head he endeavours to shew, that the tenets of several eastern nations are far from being totally unlike the doctrines of the *Trinity*; that the religious annals of the Chinese, Indians, Persians, and Grecians, more especially the systems of Pythagoras and Plato, mention not

only the depravity, but even the *fall* of intelligent and happy beings from order and felicity ; that in the writings of some of the ancient sages the noblest rules were laid down for the restoration of man from the miserable consequences of his fall ; that the sacrifice of the cross was rather an expedient of choice and wisdom, to support moral government, and display the tremendous fruits of sin and disorder, than a matter of necessity, which unrelenting justice required, as an oblation, independently on the effects, which this sacrifice was to produce on the spectators of this awful scene, &c.

In some of these points our author has not attacked Mr. Jephyns with that advantage, which his argument would have admitted. He should have shewn, that the doctrines, which are exhibited by that writer, are founded on misrepresentations of scripture ; and if so, it is of no consequence whether they are old or new.

The author of the *View* asserts, that Christianity ' is totally unconnected with *all* human policy and government, and therefore totally un conducive to any worldly purpose whatever ; that it not only contradicts the principal passions and inclinations, which God has implanted in our nature, but is incompatible with the whole oeconomy of that world, in which he has placed us.'

This representation, which sets nature and grace, providence and revelation at variance, and exhibits the plan of the divine government under the aspect of a house divided against itself, is injurious to Christianity, and false in every particular. To prove this, our author shews, that the true ends of civil government are best promoted, nay, can only be accomplished by the spirit and influence of the Christian religion ; and that this religion neither contradicts the natural passions and inclinations, which God has implanted in us, nor prohibits the pursuit and enjoyment of the comforts and advantages of human life.

' When St. John said ' Love not the world, nor the things of the world : if any man love the world, the love of the Father is not in him,' he said something very emphatic. It is similar to the vow you made by your godfathers at your baptism, " to renounce the world, the devil, and the flesh." You don't, however, suppose, that a man is obliged, by this vow, to live in the world, as if he were out of it,—to refuse a commission of the peace, a seat in parliament, a pension, or a peerage,—to throw his *guides* into the fire, or to break his statues, like an iconoclast ; to shut his heart to the tender connexions of love, and to the amiable charities of human nature. It was not certainly this monastic frenzy that St. John had in view ; nor did he mean that we should extinguish every elegant

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taste, and every natural passion, when he said, "Love not the world, nor the things of the world." He tells us himself, in the very next verse, his true meaning, and leaves no doubt remaining, about the ideas he designed to express by the term *world*, when he calls it "the lust of the flesh, the lust of the eye, and the pride of life," i. e. luxury and lasciviousness—the avaricious pursuit of opulence—and the indulgence of vanity and ambition. But, according to you, these declarations of scripture must ever forbid *ANY reconciliation between the pursuits of this world and the Christian institution*. I was going to tell you, sir, that such a spirit of criticism, applied to such a book as the New Testament, would draw the most palpable absurdities from the purest expressions of celestial wisdom. But, when I was coming down upon you with this formidable remonstrance, I perceived, that, in the very next page, you had changed entirely the state of the question by expressions quite different from the former. These different expressions, I presume, are designed to convey different ideas. In justifying *there* the incompatibility of the gospel with the pursuits of the world, you put, before the word *pursuits*, the epithet *vain*, which indeed, ends our dispute; though I must tell you that this reconciliation is made at the expence of all your preceding reasoning on this part of your subject.—

—In the precepts which seem favourable to non-resistance, Christ has particularly in view what was practised among the Jews under the law of retaliation. Under the credit of this law, many resented the smallest injuries with a malicious and revengeful spirit, and claimed, with rigour and violence, an indemnification from the public tribunals for trifling violations of their pretensions or rights; so that the disciples were warned by their benevolent master to avoid the unrelenting and vindictive spirit of the Jews, and to restrain the inhuman and tumultuous impulse of malignant passions; not to renounce a wife, decent, and rational self-defence, on the proper occasions.—

—As to the neglect of all that we eat, drink, and wear, it might, indeed, have been enjoined almost literally upon the first preachers of the Christian faith, whose whole attention was to be employed in diffusing the light of the gospel, amidst such scenes of peril and suffering as were incompatible with any concern about the external comforts or elegancies of life.—And yet, even with respect to them, it may be alledged, that these passages are not to be urged in all the extent of the letter, and are only designed to prevent an undue anxiety about the external circumstances of their state and condition; but the first dictates of common sense shew that this instance of self-denial is not and cannot be required from the very best and most eminent Christians in our day, and many of the express declarations of scripture, shew that no such obligation is imposed upon them.—

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—When Christ made that sublime declaration, *my kingdom is not of this world*, it is palpably evident, that he understood by this the following things—that it did not derive its origin from efforts of human policy, but from the miraculous interposition of God alone—that its great end and design went far beyond the ends and purposes of civil associations, and aimed at nothing less than to deliver mortals from the punishment of sin, the tyranny of vice, the power of death, and the fear of judgment, and to prepare them, by holiness and virtue, for happiness and immortality—that its laws instead of being confined to the outward actions of men (like those of civil legislators) were addressed to the inward principles and affections of the heart—that its power different, both in its means and effects, from the power of the world, was rational, gentle, persuasive, and invisible, forming its conquests by that word of truth that enlightens the understanding, and that spirit of grace that improves the heart,—and that its rewards are spiritual and rational, and its duration eternal. Such, sir, are the essential ideas contained in the sublime declaration of the Son of God before the Roman governor. But, because the kingdom of Christ is infinitely superior to the kingdoms of this world in its origin, end, laws, power, rewards, and duration, does it follow from thence, that it has no connexion with the felicity of earthly empires, and with the true interests of civil society here below?—Or that even the true subjects of this kingdom ought to be alienated from all concern in the interests and affairs of a present world? No, sir; this conclusion, as I have already shewn, is unreasonable; it favours more of mystical enthusiasm or monastic austerity, than of the benevolent, humane, and liberal spirit of the Christian religion.

Dr. Maclaine comes now to consider what Mr. Jenyns has advanced in his third proposition, concerning valour, patriotism, friendship, &c.

With regard to the first, he says :

• If you will confound with valour the fearless temerity of an impetuous soldiery, it is no great merit in Christianity to have omitted recommending it; and, if you take it in its true and moral sense, you will not find, that Christianity has, any where, discouraged it. The founder indeed of that divine religion, who, during his whole ministry was apprehensive, lest the false notions of his kingly character should excite the Jews to rebellion, and animate them to the erection of a temporal monarchy, could not, with prudence, recommend (what you call active or fighting) valour, among the virtues he was perpetually inculcating. He, however, recommended those qualities, that are essential to the morality and excellence of valour, by exhorting his disciples not to fear those, who could only kill the body; by forming their minds to the pursuit of happiness
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in objects independent on the world and its advantages, by animating them to relinquish every external pleasure, and submit to the greatest extremities of pain and suffering, rather than deviate from the paths of virtue, or desert the cause, in which they were engaged, which was the cause of divine benevolence and mercy. . . In short, magnanimity, firmness of mind, humanity, patience, and benevolence, enter either as principles, constituents, or concomitants into the idea of true valour, and therefore the divine Author of our religion could not look upon it as a false or fictitious virtue.'

With respect to patriotism and friendship, 'If, says he, you had considered them as the effusions of universal benevolence, directing its exertions and energy to particular objects, in certain determinate circles, the one more and the other less extensive, it is impossible, that in your sober senses you could have represented them, as false and fictitious virtues; and if you regard patriotism, as inconsistent with the love of mankind, and friendship as a connection founded on interest, corruption, or caprice, then we can have no dispute. I can only charge you with an abuse of words, and put you in the hands of the grammarians.'

As Mr. Jenyns has thrown some reflections on the character of Brutus, and the pagan morality, our author makes several observations in favour of both; and then proceeds to consider Mr. Jenyns's manner of answering the objections brought by the Deists against the divine origin and authority of the gospel.

Here he shews, that Mr. Jenyns's answers often tend to multiply the cavils of the Deists, and to perplex the minds of well-meaning Christians.

This learned writer has advanced several judicious observations on the proper mode of defending Christianity; he has detected many paradoxes, errors, and contradictions in Mr. Jenyns's performance; but, like an ingenuous adversary, he speaks of several parts of it with deserved applause.

History of the Colonization of the Free States of Antiquity, applied to the present Contest between Great Britain and her American Colonies. With Reflections concerning the future Settlement of these Colonies. 4to. 5s. sewed. Cadell.

THE design of the author of this treatise is to lay before the public, at a time when the affairs of America so deeply engage its attention, an account of the sentiments and practice of the free states of antiquity respecting colonization. He thus explains his intention in his introduction.

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At a season when the rebellion of the British colonies in America, one of the greatest events of modern times, engages deeply the attention of the nation, when the re-establishment of peace will probably soon become the subject of parliamentary discussion, an author, unknown to the leaders of public measures, prompted by no view of emolument, animated only with a love of truth, and with zeal for the preservation of a constitution the most perfect the world ever beheld, offers to his countrymen an history of colonization, as practised chiefly by the Carthaginians, Greeks, and Romans. His great object has been, to investigate the nature of the connection which subsisted between these nations and their colonies; to determine the extent of the jurisdiction the former assumed over the latter; but, particularly, to ascertain the practice of antiquity with regard to the much controverted article of taxation. Two reasons induced him to undertake this task: first, because he had observed, in the course of the controversy concerning the propriety and justice of the present war, the practice of antiquity frequently appealed to, and commonly misrepresented; but, chiefly, because he wished to prepare the nation for the parliamentary settlement* which may take place on the submission of the colonies, both by suggesting to the legislature itself all the information which can be derived from the purest and most satisfactory precedents of ancient history, and by attempting to reconcile the minds of the people in general to that settlement, when they shall find it, perhaps, supported by the policy of those ages which enjoyed the most perfect civil liberty.

The Carthaginians were the greatest, if not the only maritime and commercial power of antiquity; and they carried the arts of navigation and ship-building to a higher perfection than had been attained by any other nation before the invention of the compass. The author begins his history of their colonization with a general view of their progress in the arts; of the extent of their territories, and of the colonies they planted in Africa, and the islands of the Mediterranean sea. He next presents us with an account of their management of their colonies, which is his principal object. He proves, that, as Carthage, like Britain, was a great commercial state, and as similar circumstances in all ages produce similar effects, the Carthaginians treated their colonies in a manner nearly resembling that in which Great Britain has governed her's. They restricted their trade, made laws to bind them in all cases, and levied taxes from them for common defence.

* The public seems to expect such a settlement. The proclamation of the commissioners in America offers a revival of the exceptionable acts of parliament; and the capital publications on the side of government give hints of representation.

On these topics, the evidence, notwithstanding the obscurity of the history of the Carthaginians, and the total loss of all records composed by themselves, is very satisfactory. Polybius, one of the best-informed and most judicious writers of antiquity, has preserved sufficient materials to support the conclusions which the author has ventured to draw. The treaties of peace and commerce concluded between the Carthaginians and the Romans, demonstrate the jurisdiction they assumed over their colonies, by restricting their trade; and the history of the civil war of Africa establishes their practice with regard to taxes.

The author proceeds to treat of the colonization of Greece. From a previous view of the constitutions and resources of the small states of that country, he deduces the principles which guided them in the establishment of colonies. It appears, that before the Persian invasion, the Greek states held very little communication with their colonies. The situation of the colonies was in general so distant, and the resources of the parent states were so small, that the latter could not command the obedience of the former. The parent states were therefore obliged to be contented with what attachment and assistance they could procure from their colonies on the feeble principle of affection or gratitude.

But after the Persian invasion, the policy of Greece assumed a new aspect. The Athenians became the leading commonwealth, and, in preference to the Lacedæmonians, acquired the direction of the affairs of that country. The necessity of raising money for common defence against the future attacks of Persia, was seized by the former as a pretence for imposing taxes on their allies and colonies; and they gradually extended this power, till they reduced a great part of their allies and all their colonies to the condition of subjects. They augmented the quantity of their exactions, according to the exigencies of the state; and they directed both the collection and the distribution of the levies. They continued this practice as long almost as they retained a single foreign settlement, for a period of one hundred and twenty years, from the era of the Persian invasion to the end of the Social war.

The Lacedæmonians were the only other state of Greece who possessed power sufficient to enable them to levy taxes from their allies and colonies. But the constitution of Sparta and the laws of Lycurgus opposed such a measure. The Lacedæmonians therefore never demanded any regular taxes from their colonies. Their ambition, however, was not inferior to that of the Athenians; and having almost annihilated the power of the latter in the Peloponesian war, they, in their turn, manifestly aimed at the sovereignty of Greece. During the course
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of their operations for this purpose, they never indeed demanded any regular taxes from their allies and colonies, but they did what was equivalent as to the effect, though much more disagreeable and destructive as to the manner; they imposed heavy occasional subsidies on both. These facts and principles are supported by a detail of the establishment and progress of the Greek colonies in Italy, Sicily, Asia, and Thrace. But, that our readers may obtain a complete view of the author's sentiments on this interesting subject, we shall submit to their remark his general summary of the colonization of Greece.

From the facts which have been advanced, and the principles which have been explained, it is presumed that the following system, with regard to the colonization of Greece, will be readily adopted by the reader. All the republics of that country were extremely circumscribed in point of territory, and contained but few inhabitants, partly on account of the narrowness of their dominions, but principally on account of the general ignorance of agriculture and manufactures which prevailed among them. When their wars, therefore, which they had almost continually among themselves, did not consume their super-numerary people, the only method by which they could discharge a burden they were unable to support, was to send them out in colonies to distant regions, where their strength might defend, and their industry support themselves. The mother-country was glad to exonerate herself, for her own peace and safety; and she expected no benefit from her colonists, because she possessed no resources to protect them, or to secure any advantages to be derived from them. The only principle, consequently, of connection which did exist, indeed the only one which could exist, between the parent state and the colony, was that of affection. This principle prevailed in Greece till the time of the Persian invasion. About that era, both the Athenians and Spartans began to extend their ambition beyond the narrow limits of their domestic territories, and thought of reducing, in part at least, their allies and colonies under their jurisdiction. Hence arose an important innovation in the political system of Greece. Great fleets and armies required a treasury, and that treasury could only be supplied by taxes. The Athenians seized the most favourable juncture in the history of their country for raising a revenue; and they succeeded to their utmost wish. From the defeat of Xerxes to the beginning of the Peloponnesian war, a period of fifty years, they imposed taxes on their allies, but particularly in their colonies, without opposition, and almost without complaint. In the course of that war, which lasted near thirty years, they lost many of their allies and colonies; but they still continued to tax those that remained. They retained this practice till the end of the Social war, nearly as long as they possessed a single foreign settlement. For a period, therefore, of 120 years, namely, from the beginning of the

the 76th Olympiad, when the Persians were driven out of Greece, to the commencement of the 106th Olympiad, when the allies were declared independent at the end of the social war, Athens continued to impose taxes on her colonies.

The Spartans were the only other state whose resources enabled them to exercise taxation. All the remaining republics, except Thebes, during the short period of the life of the illustrious Epaminondas, neither sought nor expected more influence among their neighbours, than to preserve the small domestic territories they possessed, and to shelter themselves, with regard to the general system, under the alliance of Athens or Sparta*. The constitution of the latter prohibited all taxation. Even the domestic expences of her government were supplied by private contribution, and her soldiers served without pay. But, when the Lacedæmonians, in the course of the Peloponnesian war, collected great fleets and armies, and undertook expeditions into Sicily and Asia; and when afterwards, under Agesilaus, they pushed their conquests in Asia, and projected the acquisition of the sovereignty of Greece, money became absolutely necessary to carry on such extensive operations. How did they raise this money? Not by regular taxes, indeed, but by means equivalent as to the effect, though much more disagreeable and destructive as to the manner; by heavy contributions demanded of their allies and colonies, by depredations, and ignominious contracts. This practice they continued above sixty years, from the beginning of the Peloponnesian war, to the battle of Mantinæa, when the dominion of Sparta was almost annihilated by Epaminondas. In a word, the history of Greece affords no instance of any state which had power to levy contributions or taxes from its colonies, and did not put that power in execution.

Neither was the conduct of Athens and Sparta in this respect the cause of those powerful combinations against them, which finally accomplished their humiliation. Had they contented themselves with levying a reasonable tribute from their colonies, for the protection they afforded them; or had they satisfied themselves with demanding money from their allies in time of war, to extinguish the expences incurred for common defence, it is improbable they should have alarmed the jealousy of their neighbours, or that they should have been challenged in the exercise of such rights. But these republics, in extending their dominion, knew no moderation. Their elevation above

* It is a wild fancy of some politicians, who conceive that the balance of power is a secret of policy known only to the modern states of Europe. This secret was known and practised by the Greek republics, and their endeavours to support it were one great cause of the frequent wars and revolutions with which the history of that people abounds. It even influences and directs the operations of the savage tribes of America. It seems to be a dictate of nature, and is indeed so obvious, as scarcely to escape the observation of any body of men endowed with discernment sufficient to constitute a political society.

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the level of their sister states, inspired the most unbounded ambition ; and both of them, by turns, manifestly grasped at the sovereignty of Greece. The Spartans first confederated the other commonwealths, and conducted their operations against the Athenians. The former pulled down the latter only to pursue the same aspiring course themselves. Epaminondas retaliated on the Lacedæmonians the game they had played against the Athenians ; and the Macedonians soon after laid for ever low the laurels of Greece.'

The Romans are the only remaining people in antiquity whose principles and practice, with regard to colonization, can be supposed to attract the attention of this country in the present critical juncture. To the history of their colonization the author now advances, and as the materials on this part of his plan are ample and decisive, he bestows on it a full discussion.

He divides it into two periods, the first extending from the building of Rome to the passing of the Julian Law, in the year of the city 663 ; the other from the passing of that law to the subversion of the republic. The greater proportion of the colonies planted during the latter period were military, and consisted of the troops who followed the different victorious partisans in the civil wars. The colonies settled in the former period consisted of emigrants from Rome, and had their residence in Italy.

The chief reasons of colonization among the Romans were, either to defend that quarter of the empire where the colony was stationed ; to remove from the city supernumerary or factitious inhabitants ; or to promote population in the distant territories of the state. It appears that during the first period of their colonization, the Romans had planted above fifty colonies in Italy ; that they were extremely jealous of the ambition of their colonies, and therefore took care that they should neither be very numerous, nor very powerful ; and that they augmented their numbers and their allotments of land according to the increase of the parent state. They subjected all their colonies to their jurisdiction ; collected from them both money and troops for the defence of their government ; and regulated the quantity and the manner of collecting their levies. Such were their principles and practice in the management of their colonies, previous to the era of the Julian law.

To put an end to the Social war, the allies and colonies were gratified with a share of the civil government of Rome. They were admitted by the Julian law into her tribes, and had access to all the honours and offices of the state. The author remarks, with great appearance of justice, that the destruction of

of the commonwealth is chiefly to be imputed to this measure. It was the great source of all the factions and civil wars, which succeeded, almost without interruption, till the liberty of Rome was totally subverted. To this period the history of the military colonies is confined.

In the application of the History of the Colonization of Antiquity to the present contest between Great Britain and her colonies, the author confines himself to three general heads. Under the first he shews that the colonies of America have behaved in a similar manner with the rebellious colonies of antiquity in similar circumstances, and demand exemptions and immunities, because they now judge themselves in a condition to assert them. Under the second he proves that the right of Great Britain to levy taxes from her colonies is supported by the practice of the Carthaginians, Greeks, and Romans. And, finally, he demonstrates that none of the colonies of antiquity were admitted to a participation of the civil government of the parent state, till the Roman colonies obtained the privilege of the Julian law.

Upon the whole, we cannot but consider this publication as very seasonable. The point of right in the American controversy had formerly been fully established. But in all political discussions precedents are of great consequence, and merit highly the attention of the legislature. This view of the contest, and this preparative for the settlement of the colonies, were still wanting; and, in our opinion, both are happily supplied in the performance now before us. The author displays great candour, extensive reading, and uncommon political discernment; and he every where expresses himself with elegance and perspicuity. It is a real advantage, both to literature and government, when men, who join genius to erudition, and taste to science, are pleased to offer to their fellow-citizens the result of their reflexions concerning public affairs.

Campi Phlegrei: or Observations on the Volcanoes of the Two Sicilies By Sir William Hamilton, K. B. F. R. S. 2 vols. Atlas Folio. French and English. Naples. 121. 125.

THIS work claims our attention, as the production of an Englishman, though published in a foreign country; and not only with regard to the literary, but also the ornamental part. In the first volume we meet with a collection of letters to sir John Pringle, P. R. S. Dr. Morton, and the late Dr. Maty, formerly printed in the Philosophical Transactions, and afterwards reprinted in a small octavo volume, in the year 1772.

VOL. LXIII. June, 1777.

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One letter only, is omitted, and a new one prefixed, dated May 2, 1776, which contains a few remarks collected since the last publication. Some additional notes are likewise, though sparingly, dispersed in this volume. The contents of these letters being already known to our readers*, as containing M. de la Condamine's ingenious discovery of volcanic vestiges from Albano to Radicofani, together with many curious particulars relative to Mount Vesuvius, we may pass on so much the sooner to the second volume, which distinguishes this from the former small edition. It contains a great number of coloured drawings, representing views of Vesuvius, Atna, and Strombolo, with the adjacent countries, taken on the spot by M. P. Fabris, a skilful landscape-painter, whose performances entitle him to a rank among the first-rate artists of the age. These drawings are executed with inconceivable care and assiduity, and have required infinite time in colouring, as the engraving in many places points out little more than the outline. Accordingly we find a degree of delicacy and a perfect resemblance to nature in them, which cannot be expected from any engraving, nor indeed from any other coloured prints. To these are added some plates representing all the different stones which the Neapolitans vend as Vesuvian productions, and which, for the greatest part, have been judiciously and scientifically classed and described in Ferber's Letters from Italy†. Sir William Hamilton has added explanations to all the plates, which, like the letters, are printed off in French and English, in opposite columns, and likewise contain some new observations. The views of the Solfaterra near Naples are peculiarly instructive, and judiciously taken from the best points of view. In the explanations, however, the author lays claim to Mr. Ferber's discovery of that singular *entamerphosis of lava into clay*, by means of the steams of vitriolic acid, which that gentleman has so fully described with all the intelligence of a great mineralogist and chemist‡. Sir William, by way of authenticating his claim, refers to one of his letters, said to have been written prior to Mr. Ferber's arrival at Naples. On searching for this letter, we were surprised to find, it was *omitted* in the present edition. We had recourse to the small octavo, and found indeed that some chemical process of nature was hinted at, but that Sir William, not knowing how to distinguish lime from clay at that time, had called it a *calcination*, and asserted that the lava was

* See Crit. Rev. vol. xxxiii. p. 493.

† Ibid. vol. lxiii. p. 172.

‡ Ibid. p. 174.

changed

changed into *marble*. The merit of the discovery therefore, by his own argument, incontrovertibly belongs to Mr. Perber.

We conceive a philosopher to be an unprejudiced, disinterested virtuous man, whose heart takes a warm, active part, in every thing which concerns the general advantage and improvement of his rational fellow-creatures. Far from endeavouring to pluck the laurels from another's brow, he glories in acknowledging his merits, and loves the man, who, like himself, attempts to bring hidden truths to light!

The text of this magnificent and truly elegant work being nearly the same as published before, the principal merit lies in the great beauty and perfection of the plates; and in this respect it deserves the attention of all the *conservants* and encouragers of polite arts and genuine taste:

FOREIGN ARTICLES.

Romances, par M. Berquin. 8vo. Paris.

M. Berquin entertains a very high opinion of the effects and merits of this species of ballads, when skilfully directed to their proper ends: he fancies to himself a family of honest country people on a winter evening round their fire side, listening to a ballad of a moral tendency, sung by the daughter of the house: 's'attendrissant sur les malheurs de l'héroïne; le sentiment se communique, la jeune fille devient plus touchante; son amant plus enflammé, les parens plus occupés d'elle, plus empressés à faire son bonheur; l'union de la famille devient plus forte et plus constante;' and, indeed, when we reflect on the impression left by his fourth and best ballad, we can hardly think his opinion altogether ill-founded.

Cours de Physique expérimentale et théorique, formant la dernière Partie d'un Cours complet de Philosophie; précédé d'un Précis de Mathématique qui lui sert d'Introduction. Par M. l'Abbé Sauri. 4 vols. 12mo. Paris.

THIS course of natural philosophy is chiefly founded on experiments and observations, and contains, in twelve sections, an immense variety of facts and useful remarks.

The first section treats of the mechanics of solid bodies; the second, of the science of fluids, in its two parts, hydrostatics and hydraulics; the third contains a minute theory of physical, attractive or repulsive powers, considered by M. Sauri as the key to a solid natural philosophy; the fourth, the theory of flavour, odours, and sound; the fifth, of the nature of light and colours, mirrors, microscopes, &c. the sixth, of physical astronomy; the seventh, of the phenomena of tides, of electricity, and magnetism; the eighth, of the nature of water, of fire, and their effects, and influence; the ninth, of meteors in general; the tenth, treats of the theory of fiery meteors, both aerial and subterranean; the eleventh of winds; a subject very interesting in navigation, and here very fully discussed; the twelfth, of the influence of the meteors on vegetation, and agriculture.

FOREIGN LITERARY INTELLIGENCE.

Lettre pastorale de Monseigneur l'Evêque de Lescar, à l'Occasion des ravages causés dans son Diocèse par la Mortalité des Bestiaux. 4vo. Paris.

THE diocese of this worthy prelate has of late suffered by the mortality of the cattle. He endeavours to relieve the poor distressed country people by proposing to open two chests, the one for free gifts, the other for loans; the produce of both to be distributed pursuant to a general deliberation. For this purpose he pathetically exhorts all the affluent, especially the clergy, to contribute their shares. The convent of la Réole, in his diocese, being suppressed, and its revenues to be annexed to the seminary of the diocese, after the death of their actual proprietors, he urges them to signalize their exit by an act of beneficence.

*Hymne au Soleil, en quatre Divisions, traduit du Grec par M. l'Abbé de R****, Correspondant de l'Académie des Inscriptions et Belles Lettres.* 12mo. Paris.

The author supposes that the great original of his poem was discovered during the late war in one of the islands of the Archipelago, by a French officer in the Russian service: a fiction which he himself intends to expunge in the future edition of his poem.

The Hymn is written in poetical prose, the diction apparently formed between that of Fenelon's Telemachus, Montesquieu's Temple of Gnidos, Gresset's Discourse on Harmony, and Gessner's Poems.

The author has subjoined to the Hymn some fragments, and a copy of verses, entitled *Le nouvel Usage de la Vie*.

Eloge de George d'Amboise, Cardinal Archevêque de Rouen, Principal Ministre de Louis XII. Par M. de Sacy, &c. 8vo. Paris.

Cardinal d'Amboise is generally known and respected as a truly patriotic minister to one of the best kings of France: one of the finest passages in M. de Voltaire's *Henriade*, is consecrated to the joint merits of both. M. Sacy's panegyric contains some striking thoughts and sentiments.

Traité de l'Eau-Bénite, ou l'Eglise Catholique justifiée sur l'Usage de l'Eau Bénite. Ouvrage historique, palémique, et moral. Par le R. P. Nicolas Collin, &c. 12mo. Paris.

The reverend author, it seems, has also written a work on the Pain-benit: The holy water he represents as an excellent preservative: 'contre les démons, leur magie, leurs charmes, leurs malédictions, leurs prestiges, leurs enchantemens, leurs apparitions et autres illusions; contre différentes maladies et infirmités, contre les serpens et bêtes féroces, &c. &c.' And Dr. Athenst of the Sorbonne, the censor of his work, quotes several miracles to the same purpose. We will not venture on any reflections, lest they might rank protestant critics with devils and serpents, and exorcise us too.

Récherches physiques sur la Nature de l'Air vitreux et de l'Air éthéroplogistique, par M. l'Abbé Felix Fontana, &c. 8vo. Paris.

Abounding with nice and ingenious experiments.

Glo/-

Glossaria Græca Minora et alia Anecdota Græca ex variis Codd. edidit et Animadversionibus illustravit C. F. Matthei. Vol. I. II. 4to. Moscow.

The libraries in Russia may be supposed to contain many treasures whose publication would be acceptable to the lovers of Grecian literature. In the present compilation, however, their wishes will rather be excited than gratified.

Observaciones astronomicas hechas en Cadix, en el Observatorio real de la Compania de Cavalleros Guardias Marinas, por el Capitan de navio Don Vincente Tofino de San Miguels, &c. y por Don Josef Varela, Capitan de Fregata de la real Armada, &c. 4to. Madrid.

These valuable astronomical Observations were made at Cadiz from 1773—75; by able astronomers availing themselves of a very clear sky, and an observatory furnished with excellent instruments.

Dictionnaire des Origines, ou Epoques des Inventions utiles, des Découvertes importantes, & de l'Etablissement des Peuples, des Religions, des Sectes, des Hérésies, des Loix, des Coutumes, des Mœurs, des Dignités, des Monnoies, &c. 2 vols. 12mo. Paris.

This Dictionary bids fair to prove an instructive, concise, and useful work, when completed. The first volume contains the letters A—D; the second, E—G. A number of errors, or errata, chiefly chronological ones, discoverable in the first edition, may easily be rectified in the next.

Bibliotheca Casanatensis Catalogus Librorum typis impressorum. 3 vols. Folio. Romæ.

Cardinal Hieronymus Casanate, who died in 1700, left his library to the church and Dominican convent of S. Maria sopra Minerva; with a legacy of 20,000 ducats, destined partly for purchasing books, and partly for funds for salaries to ten learned monks, of whom two are to act as librarians; two to expound the doctrine of St. Thomas; and the six others to be stout champions of the catholic church, who, no doubt, have bravely acquitted themselves; though the fame of their exploits has not yet reached us.

As for the two librarians, they have already signalized their industry rather than their judgment, by the publication of the beginning of an alphabetical catalogue of the library in three large folio volumes, the first containing A, B, the second C, D, the third, E, F, G; they are, of course, to be continued. Most of the books in this library, were published during the 16th and 17th centuries; there are neither English nor German works among them. But the Italian books are very numerous; and the catalogue is, with all its defects, on account of the great number of anecdotes and notices interspersed, allowed to be an important acquisition to bibliography.

MONTHLY CATALOGUE.

P O L I T I C A L.

An Answer to the Letter of Edmund Burke, Esq. one of the Representatives of the City of Bristol, to the Sheriffs of that City. 8vo. 1s. 6d. Cadell.

MR. Burke's Letter to the Sheriffs of Bristol, like his Speeches formerly published, abounds with that frothy declamation, that tinsel shew of argument, and those specious but false and inconsistent remarks, which peculiarly characterise his compositions on every political subject. In the Answer before us, his Letter is examined with equal precision and pleasantry; and the unjustness of his representations are placed in such a light as fully exposes the artifices by which he has attempted to mislead the understanding of the public. His reputation as a speechifier seems now to be greatly declined; and we doubt not but a similar fate will likewise accompany his efforts in this new channel of ministerial abuse, and opposition to the measures of government.

An Address to Edmund Burke, Esq. on his late Letter relative to the Affairs of America. By Edward Topham, Esq. 4to. 1s. 6d. Bew.

This pamphlet, which is written on the same subject with the preceding, is also sensible and acute; but differs from the other in not examining the Letter so minutely, as well as in attacking Mr. Burke by serious argument alone, without any mixture of ridicule.

A Letter to the Earl of Chatham, concerning his Speech and Motion in the House of Lords, &c. 8vo. 1s. Evans.

The author, who sets out with solemn asseverations that he is no party-scribbler, no adherent of a junto, 'no patriot, even in the best acceptation of the word,' turns out to be a most violent advocate for America. A few common place observations on the several speeches occasioned by the earl of Chatham's motion, May 30; some frivolous *flings* at his majesty's last Speech; some *alarming* prophecies, big with England's destruction, are the ingredients of this pamphlet. In the author's opinion, our only hope is in Dr. Franklin, whom he styles the friend of mankind, equally well affected to England and to America; and he adds, that all we can do towards a reconciliation is to no purpose, unless a solemn acknowledgment of American independence, and the removal of all the troops takes place, by way of preliminary. We leave the unbiassed reader to judge of the degree of political sagacity which dictated this paradox; for it is above our comprehension, that the way to regain possession of a thing, is to give up all claim to it.

Dia-

Dialogues in the Shades between Gen. Wolfe, Gen. Montgomery, David Hume, George Grenville, and Charles Townsend. Small 8vo. 2s. sewed. Kearsley.

The subject of these Dialogues is the dispute with America, which is treated in an argumentative manner, enlivened occasionally by the warmth and abruptness natural to colloquial controversy. The speakers are, general Wolfe, Montgomery, David Hume, George Grenville, and Charles Townsend; who, except Montgomery, a violent partizan of the colonies, are each in the interest of Great Britain.

Solitude in Imprisonment, with a profitable Labour and a spare Diet, the most humane and effectual Means of bringing Malefactors, who have forfeited their Lives, or are subject to Transportation, to a right Sense of their Condition; with Proposals for salutary Prevention, &c. By Jonas Hanway, Esq. 8vo. 2s. Bew.

The author of this pamphlet, has distinguished himself on several occasions, by proposals for the improvement of our civil policy; and it appears from this fresh proof of attention to the public good, that he continues to be actuated by the same laudable and benevolent motives. The great importance of the proposals suggested in this treatise, renders them particularly worthy the consideration of the legislative assembly, to which we therefore refer them.

P O E T R Y.

The Duchess of Devonshire's Cow, a Poem. 4to. 6d. Bew.

This is said to be the production of a lord. His attempt to vindicate the injured character of the truly noble and magnificent duchess, deserves the warmest commendation. We wish we could speak as highly of his poetical abilities; but sterling poetry is not to be expected from macaronies.

An Heroic Epistle to the Noble Author of the Duchess of Devonshire's Cow. 4to. 1s. Bew.

This invective is apparently the work of a more hackneyed pen, and we need not add—of a less amiable author. We hope the duchess will curl her hair with them both.

The Calf's Will, published with the Permission of his Executors. 4to. 1s. Kearsley.

The title of this piece is expressed with real or affected obscurity. We suppose that the publisher meant to insinuate that it is the bleating of a calf; for as Benedick says to Claudio, we may say to our author:—

Bull Jove, fir, had an amiable low,
And some such strange bull leap'd your father's cow;
And got a calf, in that same noble fear,
Much like to you; for you have just his bleat.

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The

The Manners of Paphos, or Triumph of Love. By J. Caulfield, Esq.
4to. 3s. sewed. Dilly.

In this poem, consisting of three cantos, we meet with indubitable marks of a warm but chastised imagination, which pleases by delicate sentiment, on a subject extremely liable to lead a juvenile writer into fallies offensive to decorum. The descriptions likewise are picturesque and animated, and the versification harmonious.

Poetical Amusements at a Villa near Bath. Vol. III. 3s. sewed.
Dilly.

The humane and beneficent purpose for which the publication of the Poetical Amusements is intended, might be sufficient to compensate their demerit, if such they really possessed. But they stand in no need of gratuitous indulgence to obtain the approbation of criticism. The present volume contains several pieces, as much distinguished by ingenuity as by the rank and eminence of some of those persons who have contributed towards them; and it affords us particular pleasure to see elegant entertainment promoted by the same means that are calculated for the relief of the afflicted.

The Rights of Sovereignty asserted. An Ode. By Thomas Warwick, Esq. 4to. 1s. Doddsley.

This Ode relates to the prosecution of the war with America; and notwithstanding its unpromising title, it is animated with the spirit of poetry. The imagery is picturesque and strongly painted, the sentiments are well adapted to the subject, and there is that abruptness in the transitions which gives an air of enthusiasm to the subject.

An Elegy on Sir Charles Saunders. By Robert English, M. A.
4to. 1s. Becket.

A tribute to the memory of a gallant sea-officer; in which the author, instead of using the strain of lamentation, and elegiac measure, has very properly chosen to celebrate the fame of the admiral in heroic numbers.

D R A M A T I C.

The Gentle Shepherd, a dramatic Poem. In Five Acts. Done into English from the Original of Allan Ramsay, by Cornelius Vanderlof. 8vo. 1s. 6d. Shropshire.

The beautiful simplicity of the Gentle Shepherd is such as can hardly be preserved entire in any variation of the language. Though the present modernisation of it therefore may prove more intelligible to an English reader than the original, we may venture to affirm, that much of the spirit has unavoidably been lost in the transference, and that to a native of Scotland, who is endowed with taste, the pastoral, as it now appears, is greatly inferior in point of merit, to the inimitable dramatic poem which for upwards of half a century has been the delight of the inhabitants of the North.

Polly

Polly. An Opera. Altered from Gay. 8vo. 1s. Evans, Strand.

The same vein of satire against kings, ministers, and great men in general, that distinguishes the Beggar's Opera, breathes through this second part; but we can discover none of those personalities, the dread of which induced the minister of that day to interdict the representation of it. The present manager of the Haymarket theatre has had address enough to take off that prohibition, and has made a few alterations of such a nature as Gay himself would perhaps have judged necessary to accommodate the work to the stage.

N O V E L.

The History of Miss Temple. 2 vols. 12mo. 5s. sewed. Fielding and Walker.

The abuse of novel writing is so great, that it has almost brought that species of entertainment into discredit. Meagre stories, flatly told, and drawled through many tedious volumes with no other view than a little dirty emolument, have overwhelmed us like a flood; and the manes of Richardson, Fielding, and Smollett have often been cruelly tortured by their imitators. These authors, who stand the test of criticism, and a few others, who appear from time to time, prevent the better part of mankind from condemning novels and romances in general. Among the authors of this kind, who have laid their volumes at the shrine of virtue, we now behold a young lady, timidly approaching to make her first offering. We prepared to be indulgent to the sex and youth of this fair writer; but the History of Miss Temple is of that stamp, which renders such allowances unnecessary. We found virtue painted with the energy and warmth of female sensibility; the style correct and elegant; the incidents natural and affecting, and the sentiment generally just and always delicate. The whole story is comprized in letters, and the catastrophe wound up with peculiar attention and ingenuity. Perhaps the author might with more propriety have laid the scene of her novel in the middle sphere of life, from whence she doubtless drew her characters, instead of the titled nobility. Our experience and knowledge of the metropolis give us a sufficient right to think, that plain Mr. or Mrs. would in most cases be much more adequate to every fair, unblemished character than lord and lady. Indeed the flattering pictures which our romance writers have drawn, must in the end have the effect of satires, and in that light we are well assured all foreign nations begin to look upon them, since they scarce ever meet with the originals.

M E D I C A L.

Oratio de Re Medica cognoscenda & promovenda. Habita apud Societatem Medicam Londinensem, Die 18 Jan. 1777. Auctore Nathanaële Hulme, M. D. 4to. 1s. 6d. Robinson.

In this Oration, the style of which is in general not exceptionable, Dr. Hulme delivers several pertinent observations on the state and improvement of medical knowledge. As an instance

stance of the efficacy of fixed air in dissolving the stone in the bladder, he has subjoined the history of a man seventy-three years of age, lately cured of that complaint by the use of such medicines as excited an effervescence in the stomach. Those were fifteen grains of the salt of tartar, taken in three ounces of water four times a-day, and followed by twenty drops of the small spirit of vitriol, administered in the same vehicle as the former. By persevering in this course for three weeks, without any alteration in diet, the patient is said to have been perfectly freed from his disorder. We should be glad to find the lithon-
 triptic quality of such innocent remedies established by farther experience.

A Treatise on the Use and Abuse of Mineral Waters. By Hugh Smith, M. D. 8vo. 6d. Kearsly.

This pamphlet seems to be intended for those who drink of mineral or sea water without the advice of a physician; and to such it may afford some useful hints.

D I V I N I T Y.

A Sermon preached in the Cathedral Church of Winchester, March 5, 1777, before the Honourable Sir William Henry Ashurst, and Sir Beaumont Hotham, Knights; Judges of the Assizes held in that City. By the rev. Richard Burleigh. 4to. 6d. Beecroft.

A plain useful discourse on the importance of religion to civil societies, from Prov. xvi. 6. 'By the fear of the Lord men depart from evil.'

A Sermon preached in Lambeth Chapel, at the Consecration of the Right Rev. John Butler, LL. D. Lord Bishop of Oxford, on May 25, 1777. By John Sturges, A. M. 4to. Pr. 1s. Cadell.

From 1 Cor. xii. 5. the author takes occasion to consider the general necessity, in all countries, of making a provision for explaining the truths, and inculcating the precepts of the gospel; and the expediency of adapting this provision to the different circumstances of each country, that the ministers of religion may be encouraged to exert their abilities, and enabled to discharge the duties of their function with efficacy.

Speaking of our ecclesiastical establishment, he says, 'Perfection is a point, which, in this world, we can never reach; but to which the endeavours of wise and good men will always be directed; and these endeavours are never more meritorious, they are never more sure of being attended with applause of the most valuable sort, than when they are employed in preserving and improving institutions, important and beneficial to mankind; in adapting them to the unavoidable change of human circumstances, and in correcting their defects. To look on these with candour and allowance, is the part of every good and rea-
 soning man: to censure them with wisdom, with a due regard

to

to times and circumstances, 'is the province of great men, distinguished by their station, their integrity, and their abilities.'—These are rational and liberal sentiments.

A Sermon preached at Salter's-Hall, April 11, 1777, before the Correspondent Board in London of the Society in Scotland, incorporated by Royal Charter, for propagating Christian Knowledge in the Highlands and Islands, and for spreading the Gospel among the Indians in America. By A. Kippis, D. D. 8vo. 1s. Cadell.

'The poor have the gospel preached to them.' Matt. xi. 5. In discoursing on this text, the ingenious author points out and illustrates the argument in favour of Christianity, which arises from our Lord's having preached the gospel to the poor; he shews how suitable the Christian dispensation is to persons of the meanest understanding, and in the lowest situations; and then applies the subject to the institution, which gave occasion to his discourse.

The Convict's Address to his unhappy Brethren. Delivered in the Chapel of Newgate, on Friday, June 6, 1777, [by William Dodd, LL.D.] 8vo. 1s. Kearsly.

The purport of this Address is to enquire, how prisoners under sentence of death should spend their remaining moments; or, in other words, 'how they may exert that faith, perform that obedience, and exercise that repentance,' which the Supreme Being, in his infinite mercy, may vouchsafe to accept.

The author utters no complaints, no invectives against his prosecutors; nor does he attempt to palliate his crime. His sentiments are rational and manly, and seem to proceed from a truly penitent heart. 'I confess, says he, with the deepest compunction the crime, which has brought me to this place, and admit the justice of my sentence, while I am sinking under its severity.'

In a note at the conclusion he informs us, that he has endeavoured, in his melancholy hours of leisure, to revise and improve Rossell's Prisoner's Directory, and to leave it behind him, in the hands of the ordinary, as a small testimony of his sincere desire to promote the best welfare of unhappy men in confinement.

M I S C E L L A N E O U S.

Benj. Kennicott's Epistola ad celeberrimum Professore Joannem Dav. Michaelis; de Censurâ primi Tomi Bibliorum Hebraicorum nuper editi, in Bibliothecâ ejus Orientali, Parte XI. 8vo. 1s. Rivington.

Professor Michaelis, in his Bibliotheca Orientalis & Exegetica, part xi. has thrown several aspersions on Dr. Kennicott's collations of the Hebrew Bible, the first volume of which has been sometime published. He has complained, that the doctor refers his readers to certain MSS; distinguished by numbers, without in-

informing them, what manuscripts these numbers are intended to denote. Dr. Kennicott replies, that he has reserved the specification of his MSS. or the explication of his numbers, till the publication of the second volume, with a view to prevent vexatious attacks on an unfinished work; and for other reasons, which he mentions.

The professor has objected, that he does not find in Dr. Kennicott's collection the various readings produced by Houbigant; that the doctor has not paid a proper regard to the MSS. at Erfurt; that his collations have produced nothing essentially different from the printed text; that his work has been unreasonably expensive to the subscribers, &c. To these and other objections Dr. Kennicott gives very satisfactory answers—with a poignancy, which seems to have been provoked, on the part of the professor.

The Rudiments of War: comprising the Principles of Military Duty, in a Series of Orders issued by Commanders in the English Army. To which are added, some other Military Regulations, for the Sake of connecting the Former. 8vo. 5s. boards. Conant.

A production of this kind being more fit for the examination of a military than a literary Reviewer, we shall only say, that it appears to contain a minute detail of the principles of military duty, and of the various regulations which ought to be known by the gentlemen of the army.

The Candor and Good-nature of Englishmen exemplified, &c. By Thomas O'Brien Mac Mahon. 8vo. 5s. Bew.

The design of this publication is to prove, 'that the general character of the English is prejudice, ill-manners, abuse, malevolence, oppression of states dependent on them, and irreligion.' For this purpose the author introduces an Englishman, criticising Roman catholic authors, pronouncing judgment on the fathers, disproving popish miracles, ridiculing monkish virtues, &c.

In the notes the author speaks in his own person, and characterizes the English nation in the following terms.

'The very expressions *saint, blessed, and holy*, grow so thoroughly disagreeable to them, because they perceive they neither have, nor desire, the least share in the qualities, which merited such appellations, that whoever has in later times been honoured with any of them names is sure to be instantly abused by this mobbish, ungracious, low bred, low-born people, who, conscious of their own worthlessness and insignificance, labour with all their might, to reduce every body to a level with themselves, particularly anointed sovereigns, and ecclesiastical persons: for it is chiefly against these last that the presumptuous, slanderous, and railing mouths of this ever discontented, ever cloudy, ever, in the midst of health and opulence, unhappy nation, are perpetually vomiting forth rancorous falsehoods, and gross revilings.

'Such are the people who, as if they designed to flout themselves with burlesque irony, are constantly boasting of good-nature, tenderness of disposition, and humanity; qualities which they are not even acquainted with in theory. What say you, courteous, be-

coming,

coming, and civil-tongued Italy, to the droll pretensions to humanity, set up by an island, whose viper-like travellers * make no other return, but vulgar, rash, and scandalous invectives, for the hospitable civilities, and marks of consideration, you heap upon such of these *mundunguses* and *snellfunguses* as visit you? Will you, polite France, bear testimony to the gentle temper and humanity of a snarlish litter of bull-dogs, whom were you to oblige and care to eternity, you could never soften into candid-eyed benignity, nor, with all your officious courtesy, correct of that snappish, churlish, moody *growl* so ingrafted in their nature? What other return but low invectives do they make you, for having been the chief instruments in communicating to them the little polish their nature was capable of receiving?

In the same strain the author appeals to the natives of Ireland, Indostan, North America, Scotland, &c. Addressing himself to the last of these countries, he says,

* Scotland, thou long independent, and warlike kingdom, thou art at least united to England. The ancient and renowned blood of your heroic nobles is of late daily blended with the upstart mongrel progeny of six or seven nations. Well, has even an alliance with your best families been able to fashion this never yet beloved people, to any real generosity of sentiment,—to liberality of thought,—or common decency of language?—Is it not rather notorious, that—a dung-hill breed you found them, and—a dung-hill breed they still remain? Were all the gallant Campbells, Grahams, Dundees, Mac Donalds, or princely Douglasses, that ever existed in your country to impregnate, through neighbourly condescension, every lustful woman of quality in this part of the island, would not the ennobling purposes of the above or of such like honourable men be still defeated, and their numerous descendants, when grown up to maturity, prove no better than—Englishmen after all?

These few extracts will be a sufficient specimen of 'the candor and good nature' of Mr. O'Brien Mac Mahon. The Englishman will pardon his indiscriminate invectives. Shimei threw dirt, and David excused him. No nation upon earth could reasonably expect a more favourable character from a writer, who has diabolized Human Nature †.

The Matter of Assize of Tithe of Unprofitable Stock, in the Case of the Vicar of Holbeach. By Cecil Willis, D. D. 4to. 1s. Newbery.

By the endowment of Holbeach, the bishop of Lincoln is intitled to the tithe of corn, hay, wool, lamb, and flax. The vicar to—'cætera quæcunque, quancuncque, quotiescunque accidunt.' Holbeach is an extensive and rich grazing parish; but the revenue amounting to a very disproportionate sum, the vicar was induced to hazard the event of a suit. The matter was heard and determined in the court of Exchequer in 1768.

* Howel, Burnet, Mifson, Addison, Middleton, Sharpe, Smollet, Brydone, &c. &c. &c.

† See Crit. Rev. vol. xxxviii. p. 347.

• *Willis versus Harvey and others.*

• Present, lord chief baron Parker, baron Smythe, &c. declare, that the plaintiff, as vicar, hath, by virtue of the endowment, been from the time of his induction, and still is entitled to the tithe of the agistment of all sheep kept and depastured on the lands in the parish of Holbeach, from the time the same were last sheared until they were sold off fat, or taken out of the said parish for sale, or some other purpose, before the next shearing time.—Decree. All the defendants, the occupiers, to account for such sheep agistment tithe, and also all other agistment tithe for unprofitable cattle, with costs, for the whole time since the vicar's induction, 19 years, &c.

A commission was appointed to settle the value of the said agistment tithe; and it was agreed, that the true object was, the tenth shilling of what the defendant's land is worth, if to be let, for taking in the cattle of other persons to yst. This point was likewise discussed in the ecclesiastical court at Lincoln, and the value specified as follows. Sheep sold off fat, keeping, 10d. per month. Store sheep, 5d. per ditto. One-year old horses, 9d. per week. Two years old horses, 1s. 6d. Yearling beasts, 4d. Two years old beasts, 6d. Three years old beasts, 8d. The tenth of these articles payable to the church.

It is obvious to remark, that if land had, in this instance, been exempted from tithe, there would have been an encouragement for grazing, rather than tillage; which would be evidently detrimental to the interest of this commercial kingdom.

The Hard Case of a Country Vicar, in respect of small Tithes. 8vo.
11. Newberry.

A certain country clergyman, being in possession of two small consolidated vicarages, has a right to tithes of milk and other things in kind in both the parishes; but the situation of the dairy-houses, in one of them, at the distance of two or three miles from the vicarage-house, which stands in the other parish, renders it uncommonly troublesome, as well as very expensive, to take these tithes in kind, and to bring them home to the vicarage. The small tithes of the distant parish are worth eighty pounds a year, or upwards; for which the vicar receives, in the whole, by a general compensation, only twenty-six. He therefore applied, in 1774, to the lord of the manor, and to the tenants in conjunction, for a small augmentation of his composition. But, notwithstanding the moderation and equity of his claim, he got nothing but malevolence and abuse.

This pamphlet is written with so much calmness of temper, and sets forth the hardship sustained by the vicar, in so plain, so pathetic a manner, that every reader, possessed of a generous and feeling heart, must sympathize with him in his sufferings, and heartily wish that some establishment could be contrived for the inferior clergy, less invidious than that of small tithes, and in some measure adequate to the expensiveness of the times, and the utility and importance of their profession.

Yorick's

Forick's Skull; or, College Oscitations. With some Remarks on the Writings of Sterne, and a Specimen of the Shandean Style. Small 8vo. 2s. Bew.

Light summer reading, composed of short essays, and little fugitive pieces in the sentimental way.

Beauties of Natural History, or Elements of Zoography. 12mo. 3s. Richardson and Urquhart.

Another volume, without method, knowledge, or use, added to the endless list of wretched compilations. If our countrymen go astray in Natural History, when they have Willoughby, Ray, Albin, Edwards, and Pennant, they are surely to blame; like the transgressing Jews, who had Moses and the prophets.

Sentiments on Education, collected from the best Writers; properly methodized, and interspersed with occasional Observations. By John Aft, LL. D. 2 vols. 12mo. Dilly.

In the first volume the author endeavours to give his young pupils a general idea of reading, grammar, drawing, arithmetic, geometry, geography, astronomy, chronology, music, rhetoric, public speaking, and commerce. As many of these sciences are very extensive, he has confined himself to a short explanation of some of their first principles, and recommended such practical books as have treated on them professedly. The second volume consists of essays and extracts from eminent writers, on female accomplishments, modesty, the government of the passions, subordination to society, behaviour in social and civil life, love and marriage, the management of a family, and religion; with many specimens of epistolary compositions.

The contents of the first volume are chiefly scientific, and therefore more especially adapted to young gentlemen. Those of the second are rather sentimental, and more immediately calculated for young ladies.—Both are instructive.

A concise and expeditious Method for attaining the French Language, wherein all the Rules and Exercises necessary to the Scholar's Information are laid down on a regular and entire new Plan. By François Soulés. 3s. 6d. Dilly.

Chambaud's French Grammar, one of the best ever written, seems, as the author now before us justly observes, to be better calculated for 'a man of letters, than a young pupil.' He rejects Perrin's Exercises nearly for the same reasons, and Deletanville's because his English is too barbarous. The method which he has pursued seems to have obviated many difficulties, and for young scholars this is of the utmost consequence. His exercises at the end are written in a better style than most other works of that kind, and consequently must be translated into more elegant French than usual. The advantage is obvious in both cases; the rules, by being reduced in number, are more easily retained; and the pupil is made acquainted with a politer phraseology, which cannot fail of being useful to him in conversation and correspondence.

A Fa-

A Father's Advice to his Daughters. Small 8vo. 6d. Vallance and Simmons.

Chiefly relating to the conduct of his daughters in marriage : not ingenious, but well intended.

Imposture Detected, and the dead Vindicated : in a Letter to a Friend containing some gentle Strictures on the false and libellous Harangue, lately delivered by Mr. John Wesley, upon his laying the first Stone of his new Dissenting Meeting-House, near the City-Road. By Rowland Hill, M. A. 8vo. 6d. Matthews.

According to the account of this writer, Mr. Wesley is—every thing that is despicable—a dealer in stolen wares, an interloper in field-preaching, Mr. Whitefield's quondam understrapper; an ungodly slanderer, a grey-headed enemy to all righteousness, a liar of the most gigantic magnitude, a blind guide, a Pelagian Methodist, a temporizing weathercock, a wretch, an apostate miscreant, a superannuated politician, a living lump of inconsistencies, &c. entitled to a Tyburn tippet, as richly as any of his neighbours. His associates 'a ragged legion of preaching barbers, coblers, tinkers, scavengers, draymen, and chimney sweepers.'

Non nostrum inter vos tantos componere lites.

Reports of the Humane Society, instituted in the Year 1774, for the Recovery of Persons apparently Drowned. 8vo. 1s. 6d. sewed. No Publisher's Name.

This volume of Reports presents us with a view of the successful cases which have fallen under the inspection of the Society, with a summary account of those that had resisted the means of recovery. Next follow such cases as have been communicated by individuals, or other associations for the same purpose. It appears that of the number of objects for whom the promised rewards were paid, no less than eleven out of fourteen have been preserved from committing an act of suicide; and that none of those have ever since attempted a repetition of their former atrocious design. In this collection are likewise published some extraordinary cases, in which suspensions of the vital powers from various other causes, have been treated with success; a circumstance which ought to animate towards the extension of the laudable plan according to which the society has hitherto proceeded.

An Account of the Life and Writings of William Dodd, LL.D. 8vo. 1s. Williams.

An Account of the Life and Writings of the Rev. William Dodd, LL. D. In which is included the original and present State of the Magdalen Charity, &c. &c. 8vo. 1s. Wenman.

After perusing the following Article in the Morning Chronicle of Thursday, June 26, our readers may determine upon the authenticity of the above mentioned publications.

"The public may be assured, that no genuine Life of Dr. Dodd has, or will be published, without the authority of his brother and the rev. Mr. Butler."



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